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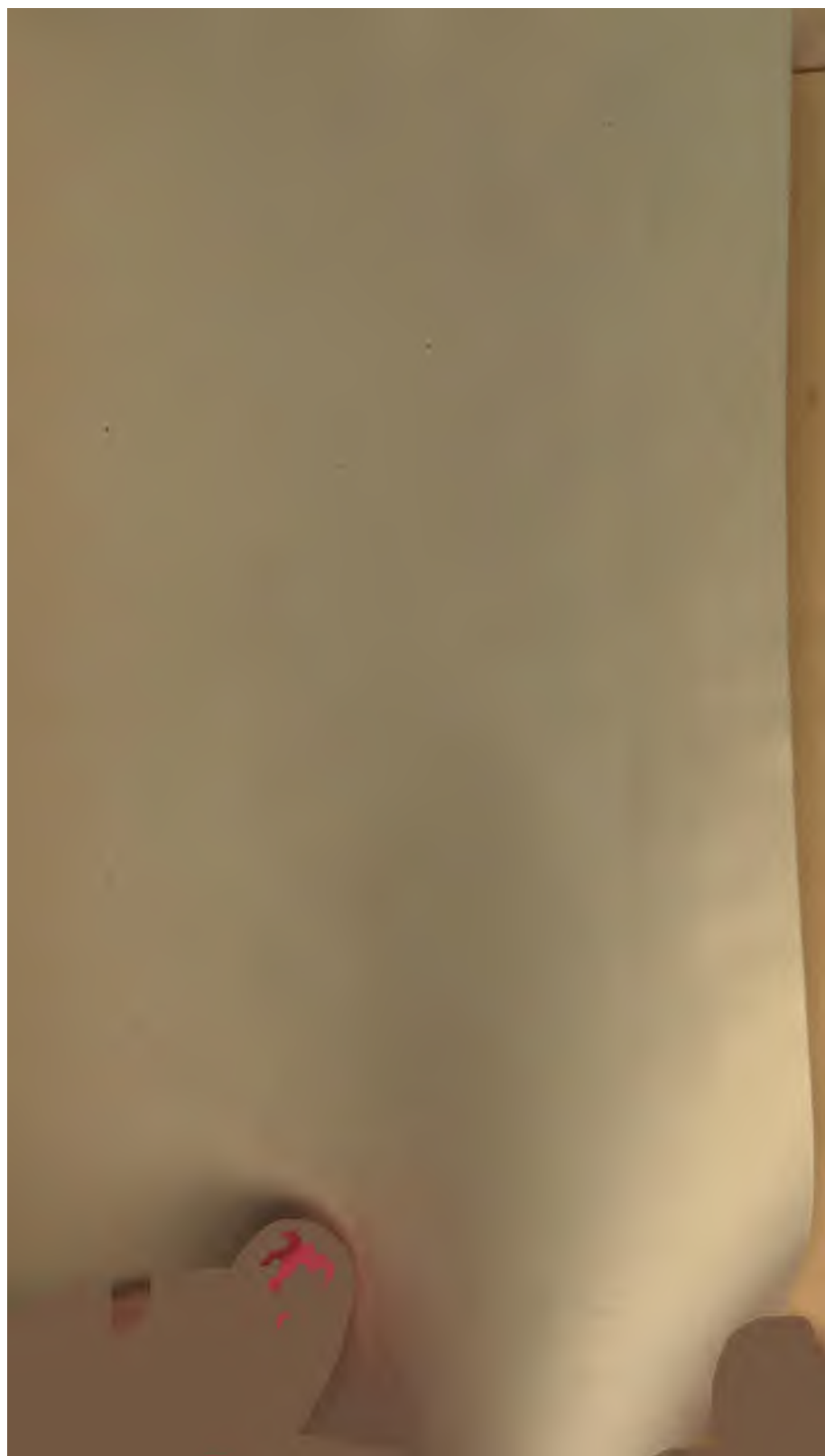
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D.C.L., F.R.S.,

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been, that as there is nothing political or sectarian in these papers, and as they relate to a Book which is *the common property of all Christians*, we ought all to feel pleasure when its various and delightful truths receive additional illustration and confirmation.

The allusions to the abominations of Heathenism in holy writ are exceedingly numerous ; and this should excite no wonder, for most of the writers had extensive intercourse with the idolaters. Look at Moses nurtured in the palace of heathen royalty : he “was learned in all the wisdom of the Egyptians ;” (Acts vii. 22 ;) and the people whom he was appointed to lead and govern, were constantly inclined to the superstitions and impurities of Heathenism. Who then can be surprised at the broad, the awful denunciations against that system which are found in the first five books of the holy Scriptures ?

Joshua, the pious and heroic successor of Moses, had to guide the same people through the land of the Heathen ; and in his book there are many affecting details of the contests and transactions which they had with the idolaters.

The book of Judges contains some fearful accounts of the impiety of the Israelites, and of their subjugation to the Heathen at six different periods.

The book of Ruth has received its name from a heathen woman, who was married to a son of Naomi.

The first and second books of Samuel relate to the heathen chieftain Goliath, to the fall of the god Dagon, to Saul and the witch of Endor, and to various battles with the neighbouring idolaters.

The books of Kings contain many appalling instances of the intercourse which existed betwixt backsliding Israel and the worshippers of idols. Here we have Solomon and the heathen daughter of Pharaoh ; and here we have an account of his attachment to pagan women, and of his fall into idolatry. Here also we have the glaring wickedness of Jeroboam in making the golden calves, and the wretched Baasha, who continued that system ; and here the abominable Ahab and the audacious Jezebel, who were succeeded by their heathenish son Ahaziah, who sent to inquire of the idol Baal-zebub whether he should recover from his sickness.

The book of Ezra describes the return of the Jews from

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1881 . 5

ORIENTAL ILLUSTRATIONS

OF

THE SACRED SCRIPTURES,

COLLECTED FROM

THE CUSTOMS, MANNERS, RITES, SUPERSTITIONS, TRADITIONS,
PARABOLICAL, IDIOMATICAL, AND PROVERBIAL FORMS OF SPEECH,
CLIMATE, WORKS OF ART, AND LITERATURE,

OF

THE HINDOOS,

DURING A RESIDENCE IN THE EAST OF NEARLY
FOURTEEN YEARS.

BY JOSEPH ROBERTS,

CORRESPONDING MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN
AND IRELAND.

SECOND EDITION, CORRECTED AND ENLARGED.

LONDON :

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MDCCCXLIV.

considerable number of ages after Assyria and the countries adjoining Ararat had been planted. This is so apparent from scripture and the nature of things, that it will not admit of a dispute." * "As, then, Abraham, &c., the fathers of the Hebrew nation, came originally from near to India," † can we suppose the customs and manners, the sciences and figures of speech, would not be preserved?

But what were the idols worshipped by the Jews? The leading deities were exactly the same as those of India at this day. Calmet suggests that the Chiun of Amos is the same as the Chiven or Siva of the Hindoos. He is joined with the sanguinary Moloch, who corresponds with the blood-thirsty Kāli or Patrākaly, an incarnation of the consort of Siva. In the fragments to Calmet ‡ it is said, "It will, no doubt, be observed, that the Chiun of Amos is a term used many ages after the events to which the prophet refers, which are thus connected with the history of Balaam, (Num. xxii.) and that the term in Numbers is not Chiun, but Baal-Peor." Those who know the meaning of the word Peor, will immediately see it is the same as the Φαλλος of the Greeks, the Priapus of the Romans, the Osiris of the Egyptians, and the Lingam of the Hindoos.

But I will now give an extract from an Essay on the Identity of the Gods served by the Jews, with those of Assyria, India, and other nations: §—

"The Jews worshipped the Assyrian deity, *Succoth-benoth*, under the name of *Ashtoreth* or *Astarte*; and it is said, || that this 'god or goddess was both masculine and feminine.' The *Siva* of India is both male and female; his right side being of the former, and his left of the latter sex; ¶ and his wife assumed both appearances, as circumstances might require.

"The Babylonians called *Succoth-benoth*, *Myllitta*, signify-

* See "Universal History," vol. xx. p. 71. † See Calmet, vol. iv. p. 670.

‡ No. 537.

§ See "Journal of the Royal Asiatic Society," p. 87, article vi., by the Rev. Joseph Roberts, C.M.R.A.S.

|| "Universal History."

¶ Maurice makes the following quotation from Proclus:—*Zeus ἀσπὴν γενετο, Zeus ἀμβροτος ἐπλετο νυμφῇ.*—"Jupiter is a man: Jupiter is also an immortal maid." (Vol. iv. p. 707.)

ing mother.’* The wife of *Síva*, and she only, (as far as I know,) is called *Máthá*, or ‘mother.’

“Amongst the Assyrians, ‘the daughters or women once in their lives had to make a sacrifice of virtue to that goddess, *Succoth-benoth*.’† And Lempriere says of her: ‘A surname of *Venus* among the Assyrians, in whose temples all the women were obliged to prostitute themselves to strangers.’ The wife of *Síva*, amongst many other names, is called *Váli* or *Báli*, under which appellation she assumed the form of a girl of twelve years of age. And in Madura, Balane, and other places, beautiful virgins used to go to the temple once in their lives, to offer themselves in honour of the goddess. The story was, that a god had converse with them. In all the temples of *Síva* and his consort, (where it can be afforded,) women are kept to dance and sing before the idols.

“Amongst the Assyrians and others, ‘the votaries of the above-named goddess worship sometimes in the dress of men, and at other times in that of women.’‡ The dancing-girls of many of the temples on the continent of India, at the feast called *Mánampu*, do the same thing. When the god and goddess go out to hunt, they are equipped and mounted as men; and at the conclusion of the great feast of *Síva* they assume the dress of *Pandárams*, and thus go from house to house to ask alms.

“The Babylonian or Assyrian goddess was drawn or supported by lions.§ The wife of *Síva*, under the name of *Bhadra-kali*, has the same animal appropriated to her use.

“‘*Succoth-benoth*, the same with the Syrian goddess, the same as *Astarte* of the Phœnicians and the *Decerto* of Ascalon.’ The worship paid to this goddess came originally from Assyria and Babylonia. *Astarte* is always joined with *Baal*; and is called a god in scripture, which has no particular word for expressing a goddess.|| Lucian thinks *Astarte* to be the Moon.¶

“The wife of *Síva*, under the name of *Sacti*, placed a repre-

* “Universal History.”

† Ibid.

‡ Ibid.—Tyerman and Bennet relate concerning the Festival of Cama: “There were boys, dressed as girls, dancing in the streets to the sound of jingling, jarring, and ear-piercing instruments.” § “Universal History.” || Ibid.

¶ See Calmet *in loco*; also, his Plates xvi. figures 12, 13, 14; and xix. figures 1 and 2; where the horns, or rather the crescent moon, may be seen on the head.

sentation of the crescent moon on the head of her husband, under the following circumstances. When once engaged in amorous sports, he by accident broke her arm-ring, which she immediately tied on his dishevelled lock of hair as the crescent moon. He, however, having laughed at her, she turned away her face, and changed the crescent into the full moon.* The crescent is common to both, and is assumed as circumstances may require.—See particularly the remarks on Isai. lxx. 11.

“ ‘*Shach*, or *Saca*, another god or goddess, partly the same with *Mylitta*, (*Succoth-benoth*,) the Syrian goddess.’ †

“ The wife of *Siva* is also known here under the name of *Satti*; but in Sanskrit, *Sakti*.

“ ‘The festival of *Saca* was held for five days every year; during which time, servants commanded their masters, and wore a kind of royal garment, called *Zogani*.’ ‡

“ The festival of the wife of *Siva* continues nine days, or rather nights, and is called *Nava Rāttiri*, that is, ‘nine nights:’ three of these, however, are for *Sarasvati*, § and the other six for *Sakti*. On this occasion, those who have not been accustomed to eat flesh, or drink intoxicating liquors, do so freely. All restraints are now thrown off; and scenes of the most sickening kind wind up the ceremonies. No young female of respectable character will dare to show herself in public. Servants assume the airs and practices of their masters; school-boys, dressed in gay apparel, || go from house to house, to dance and sing songs in honour of *Sakti*. Gambling, fighting of cocks and of rams, with other rude and ludicrous performances, fill up this indecent festival.

“ ‘*Salambo*, a goddess; the same as *Astarte*; eternally roaming up and down a mountain.’ ¶

* The following is a translation of the passage from the *Kérma Púrāna*: “Let us place on our heads the feet of *Sakti*, who when she put on *Siva*’s dishevelled lock of hair the crescent moon, her arm-ring, which had been broken in amorous dalliance, the cimeter-armed *Siva* looked significantly; at which she averted her face with shame, and changed it into the full moon.”

† “Universal History.”

‡ Ibid.—Lieutenant Burnes, in describing the manners and customs of the Mahometans of Toorkistan, says, some of them wear “a large white turban and a *chogha* or pelisse;” (vol. i. p. 275;) which corresponds with *sogani*, the article of dress here mentioned and with *shokkai*.

§ The wife of *Brahma*. || One garment worn is called *shokkai*.

¶ “Universal History.”

"Is it not rather striking, that the wife of *Síva* is also known by the name of *Silambú*; and that this name signifies 'a mountain?' Another of her names is *Pārvati*, meaning, 'her who was born in a mountain.' She is called 'daughter of the mountain;' and sometimes 'the mountain-nymph,' who captivated *Síva* from a course of ascetic austerities.

"The Babylonians and Assyrians worshipped what by the Greeks and Romans was termed *Φαλλος*, or *Priapus*. The priaps were three hundred fathoms, or three hundred cubits, high; and by whom the priaps were erected, there is much fable.*

"By their deities, the Egyptians, most probably, meant the sun and moon. Some suppose *Osiris* to signify the efficient cause of things; and *Isis*, matter. *Osiris* was represented in human form, in a posture not very decent, signifying his generative and nutritive faculty. His living image was the bull. The image of *Isis*, usually in the form of a woman, with cows' horns on her head.† Calmet also says: '*Astarte* was the same as the *Isis* of Egypt;' and again quotes Jerome, who in several places translated the name *Astarte* by *Priapus*.

"In reference to the indecent object alluded to as being worshipped by the Assyrians, it is well known that the Hindoos do the same thing. The *Lingam* (*Priapus*) in the Hindoo temple of Sedambarem, is supposed to have sprung from the earth of itself; and its foundation is believed to be in the lower world.‡

"As it respects *Osiris*, it is more than probable that he, in his 'posture, signifying the generative and nutritive faculties,' was the same as the *Síva* of the Hindoos. The bull was sacred to the former, and also to the latter. *Isis* being represented with cows' horns, finds a parallel in *Síva* or his wife, with the crescent moon fixed on the head.

* "Universal History."

† Ibid.

‡ Buckingham, in his "Travels in Mesopotamia," (vol. ii. p. 406,) thus describes some antiques which he saw taken from the ruins of Babylon: "The larger antiques comprehended a figure in brass, embracing a large *lingam* between its knees, precisely in the style of the Hindú representation of that emblem." He mentions also, in another place, "the Indian figure of a man, with a painted bonnet, and beard, embracing the *lingam*."

May not the circumstances mentioned in Gen. ix. 23, have been the origin of this worship?

"In conclusion, whether we look at the corresponding traits of character in *Moloch* and *Kali*; in *Baal-peor* and the *Chim* of Amos; at the mutual assumption of either sex by *Síva* and his partner; at the term 'mother' being applied to the latter, as well as to the *Succoth-benoth* (*Astarte* or *Myllitta*) of the Assyrian, Phœnician, Jewish, and other nations; at the cows' horns (so called) of Assyria, and the crescent of India; at the young virgins who made a sacrifice of chastity to the *Succoth-benoth* of antiquity, and to the consort of the Oriental *Síva*; at the use made of the regular female votaries of both systems; at their mutual assumption, on certain occasions, of the male attire; at the lion, as belonging to the goddess of Assyria, and also to her of India; to the festival of *Shach* or *Sáca*, and that of *Satti* or *Sakti*, in reference to the lascivious manner in which it was conducted, and the peculiar garments worn on that occasion; at *Salambo* being the name of the one goddess, and also of the other; at its true meaning, in reference to a mountain where they mutually dwelt; at the *Baal-peor* of Assyria, and the Israelites, and the *Osiris* of Egypt, the *Φαλλος* of the Greeks, the *Priapus* of the Romans, and the *Lingam* of the Hindoos, worshipped now in the temples* of the East:—when we reflect on some of the most striking of these coincidences," we perceive that their existence in countries and ages so distant from each other, can only be accounted for by the obvious fact of their being the result of an exact identity of origin.

Looking, therefore, at the primitive locality of the present human family; at the five books of Moses; at the historical books of Joshua, Judges, Ruth, &c.; at the Psalms; at the prophetic writings of Isaiah, Jeremiah, Ezekiel, Daniel, Jonah, and the other Minor Prophets; viewing the remarkable identity of the two leading deities (male or female) of the Assyrians, the Egyptians, the Jews, the Hindoos, the Greeks, and of the Romans; we may surely expect to meet with many vivid illustrations of the sacred volume in the existing languages, idolatrous customs, and superstitions of the East.

* In the "Universal History," one of the temples in Egypt is thus described: "Near the temple was a lake, in the midst of which stood a stone-altar; and every day, many people swam to the altar in the midst of the lake, to perform their devotions." This is a correct description of vast numbers of Hindoo temples, and of the manner in which men go to the stone-altar in the middle of the tank, to perform their devotions.

On some subjects I have written with considerable plainness; but, for prudential reasons, have been obliged to conceal the worst features in the portrait. Would that the whole could be safely disclosed! then would the people of these realms arise from their lethargy, and cry for the spiritual and mental emancipation of the Oriental slave. The time has gone by for the flippant verbiage of the philosophers of France and England, about the "virtuous Hindoo and his venerable system of ethics," to produce any impression; we have looked into the vile arcana, and dragged (so far as was prudent) the monster to the light. Great Britain has acted nobly to the West Indies; she has there laid a train for the destruction of slavery and vice in her own dependencies, and finally in those of other nations; her illustrious and disinterested conduct will have a place in the literature of every nation; and her fame will find an echo in every age and clime. But let her now look at the East Indies; has she not there the most glorious field for her benevolent, moral, spiritual achievements?

As to the origin of the various resemblances depicted in this volume, I do not think that they have been derived from *the written word* of our Scriptures, but from *oral communications*; and they seem to have been moulded into their present shape by the political and theological notions of the people among whom they were received.

It has been my object, as much as possible, to avoid points of controversy: I have therefore left the reader at liberty to compare this with other elucidations of Holy Writ; and I doubt not, that he will generally be led to right conclusions.

Some of the articles will perhaps be deemed to be too brief; but no student will be long without ascertaining their meaning.

In very many instances I preserve the Tamul idiom, but have usually distinguished it by inverted commas; there are, however, some sentences without that distinction, which may lead the reader to suppose they are my own composition, when they are nothing more than the literal rendering of an Eastern phrase. I am conscious that my English is not always so pure and national as it ought to be; but numerous years of absence, and the influence of foreign associations, must be pleaded as my apology.

Should Providence again direct my footsteps to those distant regions, I shall, at all convenient opportunities, pursue the same course, and hope to make some additions to my previous stock of biblical knowledge.

If it be laudable in a great nation to expend thousands in exploring unknown regions, in tracing out the course or the source of a river, or the limits of a sea; how much more is it to illustrate that book which refers to "the regions beyond,"—to that "bourn whence no traveller returns!" Man has ransacked and delved into the crumbling remains of antiquity; he has sailed through rivers and seas "unknown to song;" he has become "the inhabitant of every clime;" his ambitious soul has ventured all for the breath of fame: and is this fair, this glorious field of biblical research, so worthy of all his loftier powers, to remain comparatively unexplored? Happy shall I be, if, in accordance with the wishes of the Society to which I have the honour to belong, I may again be employed in this sublime pursuit; and happy shall I be to render up my breath in illustrating that volume which has been my solace and delight in sorrow's darkest hour.

Now "unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

JOSEPH ROBERTS.

FAVERSHAM, KENT,
January, 1835.

ADVERTISEMENT TO THE SECOND EDITION.

IN preparing for the press a second edition of these "Oriental Illustrations," it would be ungrateful in me not to notice the very favourable reviews of the first impression, which have been given, and for which I now tender my most cordial and heart-felt thanks.

During my eight years' residence at home, "among my own people," I have found leisure to revise and remodel several paragraphs, and to make numerous additions to the former materials. The new articles on many passages of Holy Writ will, I hope, be found to possess considerable interest; and the whole to be expressed in English more intelligible and idiomatic than that in which it was originally written.

In the course of a few days, I shall embark for Madras; and, long before this brief address can meet the public eye, I shall be at sea; trusting in the wisdom and goodness of the Divine Being to be guided to the place where I would be, "to preach unto the Gentiles the unsearchable riches of Christ." Though it may be among the wise appointments of Heaven, that I am not to be permitted again to see my native land; yet nothing shall sever me from her interests, and I will ever pray that peace may be in her sanctuaries, and prosperity in her palaces.

JOSEPH ROBERTS.

LONDON,
6, MYDDELTON-SQUARE, PENTONVILLE,
January 2d, 1843.

CONTENTS.

OLD TESTAMENT.

REMARKS UPON	PAGE.	REMARKS UPON	PAGE.
GENESIS	1	PROVERBS	352
EXODUS	61	ECCLESIASTES	370
LEVITICUS	83	CANTICLES	375
NUMBERS	96	ISALAH	379
DEUTERONOMY	105	JEREMIAH	461
JOSHUA	131	LAMENTATIONS	480
JUDGES	136	EZEKIEL	483
RUTH	151	DANIEL	496
1 SAMUEL	156	HOSEA	499
2 SAMUEL	177	JOEL	503
1 KINGS	188	AMOS	504
2 KINGS	211	JONAH	513
1 CHRONICLES	229	MICAH	515
2 CHRONICLES	233	HABAKKUK	516
EZRA	242	KEPHANIAH	517
NEHEMIAH	244	HAGGAI	518
ESTHER	247	ZECHARIAH	518
JOB	249	MALACHI	522
PSALMS	304		

NEW TESTAMENT.

REMARKS UPON	PAGE.	REMARKS UPON	PAGE.
MATTHEW	523	PHILIPPIANS	575
MARK	544	1 TIMOTHY	576
LUKE	549	HEBREWS	576
JOHN	557	JAMES	577
ACTS	565	2 PETER	578
ROMANS	569	1 JOHN	578
1 CORINTHIANS	570	JUDE	579
2 CORINTHIANS	572	REVELATION	579
GALATIANS	573		

INDICES.

I. PASSAGES OF SCRIPTURE ILLUSTRATED	581
II. AUTHORITIES QUOTED OR REFERRED TO	589
III. GENERAL SUBJECTS	592

ORIENTAL ILLUSTRATIONS
OF
THE SACRED SCRIPTURES.

GENESIS.

CHAP. I.

Let the waters bring forth abundantly the moving creature that hath life.—Verse 20.

THE Hebrew has for *life*, “soul;” and the Orientals believe that the vital principle in animals will never die; and when the life or soul has departed from one body, it is said to enter into and to animate some other body.

CHAP. II.

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Verse 7.

Those of the Easura faith believe that Sattu produced Siva and his goddess, Vishnoo and Lechimy, also Brahma and the goddess Sarusuvathe; but that all *souls* come from BRAHM, “the Supreme.”

The Lord God planted a garden eastward in Eden.—Verse 8.

It may be of but little importance to us, at this day, to know where the garden of Eden was situated; and, perhaps, it is now impossible to identify its site. Some have fixed it in China; others in Arabia, or Palestine: some have said it was on the banks of the Ganges: and others, in the island of Ceylon. The word *Paradise*, by which it is generally designated, is not Greek, but signifies, according to Dr. Clarke, in Arabic, “a garden,” “a vineyard,” also “the place of the blessed.”

It is a well-known fact, that, by all the inhabitants of the East, Ceylon is considered one of the most sacred spots on earth; and the Arabians and Persians believe it was *the Paradise*. Though the names Adam's Bridge and Adam's Peak may not stamp with certainty the traditions concerning it; yet they show at least what has been, and still is, the popular opinion. It is, however, only fair to infer that the site chosen for the "place of the blessed," would be the most eligible that could be fixed on, not only in relation to the other parts of our globe, but also to universal nature; as its climate and productions would, in a great measure, depend on this. It is therefore as probable that it would be situated near the equator, as in any other place; for, after all deductions for the devastations made either by the fall or the flood, the fairy scenes that there break upon our view, the profuse and unaided gifts of nature, joined with the fewness of the wants of the inhabitants, may lead us to conclude that we have found out as probable a spot for the abode of the first happy pair, as can any where else be pointed out.*

Of every tree in the garden thou mayest freely eat.—Verse 16.

The margin reads, "eating thou shalt eat;" and this is truly Oriental. Does a man who is under the care of a physician, feel doubtful whether or not he ought to eat some kind of food, which has been recommended to him? and does he ask, "Shall I partake of this?" should it be approved of by the physician, he will reply, "Fear not; *Posikavea, posikalām*, —Eating you may eat." And this emphatic Orientalism has many parallels in the sacred volume. Thus, in Gen. ii. 17, the text is, "Thou shalt surely die;" but the Hebrew, "dying thou shalt die;" which repetition stamps with certainty the fearful denunciation. When Isaac found Jacob had deceived him, and had taken away the blessing of Esau, the Hebrew has it, he "trembled with a great trembling greatly;"

* Lieutenant Burns, in his Journey through the Toorkmun Desert, says, "The inhabitants repeat a tradition, that the first of men tilled in *Shurukhs*, which was his garden, while *Serendib*, or Ceylon, was his house!" (Vol ii. p. 52.) And, again, when our traveller was introduced to the Shah of Persia, his Majesty inquired whether Abbas Meerra would be able to take *Shurukhs*, and whether the place would support his army; to which "one of the ministers, by way of adding to the information desiderated by his Majesty, stated that *Shurukhs* was the garden of Adam, who used to come from Ceylon (*Serendib*) and till it daily." (Page 137.)

(Gen. xxvii. 33;) which reduplication shows the intenseness of his fear. When Judah spake to his father of the earnestness of Joseph, respecting Benjamin being brought to Egypt, the text is, "did solemnly protest;" but the original, "protesting protested;" (Gen. xliii. 3;) and when the patriarch complained of them for having told they "had yet a brother," they replied, "The man asking asked us;" meaning, he strictly inquired of them whether they had another brother: and "knowing could we know" he would tell us to bring him down? When Joseph saw his brethren, and Benjamin, on their return to buy corn, he said to his head-servant, "Kill a killing;" which means there was to be a great slaughter, an abundance of provision. And when they told the steward about the money being found in their sacks, in order to show the oneness of their design, they said, "Coming down we came down" to buy food. Look also at Moses, when he took upon himself to address the Almighty respecting the oppressions of Pharaoh, and the miseries of the people: he said, "Delivering thou hast not delivered" thy people. (Exod. v. 23.) So Jethro, on seeing the arduous duties of Moses in being the sole judge of Israel, said, in order to induce him to take others to assist him, "Fading thou wilt fade," if he continued to do that work alone. (Exod. xviii. 18.) Again: when the slave refused to be liberated, and "saying shall say, I will not go free," his master might retain his services. (Exod. xxi. 5.) To show the importance of the visit of the priest to those who were afflicted with the leprosy, it is said, "In coming in he shall come in." (Lev. xiv. 48.) In the law, also, respecting those animals caught in the chase, the terms, "that hunteth any hunting," strongly depict the eagerness of those engaged in the pursuit. (Lev. xvii. 13.) The unfailing goodness of Jehovah, in all ages, is emphatically described by the solemn repetition, "generation and generation;" so also in Psalm xxxiii. 11; xlix. 11; lxi. 6; lxxvii. 8; lxxix. 13; lxxxix. 1; c. 5; cxix. 90; Joel ii. 2. The strictness of the siege of Jericho is forcibly alluded to by Joshua, "It did shut up, and was shut up." (Joshua vi. 1.) Jephthah, to give solemnity to his rash vow, said, "That which cometh forth, which shall come forth, shall surely be the Lord's, and I will offer it up for a burnt-offering." (Judges xi. 31.) When David's child was sick, he "fasted a

fast ;” and on another occasion, when in great trouble, he said, “In waiting I waited patiently for the Lord.” Of the alarm of the wicked, the psalmist says, “They feared a fear ;” (Psalm liii. 5;) and again, of those who were diligently seeking for evil, he observes, “a search searched.” (Psalm lxiv. 6.) The prophet Ezekiel says, respecting those who heard the warning of the trumpet, “He that hearing heareth ;” (Ezek. xxxiii. 4;) and, to show the misery of the land, he emphatically says, “desolation and desolation ;” and Micah gives a dirge-like emphasis to the sorrows of the people, when he says, “In lamentation of lamentations shall they say, We be utterly spoiled.” (Micah ii. 4.)

It is not good that the man should be alone.—Verse 18.

In the book called the *Scanda Purana*,* it is said, “By marrying a woman of a superior disposition, charity is promoted, penance is maintained, felicity in the celestial world is secured, the happiness of this world is acquired, and there is nothing difficult to obtain.”

I will make him an help meet for him.—Verse 18.

This is the polite way of speaking of a wife in the East; though it must be confessed that they associate with this term too much of the idea of a servant. Does an aged person advise a young friend to get married? he will not say, “Seek for a wife,” but, “Try to procure a *thunive*, ‘a help meet.’” A man who repines at his single state, says, “I have not any female *help* in my house.” A widower says, “Ah, my children, I have now no female *help*.” A man, wishing to say something to his wife, will address her as follows: “My *help-meet*, hear what I am going to say.” It is worthy of observation, that the margin has, for *help meet*, “as before him :” and this gives a proper view of her condition; for she literally has to *stand before* her husband to serve him on all occasions, and especially when he takes his food,—she being then his servant. Say to a woman, “Leave thy husband :” she will reply, “No, no ; I will *stand before* him.”

* The *Scanda Purana* is one of the most sacred works of the Hindoos, and is regularly read through once a year in the temples of Siva. It contains some most curious allusions to, and illustrations of, antiquity; and may have been written more than fifteen hundred years, though it professes to detail events which occurred many thousands of years ago. It is now in course of translation for the Royal Asiatic Society.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.—Verse 20.

“It is well known, that the names affixed to the different animals in scripture, always express some prominent feature, and essential characteristic, of the creature to which they are applied.”—*Dr. Adam Clarke.*

It is an interesting fact, that nearly all the animals among the Hindoos have names given to them, which either allude to their shape or their habits. Hence, the horse is called, “the thought;” which means, he is as quick as thought; also, “the leaping one,” “the learned or trained one,” “he who causes dimness,” that is, by swiftness; “the mad one,” “the runner in circles,” “he with the mane,” “the triangle face,” “the hot one,” “the shot arrow,” “the driver of the wind,” “the driven swiftness.”

The lion is called, “the king of beasts,” “the victorious one,” “he with claws.” The tiger is “the springer,” “the spotted one,” “the beautiful one;” the elephant, “the mountain with hands,” “the slothful one,” “the roarer,” “he whose mouth hangs down,” “the tusker,” “he who drinks two ways,” (through the trunk and mouth,) “the warrior,” “he whose hand has a hole in it;” (alluding to the proboscis;) when in love, “the mad one;” “he with the large foot,” “the pie-bald one.”* The ox, or cow, in youth, is “the happy one;” *mādu*, “the teated one.” The cat is “the tiger of the house,” “the sleeper.” The dog is “he who lives by the scent,” “he who vomits,” “the hero,” “the idle one.” The sheep is named, “the timid one,” “the leaper.” The alligator is called, “he who conceals himself,” “he who comes from eggs;” the bear, “the triangle-stepped one.” The monkey is “the thief,” “he who never dies,”† “he who lives in the branches;” the hog, “he who dwells in the forest,” “the hot one,” “the angry,” “the tusked one,” “the ground-tearer;” the jackal, “he of tricks, or cunning,” “the envious one.” The turtle is “the stonc-bodied one,” “he who comes from eggs,” “he who conceals

* These animals are sometimes thus marked. In travelling through the Batticaloa district, in 1821, I saw one of that description. He was feeding in the long grass; and after giving a look at me and my companions, he resumed his employment.

† The natives believe that, except when killed by man or some animal, the monkey never dies.

his members." The ass is "he with the large mouth ;" the deer, "the small-mouthed one."

Birds are generally called "the sickness-faced ones;" (meaning, the sickness of birds generally appears first in the face or head;) "those who come from eggs." The arrows are "the givers of omens." The crow is "the receiver of offerings;" (alluding to those who fast on the Saturday in honour of Sanne Saturn, who give part of their rice to the crows;) the *kā-kā*, "he with the iron beak;" the peacock, "he whose riches or pleasures are in feathers;" the eagle, "he who flies aloft," "the flesh-eater;" the pigeon, "the stone-eater;" the serpent, "he who walks on his belly," "the secret one," "he of tricks," "he who fears a noise," "he who has a jacket," (alluding to his slipping off the skin,) "he who has eyes for ears," or "he who hears by his eyes," "the coiled one," "the circle."

She shall be called WOMAN.—Verse 23.

The term "woman" in the original is the feminine form of the term translated "man," and may properly be defined "she-man;" and it is a striking coincidence, that, in the Tamul language, *manuthan* is "man," but *manuthe* is "woman," or "female man;" the *e* being the feminine termination.

CHAP. III.

The serpent said unto the woman, Ye shall not surely die.—Verse 4.

Every fact which casts light on the history of the serpent, as the agent of our fall, whether derived from its own habits or from Eastern story, must be exceedingly interesting. If that creature was the medium through which sin and misery entered into the world, is it not probable that, amongst a people possessing such ancient literature, of such curious and romantic habits, some references to that great event would be preserved? Accordingly we find, in their books, superstitions, and sayings, strong allusions to that fact.

The following is principally taken from an ancient work called *Brahma-Uttā Kādam*: The gods in the most remote antiquity were subject to death; in order to prevent which,

they resolved to make *amutham*, (that is, "ambrosia,") by the eating of which they might gain immortality. They therefore went with great sprightliness to their work. The sea of milk was the churn; a mountain was the churning-stick; and the large serpent, called *Vāsuke*, was the rope which whirled it round. The gods commenced their operations; but the serpent, by being thus pulled in contrary directions, became sick, and vomited poison into the ambrosia. They all then became greatly alarmed, as their hopes of immortality were destroyed. The body of Vishnoo became black from the heat, and they ran off with the greatest consternation. They then made their prayers to Siva, the supreme, that this terrible evil might be removed; and he complied with their request, by drinking up the poison. From which time he has always been known by the name of the "azure-necked one," because the colour of the poison always remained in his neck, as a sign of what he had done. The gods then joyfully partook of the ambrosia, and gained immortality.

Amongst the gods there were two giants in disguise, who also began to eat the ambrosia: but the sun and moon, seeing them, gave the signal to the gods; and Vishnoo struck off their heads: but the ambrosia having gone down as far as the neck, that part could not be destroyed. The heads thus severed, they assumed the form of serpents: the one was called *Irāku*, which was black in colour; the name of the other was *Keathu*, which was red. They then, in revenge, seized the sun and the moon, which caused them to be eclipsed.*

In former times, the serpent, and other animals, are believed to have had the gift of speech; and many instances are on record where their conversations are given. Thus, the great serpent, called *Aathe Sealshan*, when he had seized the *Manthara-Mountain*, said to the god of wind, who was trying to blow him away, "I am greater than thou."

A king, called *Aruchanan*, once set fire to the jungle; when a serpent which was there, took its young one in its mouth, and flew away. The king saw this, and shot the mother with his bow and arrow; but the young one then flew off, and cried aloud, "Who is the enemy of *Aruchanan*? who is the enemy of *Aruchanan*?" The king, called *Kan-*

* This, by the Hindoos, at this day, is believed to be the true cause of an eclipse.

nan, replied, "I am the enemy:" from which time the young serpent became his arrow, and by it was destroyed the king Aruchanan.

The god Siva is described as wearing serpents round his neck, as an ornament. Vishnoo reclines upon the serpent, *Aathe Sealshan*, as his couch. Nine large serpents are believed to assist in supporting the world. Temples are erected to the serpent *Cobra Capella*, and there these reptiles are regularly fed and worshipped.* No heathen would kill one of that description, though it had destroyed his own child. The Vireyan serpent eats dust.

The Hindoos believe, that though the Brahminy kite is the enemy of all serpents, it dares not to attack the *Capella*, because the latter once went with a complaint to Vishnoo, saying, "O Swamy, the kite is always striving to kill me; therefore take me under your protection." The god then put two marks upon it; and when the kite sees them, he passes onwards.

In a Tamul verse, the serpent is called a "creature of deep searchings and great secrecy." Thus, it is a proverb, when a man acts with such cunning as to elude the observation of others, *Pāmbu pāmbin kāl areyūm*; that is, "The serpent knows its own feet:" meaning, no other is acquainted with its ways. A wicked man is called "the seed of the serpent," and he who is rapid in the accomplishment of his vile purposes, is called "the serpent-eyed one."

In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.—Verse 5.

In the heaven of Indran, there is a tree called *kat-paga-veerutcham*, which sprang from the *amutham*, "ambrosia," which was churned by the gods. Those in the heavenly world, by eating of its fruit, have immortality, and whatsoever they desire.

They knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.—Verse 7. In the margin, "things to gird about."

Children in the East do not, in general, wear any clothes till they are five or six years of age, except when they are

* Since writing the above, Mr. Murray has brought to my notice an ingenious and erudite work, entitled, "The Worship of the Serpent," by the Rev. John Bathurst Dean, M.A., F.S.A.

taken out on a visit. But a piece of silver, copper, or lead, made into the exact form of a leaf, with the fibres and stalk curiously engraved thereon, hangs down in front, having a string attached to it, which goes round the loins.

I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.—Verse 15.

This remarkable reference to the *heel* finds a parallel in the history of Jacob, whose “hand took hold on Esau’s *heel* ;” his name also signifying “to defraud, deceive, or supplant.” Dan was to be an “adder in the path, that biteth the horse *heels* ;” obviously pointing out the stratagems which subsequently distinguished the conduct of that tribe. (See Judges xiv., xvi., xviii.) But Job says, “Thou settest a print upon the *heels* of my feet ;” by which mark his betrayers could easily find him out : and Bildad, speaking of the wicked, says, “The gin shall take him by the *heel* ;” (Job xviii. 9 ;) showing *that* to be the part significant of being betrayed.

David also declares, that his own familiar friend in whom he trusted, who had partaken of his hospitality, and had afforded every reason to confide in his fidelity, had become a foe, and *lifted up his heel* against him ; (Psalm xli. 9 ;) and in another place the Psalmist asks : “Wherefore should I fear in the days of evil, when the iniquities of my *heels* shall compass me about ?” (Psalm xlix. 5.) On this complaint of the royal singer of Israel, the Bishops Horne and Lowth observe : “Why should I give way to fear and despondency in the time of my calamity, when the wickedness of my wealthy and powerful adversaries compasses me about to supplant and overthrow me ?” Parkhurst says, “*Iniquities of my heels*—Rather, ‘of my SUPPLANTERS,’ of those who endeavour to supplant me.”

Jeremiah, speaking of the royal family and the inhabitants of Jerusalem, utters this denunciation against them, as a part of the impending calamities, in consequence of their wickedness : “For the greatness of thine iniquity are thy skirts discovered, and thy *heels* made bare.” (Jer. xiii. 22.) Thus were they to be *uncovered*, that their enemies might easily supplant them.

Therefore we see, from Jacob to Dan, from Job to David and Jeremiah, all these references to the *heel* include the idea

of treachery, of craft and deceit. Thus was the serpent to injure the seed of the woman. The *heel* was the part to be wounded, which conveys the idea of being FOLLOWED for that purpose. The serpent affected to be the friend of the woman, but most perfidiously betrayed her. He went behind her for that purpose; and when she did not suspect his design, he bruised her *heel*, and that of her seed throughout all generations.

Proceed we now to our Lord and Saviour Jesus Christ; and we perceive in his sufferings a full confirmation of all these views; for, in reference to Judas Iscariot, he said, "He that eateth bread with me, hath lifted up his *heel* against me:" a plain evidence, even to a sceptical mind, that our Divine Redeemer had meditated upon that passage already quoted from the Psalms, respecting his own familiar friend, who lifted up his heel against him; which was, in all probability, a direct prophecy of the machinations and treachery of Judas, who thus betrayed his Master with a kiss; and, by so doing, insidiously bruised his heel. But glorious retribution was at hand; for the seed of the woman bruised the serpent's head,—a part of all others the most vulnerable; as a slight blow upon it is sure to disable the reptile from perpetrating any future mischief.

But in addition to these remarkable passages in the sacred scriptures, we have the corresponding testimony of similar phraseology existing in the East at this day; for the *heel* is the part which is said to be wounded, when a treacherous person, under the guise of friendship, has injured another. The man who has thus perfidiously conducted himself, is called a *kuthe-kāl vettukurraven*; that is, "a *heel*-cutter;" which reminds us of the Russian proverb: "He fawned on me, and then bit my heel."* He also who has displaced some one from a lucrative post receives the same designation; and of him who has thus circumvented another in some office or emolument it is frequently said, "Ah! I will yet cut his heel;" that is, I will by some stratagem betray him, or have him discharged. But it is worthy of observation, that this infamous epithet is given only to that man who has shown himself to be a false friend.

Therefore whether we look at the text, "Thou shalt bruise

* PINKERTON'S "Russian Proverbs."

his heel," which refers to the old serpent Satan, and his emissary Judas; or to the supplanting Jacob, who took hold of Esau's heel; to the crouching Dan, who waited to bite the horses' heels; to the declaration of Bildad, that the gin should seize the heel; to David's complaint concerning his *professed* friend, who had lifted up his heel against him; to the solemn denunciation of Jeremiah against the debased Jews, that their "heels" were to be made "bare;"—in all these we have, I think, such a concatenation of elucidatory evidence as will fully satisfy the mind respecting the simple meaning of this peculiar and most expressive form of speech, "Thou shalt bruise his heel."

Unto the woman he said, I will greatly multiply thy sorrow.—
Verse 16.

It is believed that the pains and sorrows of women in child-bearing are produced by the sins they had committed in a former state of existence. "Brahma created woman out of sin, which he had collected;" and, being thus formed, it is believed she must have misery. Thus one of the great evils of the metempsychosis is, that a man, in consequence of his sins, may, in the next birth, be born a woman, in order to suffer the pains attendant on parturition for former transgressions. When a female suffers much, the people say, "Ah, how great must have been her sins in a former birth!"

In an ancient book, partly translated by the late Mr. Ellis, of Madras, it is said, with respect to future births, "It is not easy to escape being born a woman."

CHAP. IV.

And in process of time it came to pass.—Verse 3.

The margin * reads, "at the end of days;" and this is truly Oriental. "When the days are ended, I will fulfil my promise." "After those days are ended, I shall have peace."

* I would here observe, once for all, that I have gone regularly through the marginal readings, and have found, with few exceptions, that they literally agree with Eastern language, in idiom and figure. In the course of this work, most of them will be illustrated; and, I think, few readers will doubt that they are the correct translations.

"When the days come round," (in their circle,) "I will do that for you."

Cain brought of the fruit of the ground an offering unto the Lord.—
Verse 3.

What induced Cain to select that kind of offering for the Lord, we do not certainly know; but it is a fact, that in the Hindoo religion, also amongst the Budhists, (who prevail, with some modifications, over a great part of the Chinese and Burmese empires,) and in Japan, fruits in their ripe or unripe state, flowers, honey, roots, nuts, water, milk, boiled rice, cakes, oil, and perfumes, are offered to the gods.

Abel brought of the firstlings of his flock.—Verse 4.

The margin has, "sheep or goats;" and people in the East never speak of a flock without mentioning what is its kind.

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.—Verse 7.

D'Oyly and Mant interpret this, "Your sin will find you out." "Thy punishment is not far off." They also say, sin may be rendered "sin-offering;" and several other commentators take the same view, and think this is its true and only meaning. The victim proper for a sin-offering was lying at the door, and, therefore, was within his reach.

There are some who affect to smile at the idea of sin lying at the door: it is, however, an Eastern figure. Ask a man who is unacquainted with scripture, what he understands by sin lying at the threshold of the door; he will immediately speak of it as the guilt of some great crime which the owner had committed. A man accused of having murdered a child would be accosted in the following language: "If you have done this, think not to escape. No! for sin will ever lie at your door: it will descend from generation to generation." To a man accused of having committed any other dreadful crime, it would be said, "Ah! if I had done it, do I not know sin would ever lie at my door?" The idea is sin personified in the shape of some fierce animal crouched at the door. Its criminality and punishment remain.

If Cain had done well, would there not have been "the

excellency?" (see the margin;) but if not well, then sin, like a monster, was crouching at his door. Taking the other view of it seems to amount to this: Now, Cain, if thou doest well, that will be thy excellency, thou shalt be accepted; but, if thou doest not well, it is a matter of no very great consequence, because there is a sin-offering at thy door.

God's design appears to have been to induce Cain to do well, by speaking of the reward of righteousness; and to make him afraid of doing evil, by showing him the punishment of sin.

My punishment is greater than I can bear.—Verse 13. The margin has,
"Mine iniquity is greater than that it may be forgiven."

This form of speech is very common. Has a person committed a great crime? he will go to the offended individual, and piteously plead for mercy; and at intervals will be crying, "Ah! my guilt is too great to be forgiven. My hopes are gone."

Every one that findeth me shall slay me.—Verse 14.

It has been tauntingly asked, "How could every one slay Cain?" Has a man escaped from prison? the people say, "Ah! *all* men will catch and bring that fellow back." Has a man committed murder? "Ah! *all* men will kill that murderer." This means, The feeling will be universal; all will desire to have that individual punished.

The Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.—Verse 15.

When people speak to each other on important or solemn subjects, they do not always use the personal pronoun; but the name of the person addressed is mentioned, apparently, that *by-standers* may have no doubt as to the individual intended. Suppose two persons—the one called Muttoo, and the other Kandan—were disputing about something serious which had occurred. Muttoo would say, "It is well known to Kandan that I never made any such promise; but Kandan has brought false witnesses to swear that I did say so." Has Chinnan done something for another which he fears another party will resent? he goes to the person for whom the favour was performed, and states his apprehensions. But the favoured individual will say, "Fear not; for whosoever injures Chinnan, I will injure."

CHAP. VI.

There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.—Verse 4.

The Hindoos say that giants were generated in the following manner:—Brahma, the god, (he who was also called Kāsipar,) had two daughters; the one called Athe, and the other called Tithe; from the former came the gods, but from the latter the giants. Those giants or demi-gods were “nine cubits in height, and performed the most astonishing works:” and such is the opinion of the people, that wherever there has been a great effort of nature, whether in an earthquake or a volcano, they say it was produced by the giants.

But leaving these notions out of the question, it is a fact, that, in several of the stupendous works of art which still remain, it is impossible to account for the way in which some of the ponderous masses of stone were brought together, as the people do not at this day possess any machines of sufficient power to remove them.

Another general opinion, in reference to the stature of man, is, that in every age he is becoming less; and will do so, until he become a prey to the most insignificant animals.

Behold I, even I, do bring a flood of waters upon the earth.—Verse 17.

That the Hindoos have an account of the deluge, all who are acquainted with eastern literature must admit. The translations by Sir William Jones from the *Bhagavat*, and other authorities, fully settle the matter. In the first volume of the Asiatic Researches may be seen the opinions on this subject.

In a Tamul book, also, called *Bagavatham*, which, I doubt not, is translated from the Sanscrit book *Bhagavat*, it is said, that one called Satyavāthan (that is, “the true-faced one”) in the first age, which was called Kreathā, did one morning, after he arose, and after he had performed his ablutions and devotions, go to the place of the god Vishnoo, and said, “The Treatha age and the flood are now come: what advice do you give to me?” Then Vishnoo took a lotus leaf, like unto his

own navel, and placed Satyavathan thereon. After this, Vishnoo assumed the form of a fish, to support and steer the leaf. The flood came, and in three and three quarters *nāliki*, that is, one hour and a half, the whole world was covered with water, and all living creatures were destroyed. When the waters were dried up, seven kinds of appearances (living creatures) came. In the third age, Satyavathan was united to the navel of Vishnoo.

In that ancient book, the *Scanda Purāna*, it is said, "The town of Kānchu is celebrated, because, when the flood was upon the earth, after the death of a Brahma, (one of his deaths or incarnations,) he, assuming the shape of a frog, escaped from the flood by catching hold of the branch of a mango-tree."

CHAP. VII.

The windows of heaven were opened.—Verse 11.

The margin has, "The flood-gates of heaven were opened." In the East, when the rain falls in torrents, the people say, "The heavens are broken."

CHAP. VIII.

Noah removed the covering of the ark.—Verse 13.

The native vessels in India have not decks like those in Europe; but strong laths are put on, which are well tied together, and then thatched over with cocoa-nut leaves, which can be removed at any time without difficulty. It can scarcely be believed, that so slight a covering will be a defence from the rain and sea; but, generally speaking, it is so. Some of these vessels carry upwards of two hundred tons.

CHAP. IX.

I do set my bow in the cloud.—Verse 13.

The rainbow is the *bow* with which Indran, the king of heaven, fought his foes. With it, having *lightning* for its

string, he conquered the Assurs. Scandan, the son of Siva, was once injuring the holy mountains, by tearing up the forests, and destroying the animals; when the gods, hearing of his proceedings, (not knowing he was the son of Siva,) went and fought with him; but Scandan seized the *bow* of the king of heaven, and conquered them all.

A king once wrote to another sovereign, ordering him to deliver up the keys of his fortress; but the latter asked, "What! has he got the *bow* of the king of heaven?"

When preparations are making for a marriage, or any other feast, passers-by, on seeing the arrangements, say, "Ah! here is the rainbow!" meaning, there is something to follow.

And Ham saw the nakedness of his father.—Verse 22.

Calmet says, "Ham or Cham חם, brown, swarthy, black, deep black." Dr. Hales says, "Ham signifies burnt or black."

The Tamul for Ham is *Cam*, and the Sanscrit is *Cham*. Cama or Chama is the Hindoo god of love. *Cama* signifies "lechery, lasciviousness, an object of desire." This god is the author of all sensual desires. The most impure work in the East commences with an invocation to him. Vishnoo, by many Oriental scholars, is believed to be the same as Noah. Cama is the son of Vishnoo!

Whilst reading the following, keep in mind the meaning of his name, "burnt or black;" also the object of his visit:—Cama once went into the presence of Siva without permission, and that at the time when he was lost in divine contemplation. The intruder, wishing to excite lascivious feelings, let fly one of his arrows. The god, enraged, sent fire from his frontal eye, and burnt him to ashes; and ever after that he was invisible to all but his wife.

The regions of the south were appointed to Ham and his posterity, and the south wind is the chariot of Chama or Cama. Job says, "Thy garments are warm by the *south* wind," (Job xxxvii. 17,) and great virtues are attributed to it. "It brings heat to the body;" and many of the sages and kings, who wished to lead a chaste life, complained of its power. "It gives a clear voice, brings joy, and is good for marriages;" and it is a fact, that, during the continuance of this wind, nearly all marriages are made.

Calmet and his editors believe that Ammon or Hammon, was a deification of Ham.*

All the days of Noah were nine hundred and fifty years.—Verse 29.

In asking the age of a child or a man, the inquiry is not, “How many years?” but, “Days how many?” In speaking of a man who will die soon,—“Ah! in five years his *days* will be gone.” “That young man has grey hairs: to him how many days?” “He has seen twenty-six years.”

CHAP. X.

He was a mighty hunter before the Lord.—Verse 9.

It is said of great heroes, also of those who are very zealous in their devotions, “They are mighty before the gods!”

CHAP. XI.

Let us go down, and there confound their language.—Verse 7.

The people of the East have nothing which corresponds with the scriptural account of the confusion of tongues. They say, there were originally eighteen languages; and it may be worth while to preserve their names: Arígam, A’runam, Kálingam, Konísigam, Kāmapósum, Kónāgnum, Kosālam, Peesavāgam, Cíngaleese, Sínther, Chinese, Móorish, Teéra-vúdám, Tulāyam, Pappāram, Māthagam, Māradam, Pāngam.

They also have eighteen kinds of books.

CHAP. XIII.

And there was a strife between the herdmen of Abram’s cattle, and the herdmen of Lot’s cattle.—Verse 7. And the herdmen of Gerar did strife with Isaac’s herdmen, saying, The water is ours.—Gen. xxvi. 20.

How often have I been reminded of the strife of the herdmen of the scriptures, by seeing, on a distant plain, a number of shepherds or husbandmen struggling together, for some

* See Deut. iv. 16.—LINGHAM.

of the same causes which were the origin of strife in the patriarchal age !

The fields are not, as in England, enclosed by fences ; there is simply a ridge which divides one from another. The cattle belonging to one person find no difficulty in straying into the field of another ; and the shepherds themselves have so little principle, that they gladly take advantage of it. Nothing is more common than for a man, when the sun has gone down, thus to injure his neighbour. The time when most disputes take place, is when the paddy, or rice, has been newly cut, as the grass left amongst the stubble is then long and green. The herdmen at that time become very tenacious ; and woe to the ox, if within reach of stick or stone, until he shall get into his own field. Then the men of the other party start up, on seeing their cattle beaten ; and begin to swear, and declare how often the others have done the same thing. They now approach each other, vociferating the most opprobrious epithets : the hands swiftly move about in every direction ; one pretends to take up a stone, or spits on the ground in token of contempt ; and then comes the contest—the long hair is soon dishevelled, and the weaker fall beneath their antagonists. Then begins the beating, biting, and scratching, till in their cruel rage they have nearly destroyed some of the party. The next business is with the magistrate : all are clamorous for justice ; and great must be his patience, and great his discernment, to find out the truth.

Another common cause of strife is that which took place between the herdmen of Gerar and those of Isaac. Water is at all times very precious in the East, but especially in the dry season ; as the tanks are then nearly exhausted, and what remains is scarcely fit for use. At that time recourse must be had to the wells ; which are often made at the expense or labour of five, ten, or twenty people. Here, then, is the cause of contention. One man has numerous herds ; * he gets there first, and almost exhausts the well ; the others come, and, seeing what is done, begin the affray. But the most common cause of quarrel is, when the owners of the well have to irrigate their lands from the same source. To prevent these contests, they have generally each an appointed time for watering their lands ; or it may be that those who get there first, shall have the privilege. But where there is so

* A man in the Wanny has more than nine hundred buffaloes.

little integrity, it is no wonder there should be so much strife.

GENESIS XIV.

He armed his trained servants born in his own house.—Verse 14.

Abram had trained his three hundred and eighteen servants to arms; and with them he rescued his brother Lot, and brought back his “goods, and the women also, and the people.”

To Englishmen it may appear strange that Abram should have so many servants, and that they were born in his own house. Many Hindoos in North Ceylon once possessed numbers of slaves, who were all born on their own grounds. I know a man who once had nearly one thousand of his fellow-creatures. Not that they always worked for him, or were dependent upon him; they were the descendants of his slaves, and were, in the strongest sense of the word, his vassals. Neither were they descended from men of other nations, but from Hindoos only; and some of them from the same caste as their master.

The king of Sodom went out to meet him.—Verse 17.

The conduct of this king, of Abraham, of Lot, of Saul, of the father of the prodigal, and of many others, is beautifully illustrated by the manners of the East, at this day. Not to *meet* a friend, or an expected guest, would be considered as rude in the extreme. So soon as the host hears of the approach of his visitant, he and his attendants go forth in courtly style; and when they meet him, the host addresses him, “Ah! this is a happy day for me; by your favour I am found in health.” He will then, perhaps, put his arm round his waist, or gently tap him on the shoulder, as they proceed towards the house. When at the door, he again makes his bow, and politely ushers him in; and the rest joyfully follow, congratulating each other on the happy meeting.

I have lift up mine hand unto the Lord, the most high God.—Verse 22.

To lift up the right hand with the fingers towards heaven is equivalent to an oath. Hence Dr. Boothroyd has rendered

the passage, "I *swear* to Jchovah." To lift up the hand in confirmation of any thing is considered a most sacred way of swearing. In Isaiah lxii. 8, it is written, "The Lord hath sworn by his right hand." It is an interesting fact, that many of the images of the gods of the Heathen have the *right* hand lifted up, which, to the understanding of the people, says, "*I am God; I am truth; I myself; I am. Fear not.*" *

Does a man make a solemn promise, and does the person to whom it is made express a doubt? he will say, "Lift up your hand;" which means, "Swear that you will perform it."

In the month of December, when evil spirits are believed to roam about, the people dip their hands in a strong solution of lime, and then strike the door or walls of their dwellings; the impression indicates that the inmates are under the protection of God. "They are true; it is confirmed by an oath."

I will not take from a thread even to a shoe-latchet.—Verse 23.

This may refer to the red *thread* worn round the neck or the arm, and which binds on the amulet; or the *string* with which females tie up the hair. The latchet I suppose to mean the *thong* of the sandal, which goes over the top of the foot, and betwixt the great and little toes. It is proverbial to say, should a man be accused of taking away some valuable article which belongs to another, "I have not taken away even a piece of the thong of your worn-out sandals."

CHAP. XV.

Behold a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram.—Verses 17, 18.

Several eminent critics believe the lamp of fire was an emblem of the Divine presence, and that it ratified the covenant with Abram.

It is an interesting fact, that the burning lamp or fire is still used in the East in confirmation of a covenant. Should

* In Orme's History of Hindostan, vol. i. p. 348, mention is made of a letter directed to Mahomed Issoof, by the regent of Mysore, "sealed with his seal of signature; and on the back was stamped the print of a hand,—a form, with the Mysoreans, equivalent to an oath."

a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the *flame* of the lamp, "That is the *witness*." On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, "We invoke the lamp of the Temple," as a witness. When an agreement of this kind has been broken, it will be said, "Who would have thought this? for the *lamp* of the Temple was invoked."

That fire was a symbol of the Divine presence, no one acquainted with the sacred scriptures can deny; and in the literature and customs of the East, the same thing is still asserted. In the ancient writings, where the marriages of the gods and demigods are described, it is always said the ceremony was performed in the presence of the god of fire. He was the witness. But it is also a general practice, at the celebration of respectable marriages at this day, to have a fire as a witness of the transaction. It is made of the wood of the mango-tree, or the *aal* or *arasu*, or *panne* or *palāsu*. The fire being kindled in the centre of the room, the young couple sit on stools; but when the Brahmin begins to repeat the incantations, they arise, and the bridegroom puts the little finger of his left hand round the little finger of the right hand of the bride, and they walk round the fire three times from left to right. "*Fire* is the *witness* of their covenant; and if they break it, *fire* will be their *destruction*."

In the *Scanda Purāna*, the father of the virgin who was to be married to the son of the Rishi, said to him, "Call your son, that I may give to him my daughter in the presence of the god of fire, that he may be the witness." That being done, "Usteyār gave his daughter Verunte in marriage, the fire being the witness."

CHAP. XVI.

It may be that I may obtain children by her.—Verse 2. The Hebrew has, "be builded by her."

When a wife has been for some time considered sterile, should she have a child, she is said to be making her house new, or rather, she has caused the house to be newly *built*. When a man marries, "he is making a new house."

CHAP. XVIII.

And he sat in the tent-door in the heat of the day.—Verse 1.

Often has my mind reverted to the scene of the good old patriarch sitting in the door of his tent in the heat of the day. When the sun is at the meridian, the wind often becomes softer, and the heat more oppressive; and then may be seen the people seated in the doors of their huts, to inhale the breezes, and invite them to blow on their almost-naked bodies.

He lift up his eyes, and looked.—Verse 2.

To *lift up* the eyes does not mean to *look upwards*, but to look directly *at* an object, and that earnestly. A man coming from the jungle might say, "As I came this morning, I lifted *up* my eyes, and, behold, I saw three elephants."—"Have you seen any thing to-day in your travels?" "I have not lifted up my eyes."—"I do not see the thing you sent me for, sir." "Just lift up your eyes, and you will soon find it."

Let a little water, I pray you, be fetched, and wash your feet.—
Verse 4.

How often, in passing through a village, may we see this grateful office performed for the weary traveller! As the people wear neither shoes nor stockings, and as the sandal is principally for the defence of the sole of the foot, the upper part soon becomes dirty. Under these circumstances, to have the feet and ankles washed, is very refreshing, and is considered a necessary part of Eastern hospitality.

The service is always performed by servants. (John xiii. 14.)

I, which am but dust and ashes.—Verse 27.

Such was the language of Abraham before the Lord. A poor man pleading for mercy, or speaking of his own littleness, says, "Ah! my lord, I am but *man*" (that is, dust) "before you." Has a man been greatly despised? he says, "I am accounted as dust."

CHAP. XIX.

Thy servant hath found grace in thy sight.—Verse 19.

Nothing can be more common than this form of speech. Has a man been pleading with another, and succeeded in his request? he will say, "Ah! since I have found favour in your sight, let me mention another thing." "My lord, had I not found favour in your sight, who would have helped me?" "Happy is the man who finds grace in your sight!"

His wife looked back from behind him.—Verse 26.

"From behind him." This seems to imply that she was following her husband, as is the custom at this day.

When men, or women, leave their house, they never look back, as "it would be very unfortunate." Should a husband have left any thing which his wife knows he will require, she will not call on him to turn or look back; but will either take the article herself, or send it by another. Should a man, on some great emergency, have to look back, he will not then proceed on the business he was about to transact. When a person goes along the road, (especially in the evening,) he will take great care not to look back, "because the evil spirits would assuredly seize him." When they go on a journey, they will not look behind, though the palankeen or bandy should be close upon them; they step a little on one side, and then look at you. Should a person have to leave the house of a friend after sunset, he will be advised in going home not to look back: "As much as possible keep your eyes closed; fear not." Has a person made an offering to the evil spirits? he must take particular care, when he leaves the place, not to look back. A female known to me is believed to have got her crooked neck by looking back. Such observations as the following may be often heard in private conversation. "Have you heard that Comāran is very ill?" "No; what is the matter with him?" "Matter! why, he has looked back, and the evil spirit has caught him."

CHAP. XX.

Dwell where it pleaseth thee.—Verse 15. The margin reads, “good in thine eyes.”

Ask a man, “What are you going to do?” the reply will often be, “What is good in my eyes.”—“Whither are you going?” “Where it is good in mine eyes.”—“I wish you would perform that for me.” “It is not good in mine eyes.”

He is to thee a covering of the eyes, unto all that are with thee, and with all other.—Verse 16.

Dr. Boothroyd translates this passage, “I have given to thy brother a thousand pieces of silver, to purchase veils for thee and for all who are with thee.”

The English notion of an Eastern veil is, that it is merely used to cover or conceal the face. But this is not all; it serves also for a garment.

The object of Abimelech appears to have been, to purchase that garment which a woman throws over her head. It is called *mukādu*, because it serves also to cover the face. It is considered to be a great charity to give garments of that description, and rich men often purchase large quantities for that purpose. A husband will say to his wife, when he wants her to do any thing which is arduous, “Ah! the apple of my eye! only do this, and I will give thee a gold (*mukādu*) veil.”

CHAP. XXI.

God hath made me to laugh.—Verse 6.

A woman advanced in years, under the same circumstances, would make a similar observation: “I am made to laugh.” But this figure of speech is also used on any wonderful occasion. Has a man gained any thing he did not expect? he will ask, “What is this? I am made to laugh.” Has a person lost any thing which the moment before he had in his hand? he says, “I am made to laugh.” Has he obtained health, or honour, or wealth, or a wife, or a child? it is said, “He is made to laugh.” “Ah, his mouth is now full of laughter; his mouth cannot contain all that laughter.” See Psalm cxxvi 2.

Abraham made a great feast the same day that Isaac was weaned.—
Verse 8.

When the time has come to wean a child, a *fortunate* day is looked for, and the event is accompanied with feasting and religious ceremonies. Rice is given to the child in a formal way, and the relations are invited to join in the festivities.

For almost every event of life the Hindoos have a fixed rule, from which they seldom deviate. They wean a female child within the year, "because, if they did not, it would become sterile." But boys are often allowed the breast till they are three years of age.*

Sarah saw the son of Hagar, which she had born unto Abraham, mocking.—Verse 9.

It is not uncommon for a man of property to keep a concubine in the same house with his wife; and, strange as it may appear, it is sometimes at the wife's *request*.† Perhaps she has not had any children, or they may have died; and they both wish to have one, to perform their funeral ceremonies. By the laws of *Menu*, should a wife, during the first eight years of her marriage, prove unfruitful; or should the children she has borne be all dead in the tenth year after marriage; or should she have a daughter *only* in the eleventh year; he may, without her consent, put her away, and take a concubine into the house. He must, however, continue to support her.

A good way off, as it were a bow-shot.—Verse 16.

This is a common figure of speech in their ancient writings: "The distance of an *arrow*;" so far as the arrow flies. The common way of measuring a short distance is to say, "It is a *call* off;" that is, so far as a man's voice can reach.—"How far is he off?" "O, not more than three *calls*;" that is, were three men stationed within the reach of each other's voices, the voice of the one farthest off would reach to that distance.

* It is a curious fact, that a cow, having a female calf, is milked after one week; but after a male, not till one month.

† I know a couple with whom this occurred; and the wife delights in nursing and bringing up the offspring of her husband's concubine.

And his mother took him a wife.—Verse 21.

When a father dies, the mother begins to look out for a wife for her son, though he may be very young ; and her arrangements will generally be acceded to. .

CHAP. XXII.

Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there.—Verse 2.

In the book called *Arupattu-Moovaa Kathi*, is the following account :—In the village of Tiru-Chang-Kātang, lived a man named Siru-Tondan. He was exceedingly benevolent, and never would eat his food until he had called the holy Pandārams to partake of it. One day he went out, as usual, to invite them to his repast ; but for some time could not find one. At last, Siva (the god) appeared as a Pandāram, and offered to accompany him ; stating, however, “that his curry must be made of a child of twelve years of age, who is the only son of his mother.” The father was to seize and hold the child, and the mother was to cut it up and prepare it. “Then,” said he, “I will eat.” The curry was prepared, and brought before the Pandāram ; but he would not partake of it. He then restored the son to life again, and the parents knew it was not a Pandāram. The god then blessed them for their faithfulness, and vanished out of their sight.

I and the lad will go—and come again.—Verse 5.

The people of the East never say, as those of England, when taking leave, “I go,” or, “I am going ;” but, “I go and return.” *Nan poy varrukerain.*

CHAP. XXIII.

Abraham bowed himself to the people of the land.—Verse 7.

The politeness of Abraham may be seen exemplified amongst the highest and the lowest of the people of the East : in this respect, nature seems to have done for them what art has done for others. With what grace do all classes

bow on receiving a favour, or in paying their respects to a superior! Sometimes they bow down to the ground; at other times they put their hands on their bosoms, and gently incline the head; they also put the right hand on the face, in a longitudinal position; and sometimes give a long and graceful sweep with the right hand, from the forehead to the ground.

My lord, hearken unto me : the land is worth four hundred shekels of silver.—Verse 15.

Respectable people are always saluted with the dignified title, "My lord;" hence English gentlemen, on their arrival, are apt to suppose they are taken for those of very high rank.

The man of whom Abraham offered to purchase Machpelah, affected to give the land. "Nay, my lord, hear me; the field I give thee." And this fully agrees with the conduct of those who are requested to dispose of a thing to a person of superior rank. Let the latter go and ask the price, and the owner will say, "My lord, it will be a great favour if you will take it." "Ah! let me have that pleasure, my lord." Should the possessor believe he will one day need a favour from the great man, nothing will induce him to sell the article; and he will take good care (through the servants or a friend) that it shall soon be in his house. Should he, however, have no expectation of favour in future, he will say, as Ephron, "The thing is worth so much; your pleasure, my lord."

CHAP. XXIV.

At the time that women go out to draw water.—Verse 11.

It is the work of females in the East to draw water both morning and evening; and they may be seen going in groups to the wells, with their vessels on the hip or the shoulder. In the morning they talk about the events of the past night, and in the evening about those of the day. Many a time would the story of Abraham's servant and Rebekah, the daughter of Bethuel, be repeated by the women of Mesopotamia, in their visits to the well.

And I put the ear-ring upon her face.—Verse 47.

Nothing is more common than for heathen females to have a ring in the nose; and this has led some to suppose, that the jewel here alluded to was put into that member, and not on the face. "I put a jewel on thy forehead." (Ezek. xv. 11.) The margin has, for *forehead*, "nose."

It does not appear to be generally known, that there is an ornament which is worn by females in the East on the forehead. It is made of thin gold, and is studded with precious stones, and called *pattam*, which signifies "dignity." Thus, to tie on the *pattam*, is to "invest with high dignity." *Patta-Istere* "is the name of the first lawful wife of the king." In the *Sathur-Agarathe*, this ornament is called, "the ornament of the forehead." *

We will call the damsel, and enquire at her mouth.—Verse 57.

Do people wish to know the truth of any thing which has been reported of another? they say, "Let us go and inquire of his mouth." "Let us hear the birth of his mouth." Do servants ask a favour of their mistress? she will say, "I know not what will be the birth of the master's mouth; I will inquire at his mouth."

So the mother and brother of Rebekah inquired at the mouth of the damsel, whether she felt willing to go with the man. "And she said, I will go."

And they sent away Rebekah their sister, and her nurse.—Verse 59.

How often have scenes like this led my mind to the patriarchal age! The daughter is about, for the first time, to leave the paternal roof: the servants are all in confusion; each refers to things long gone by; each wishes to do something to attract the attention of his young mistress. One says, "Ah! do not forget him who nursed you when an infant:" another, "How often did I bring you the beautiful *lotus* from the distant tank! Did I not always conceal your faults?"

* Tyerman and Bennet say of a bride they saw in China, "Her head-dress sparkled with jewels, and was most elegantly beaded with rows of pearls encircling it like a coronet; from which a brilliant angular ornament hung over her forehead, and between her eyebrows." (Vol. ii., p. 265.) I find, since my return to England, this ornament is worn by ladies at home.

The mother comes to take leave. She weeps, and tenderly embraces her, saying, "My daughter, I shall see you no more! Forget not your mother." The brother enfolds his sister in his arms, and promises soon to come and see her. The father is absorbed in thought, and is only aroused by the sobs of the party. He then affectionately embraces his daughter, and tells her *not to fear*. The female domestics must each smell of the poor girl, and the men touch her feet.

As Rebekah had her nurse to accompany her, so, at this day, the *aya*, "the nurse," who has from infancy brought up the bride, goes with her to the new scene. She is her adviser, her assistant, and friend; and to her she will tell all her hopes, and all her fears.

They blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions.—Verse 60.

From the numerous instances which are recorded in the scriptures, of those who were aged or holy giving their blessing, may be seen the importance which was attached to such benedictions. Has a son or a daughter to leave a father, an aged friend, or a priest? a blessing is always given.

To be the mother of a numerous progeny is considered a great honour. Hence parents often say to their daughters, "Be thou the mother of thousands." Beggars, also, when relieved, say to the mistress of the house, "Ah! madam, millions will come from you."

Isaac went out to meditate in the field at the even-tide.—Verse 63. In the margin, "to pray."

The Moormen always go out in the evening to repeat their prayers, and make their prostrations.

CHAP. XXV.

Unto the sons of the concubines Abraham gave gifts, and sent them away from Isaac.—Verse 6.

Just so *here*, the father gives gifts to the children whom his concubines have borne to him; and advises them to go to distant places, where they will be likely to live together in peace.

He died.—Verse 18. The Hebrew, for *died*, has “*fall*.”

This is a common way of speaking of those who are dead, “They have fallen.” “Tamben fell last night;” which means, he died.

Isaac entreated the Lord for his wife, because she was barren.—Verse 21.

Under similar circumstances, the husband and the wife fast and pray, and make a vow before the temple, that, should their desire be granted, they will make certain gifts, specifying their kind; or that they will repair the walls of the temple, or add a new wing to it; or that the child shall be dedicated to the deity of the place, and be called by the same name. Or they go to a distant temple which has obtained notoriety by granting the favours they require. I have heard of husbands and wives remaining for a year together at such sacred places to gain the desire of their hearts!

He did eat of his venison.—Verse 28. In the margin, “Venison was in his mouth.”

Has a man been supported by another, and is it asked, “Why does Kandan love Muttoo?” the reply is, “Because Muttoo’s rice is in his mouth.”—“Why have you such a regard for that man?” “Is not his rice in my mouth?”

Feed me, I pray thee, with that same red pottage.—Verse 30.

The people of the East are exceedingly fond of pottage, which they call *kool*. It is something like gruel, and is made of various kinds of grain, which are first beaten in a mortar. The red pottage is made of *kurakan*, and other grains, but is not superior to the other. For such a contemptible mess as this, then, did Esau sell his birthright!

When a man has sold his fields or gardens for an insignificant sum, the people say, “The fellow has sold his land for pottage.” Does a father give his daughter in marriage to a low-caste man? it is observed, “He has given her for pottage.” Does a person by base means seek for some paltry enjoyment? it is said, “For one leaf* of pottage, he will

* It is common to fold a large leaf so as to hold the pottage.

do nine days' work." Has a learned man stooped to any thing which was not expected from him? it is said, "The learned one has fallen into the pottage-pot." Has he given instruction or advice to others? they then say, "The lizard,* which gave warning to the people, has fallen into the pottage-pot." Of a man in great poverty, it is remarked, "Alas! he cannot get pottage." A beggar asks, "Sir, will you give me a little pottage?" Does a man seek to acquire great things by small means? it is observed, "He is trying to procure rubies by pottage." When a person greatly flatters another, it is common to say, "He praises him only for his pottage." Does a king grievously oppress his subjects? it is said, "He only governs for the pottage." Has an individual lost much money by trade? the reflection is, "The speculation has broken his pottage-pot." Does a rich man threaten to ruin a poor man? the latter will ask, "Will the lightning strike my pottage-pot?"

 CHAP. XXVI.

For all the wells, the Philistines had stopped them, and filled them with earth.—Verse 15.

It is not uncommon for these wretched creatures, when they hate a person, to send their slaves in the night to fill up the poor man's well. Sometimes they throw in a dead serpent, or a crow, or a dog, to make the water impure.

 CHAP. XXVII.

She gave the savoury meat and the bread, which she had prepared.—Verse 17.

Though a woman be very rich, it is considered honourable for her to prepare food for her husband, or any holy or great man. Such victuals are always preferred; and it is the greatest recommendation to say, "The *amma*, 'the lady,' prepared this."

* The lizard is believed to be very ominous, and gives warning, by its chirping, of approaching good or evil. There is a science called the *palle-sitteram*, that is, "the lizard-science."

He smelled the smell of his raiment, and said, See, the smell of my son is as the smell of a field.—Verse 27.

The natives are universally fond of having their garments strongly perfumed; so much so, that Europeans can scarcely bear the smell. They use camphor, civet, sandal-wood, or sandal-oil, and a great variety of strongly-scented waters.

It is not common to *salute* as in England: they simply *smell* each other; and it is said that some people know their own children by the smell. It is common for a mother or father to say, "Ah! child, thy smell is like the *Sen-Paga-Poo*." * The crown of the head is the principal place for smelling.

Of an amiable man, it is said, "How sweet is the smell of that man! the smell of his goodness is universal."

That delightful traveller, Captain Mangles, R.N., (with whom I had the pleasure of meeting in the East,) informed me, that, while on a short visit at the house of Mr. Barker, our consul at Aleppo, he heard Mrs. Barker, who was a Greek lady, say something to her child, accompanied by signs of great endearment. Mr. Barker said to Captain Mangles, "You do not understand her: she says, 'Come, hither, my darling! and let me smell thee.'"

The days of mourning for my father are at hand.—Verse 41.

When the father or the mother has become aged, the children say, "The day for the lamentation of our father is at hand:" "The sorrowful time for our mother is fast approaching." If requested to go to another part of the country, the son will ask, "How can I go? the day of sorrow for my father is fast approaching." When the aged parents are seriously ill, it is said, "Ah! the days of mourning have come."

Tarry with him a few days, until thy brother's fury turn away.—Verse 44. See also Gen. xxxiii. 3.

How exactly does this advice agree with that which is given under similar circumstances at this day! Any Tamul mother would have recommended the same thing as did Rebekah, and any son would have acted in the same way as Jacob did.

* *Michelia Champacca*, a flower which is sacred to Chriahna, and which tips one of the arrows of *Cama*, the Indian Cupid.

See a person that has deeply offended another whom he wishes to conciliate : he will, for weeks and months, keep entirely out of his way, and yet inquire of the servants and others if they ever hear their master mention his name. He will, perhaps, request a person to go, (as if not sent by himself,) and say, "How great is his distress! His sleep has departed from him, his food has become bitter, and his soul is withered." Should there be a slight hope of reconciliation, he inquires in what direction his offended friend will walk that day; and then he occupies a place where he must be seen. So soon as he can attract the attention of his superior, he puts his hand to his forehead, stoops to the ground as if touching his feet, to show submission. Should no notice be taken, he will go and "tarry a few days" longer, and again repeat the same humiliations, till he shall have gained his object.

CHAP. XXVIII.

Jacob set it up for a pillar, and poured oil upon the top of it.—Verse 18.

At the consecration of the *Lingam*, or of an altar, *ghee*, that is, clarified butter, (with other things,) is always poured upon it.

CHAP. XXIX.

Jacob went on his journey.—Verse 1.

The margin has, "lift up his feet;" which, in Eastern language, signifies "to walk quickly, to reach out, to be in good earnest, not to hesitate."

Thus Jacob journeyed to the East : he lifted up his feet, and stretched forth in good earnest, having been greatly encouraged by the vision of the ladder, and the promise, "Thy seed shall be as the dust of the earth."

It is yet high day.—Verse 7. In the Hebrew, "Yet the day is great."

Are people travelling through places in which wild beasts abound? those who are timid will not cease importunately to entreat the rest of the party, "Let us seek for a place of safety:" but the others reply, "Not yet; for the day is

He smelled it

The
strong
bear
said

Why, the day is yet often made to persons that loiter, of desisting from labour: "Why, the Yes, yes, you manage to leave off while

and he asked with him the space of a month.—Verse 14. The margin has this (also in many other places,) "month of days."

Throughout the East the same phrase is still used: "How long have you been in performing this penance?" "A month of time."—"How long have you taken to perform your rows?" "A year of time."

It is better that I give her to thee.—Verse 19.

So said Laban, in reference to his daughter Rachel; and so say fathers in the East, under similar circumstances.

The whole affair is managed in a business-like way, without any thing like a consultation with the maiden. Her likes and dislikes are out of the question. The father understands the matter perfectly, and the mother is very knowing; therefore, they manage the transaction.

This system, however, is the fruitful source of that general absence of domestic happiness which prevails there. She has, perhaps, never seen the man with whom she is to spend her days. He may be young; he may be aged; he may be repulsive or attractive. The whole is a lottery to her. Have the servants or others whispered to her something about the match? she will make her inquiries; but the result will never alter the arrangements: for though her soul abhor the thoughts of meeting him, yet it must be done.*

Laban said, It must not be so done in our country, to give the younger before the first-born.—Verse 26.

It has been said, and with much truth, that could Alexander now re-visit India, he would find the same customs and

* A fine native girl, belonging to the Wesleyan society in Jaffna, was thus betrothed to a man whom she disliked. The parents pressed her to have the nuptials celebrated; but she positively declared she never would have him, and that she would for ever rather remain as she was. For a full year the parents and relations plied her, but to no purpose; and at last they were obliged to allow her to marry the man whom she loved, and who was also a member of the same society.

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And he abode with him the space of a month.—Verse 14. The margin has this, (also in many other places,) "month of days."

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manners that prevailed in his day. From age to age there is a careful and reverent adherence to ancient fashions and usages.

When the eldest daughter is deformed, or blind, or deaf, or dumb, then the younger may be given first: but, under other circumstances it would be disgraceful in the extreme. Should any one wish to alter the order of things, the answer of Laban would be given.

Should a father, however, have a very advantageous offer for a younger daughter, he will exert all his powers previously to obtain a suitable match for the elder; and until this can be accomplished, the younger will not be married.

Younger brothers are sometimes married first; but even this takes place but very seldom.

She called his name Judah, [in the margin, "She called his name Praise,"] and left bearing.—Verse 35. In the Hebrew it is, "stood from bearing."

Scriptural names have generally a meaning; thus, *Didymus* means "a twin;" *Boanerges*, "a son of thunder;" and *Peter*, "a stone."

The names of the Orientals have always a distinct meaning. Thus, *Ani Muttoo*, "the precious pearl;" *Pun Amma*, "the golden lady;" *Perrya Amma*, "the great lady;" *Chinny Tamby*, "the little friend;" *Kanneyar*, "the gentleman for the eye." Vast numbers of their children are named after their gods.

"Stood from bearing." When a mother has ceased to bear children, should a person say it is not so, others will reply, "*She stood from bearing at such a time.*"

CHAP. XXX.

Now will my husband dwell with me, because I have borne him six sons.—Verse 20.

Should it be reported of a husband, that he is about to forsake his wife after she has borne him children, people will say, "She has borne him sons; he will never, never leave

her." To have children is a powerful tie upon a husband. Should she, however, not have any, he is almost certain to forsake her.

The Lord hath blessed thee since my coming.—Verse 30. In the Hebrew, "at my foot."

By the labour of Jacob's *foot*, the cattle of Laban had increased into a multitude.

Of a man who has become rich by his own industry, it is said, "Ah! by the labour of his feet these treasures have been acquired."—"How have you gained this prosperity?" "By the favour of the gods, and the labour of my feet."—"How is it that the king is so prosperous?" "By the labour of the feet of his ministers."

I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle: and of such shall be my hire.—Verse 32.

It is the custom of some to give to their shepherds the males which are born, for their wages; and, as a general usage, they have not any other reward. This mode of paying, however, applies only to flocks of sheep and goats.

CHAP. XXXI.

Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.—Verse 2. In the Hebrew, "as yesterday and the day before." See also marginal reading to Isaiah xxx. 33: "Of old," *from yesterday*.

The latter form of speech is truly Oriental, and means "time gone by." Has a person lost the friendship of another? he will say to him, "Thy face is not to me as yesterday and the day before." Is a man reduced in his circumstances? he says, "The face of God is not upon me as yesterday and the day before."

The future is spoken of as *to-day and to-morrow*. "His face will be upon me *to-day and to-morrow*;" which means, "always." "I will love thee *to-day and to-morrow*."—"Do you think of me?" "Yes, *to-day and to-morrow*."—"Molieliar, have you heard that Tamban is trying to injure you?"

"Yes; and go tell him, that neither to-day nor to-morrow will he succeed."

Our Saviour says, "Behold, I cast out devils, and I do cures to-day and to-morrow." A messenger came to inform him Herod would kill him; but this was his reply, intimating that the power could never be taken from him.

Jacob said to Laban, "My righteousness answers for me in time to come;" but the Hebrew has for this, "to-morrow;" his righteousness would be perpetual.

In Eastern language, therefore, *yesterday and the day before* signify "time past;" but *to-day and to-morrow*, "time to come." See Exod. iv. 10; xiii. 14; Deut. xix. 4, 6; Joshua iii. 4; iv. 6, 21; xxii. 24; 1 Sam. iv. 7; xix. 7; 2 Sam. iii. 17; 1 Chron. xi. 2.

And she said to her father, Let it not displease my lord that I cannot rise up before thee.—Verse 35.

Under similar circumstances, no one goes to the temple, or any religious ceremony.

The rams of thy flock have I not eaten.—Verse 38.

The people of the East do not eat the females, except when sterile. It would be considered folly and prodigality in the extreme, to eat that which has the power of producing more. Hence, the goats or kids which are brought for sale, are always males. The females, after they have done breeding, literally die of old age. Poets, in speaking of kings in the chase, always describe them as killing the bucks.

Jacob had not eaten the rams of the flock.

In the day the drought consumed me, and the frost by night.—Verse 40.

Does a master reprove his servant for being idle? the latter will ask, "What can I do? the heat eats me up by day, and the cold eats me up by night. How can I gain strength? I am like the trees of the field: the sun is on my head by day, and the dew by night."

They took stones and made an heap; and they did eat there upon the heap.—Verse 46.

Jacob and Laban here made a covenant, and ratified it by eating together on the heap of stones.

When people make a covenant, a white cloth is spread on the ground, and the parties eat thereon. Should one of the contracting parties have given offence, he is at the expense of the feast.

The ceremony of eating together in the way alluded to, is observed in forming the marriage covenants.

And Jacob swore by the fear of his father Isaac.—Verse 53.

One of the most solemn oaths taken in the East, is that of swearing by the father, whether he be living or dead. Is a man accused of some great crime? he says, "By my father I swear that I am innocent." "I have sworn in the name of my father, therefore believe me."* That mode which is most imposing and most binding is, for the father and the son to go to the temple: the former prostrates himself on the ground in front of the portico; and the latter steps over his body, saying, "I swear by my father I am not guilty." †

And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them.—Verse 55.

Early rising is a universal custom. Thus, in every season of the year, the people may be seen at sunrise, strolling in all directions. At the time of the heavy dews, they bind a part of the robe round the head, which also falls on the shoulders. When a journey has to be taken, were they not to rise early, they would be unable to travel far before the sun had gained its meridian height. They therefore start a little before daylight, and rest under the shade during the heat of the day.

Here also we have another instance of the interesting custom of blessing those who were about to be separated. A more pleasing scene than that of a father blessing his sons and daughters, can scarcely be conceived. The fervour of the language, the expression of the countenance, and the affection of their embraces, all excite our strongest sympathy. "My child, may God keep thy hands and thy feet!" "May the beasts of the forest keep far from thee!" "May thy

* Isaac, who was sent in search of Mungo Park, says, "The king confirmed his promise of protection, by sending for Chiamon, the eldest son of the royal family, who swore to this effect, both in his own name, and that of his father!"

† This mode of swearing was abolished by the Ceylon government in 1819, so far as official oaths were concerned.

wife and thy children be preserved!" "May riches and happiness ever be thy portion!"

In the beginning of the Hindoo new year, when friends meet for the first time, they bless each other. "Valen, may your fields give abundance of rice, your trees be covered with fruit, your wells and tanks be full of water, and your cows give rivers of milk!" "Ah! Tamban, we have met on the first day of the new year. In the next ten moons, may your wife have twins!" "May you never want sons in your old age!"

"Venāce, may your *dhonies* never want freight! May Varuna (the god of the sea) ever protect them! and may you and your children's children derive an abundance of riches from them!" "Do I meet my friend the merchant? This year may your servants be faithful! When you buy things, may they be cheap; and when you sell them, may they be dear!"

"Have I the pleasure of meeting with our divine doctor? The gods grant your fortunate hand may administer health to thousands; and may your house be full of riches!"

Thus do they bless each other, and rejoice together, on any other great festive occasion.

CHAP. XXXII.

It is a present sent unto my lord Esau.—Verse 18.

Whenever a favour has to be solicited, peace to be made, or an interview desired, a present is always sent to prepare the way. Thus may the servants be seen with trays of fruit, or cakes, on their heads, covered with white cloth, going to the house of the man who can grant the boon. Should there be something very important at stake, then a diamond, or a ruby, or some valuable jewel, will be sent by a confidential person.

On this manner shall ye speak unto Esau.—Verse 19.

I almost think I hear Jacob telling his servants what they were to say to Esau. He would repeat it many times over,

and then ask, "What did I say?" until he had completely schooled them into the story. They would be most attentive; and, at every interval, some of the most officious would be repeating the tale. The head-servant, however, would be specially charged with the delivery of the message.

When they went into the presence of Esau, they would be very particular in placing much stress on Jacob's saying, "The present is sent unto *my lord*!" and this would touch his feelings. Servants who see the earnestness of their master, imitate him in this when they stand before the person to whom they are sent. They repeat a number of little things respecting him; his great sorrow for his offence, his weeping, his throwing himself into the dust, and his fearful expressions. Should the occasion, however, be of a pleasing nature, they mention his great joy, and his anxiety for an interview.

The dependents of Esau, also, would hear the story, and "every-now-and-then" be making exclamations at the humility of Jacob, and the value of his present. They would also put their hands together in a supplicating posture, for Esau to attend to the request. He, feeling himself thus acknowledged as *lord*, seeing the servants of his brother before him, and knowing that all his people had witnessed the scene, would consider himself greatly honoured.

In this way many a culprit in the East gains a pardon, when nothing else could purchase it. Should the offender be too poor to send a present, he simply despatches his wife and children to plead for him; and they seldom plead in vain.

CHAP. XXXIII.

And bowed himself to the ground seven times.—Verse 3.

There is something very touching, and, to an Eastern mind, very *natural*, in this action of Jacob's. His arrangements, also, may be seen to the life, at this day. His wives and children were placed behind him: they would be in a separate group, in order that Esau might the more easily see them. He would then walk forward, and cast himself on the

earth, and rise again, till he had bowed "seven times;"* after which, (as he would walk a short distance every time he arose,) he would be near to his brother. Esau could not bear it any longer, and ran to meet him, and fell on his neck, and kissed him, and wept. Then came the handmaids and their children, (I think I see them,) and bowed themselves before Esau; the wives, also, according to their age, and their children, prostrated themselves before him. With the looks of the little ones, joined to those of the mothers, Esau could not restrain the emotions of nature.

Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand.—Verse 10.

Not to receive a present, is at once to show that the thing desired will not be granted. Hence, nothing can be more repulsive, nothing more distressing, than to return the gifts to the giver. Jacob evidently laboured under this impression, and therefore pressed his brother to receive the gifts, if he had found favour in his sight.

I will lead on softly, according as the cattle that goeth before me and the children be able to endure.—Verse 14. In the Hebrew, "according to the foot of the work, according to the foot of the children."

People having taken a journey, say, "We came to this place according to the walking of our feet." "It was done according to the foot of the children;" which means, they did not come in a palankeen, or any other vehicle, but on foot. From this it appears, that the females and the children performed their journey on foot, and that according to their strength.

* People in great distress begin to bow to the earth when they are at a considerable distance from the man whom they wish to appease. But the regular mode of paying respects is as follows:—To a king, a father, or an elder brother, bow once; before a priest, the temple, or the gods, three times.

They have sixteen different ways of showing respect:—1. To give a seat; 2. Water for the hands; 3. Water for the feet; 4. Water of young cocoa-nuts, milk, perfumed waters; 5. To pour water on a person, that is, to bathe him; 6. To assist in putting on his clothes; 7. To put on the triple or sacred cord; 8. To perfume a person; 9. To adorn with garlands; 10. To give rice coloured with saffron; 11. To offer sweet incense; 12. To give a lamp or a light; 13. To give camphor; 14. A heave-offering of rice; 15. Betle leaves; 16. To worship by *mantherams*, "charms," and flowers.

Esau said, Let me now leave with thee some of the folk that are with me.—Verse 15.

As Esau had received valuable gifts from his brother, he wished to make some present in return ; and having accepted cattle, it would not have looked well to give the same kind as that which he had received. He therefore offered some of his people, (who were no doubt born in his house,) as a kind of recompence for what he had received, and as a proof of his attachment.

CHAP. XXXIV.

Ye have troubled me to make me to stink among the inhabitants of the land.—Verse 30.

So said Jacob to Simeon and Levi. Of a man who has lost his honour, whose fame is entirely gone, it is said, " Ah ! he has lost his smell : where is the sweet smell of former years ? " " Alas ! " says an old man, " my smell is for ever gone. "

CHAP. XXXV.

Be clean, and change your garments.—Verse 2.

The household of Jacob had strange gods among them ; and he ordered them to put them away, and to make themselves clean, and to change their garments, in token of their *purity*. When people have been to any unholy place, on returning they always wash their persons, and change their garments. No man can go to the temple, wearing a dirty cloth : he must either put on a clean one ; or go himself to a tank and wash it, if it be soiled ; or he must put on one which is quite new. Near the temples, men may be often seen washing their clothes, in order to prepare themselves for some religious ceremony. See also Exodus xix. 10.

They gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears.—Verse 4.

This, no doubt, refers to the representation of their gods on their fingers, and ear-rings, which were worn, not merely

as ornaments, but as charms to guard them from their enemies.

The rings of the Hindoos have a figure of one of their gods, or some symbol of their power, engraved on them, for a similar purpose.

CHAP. XXXVI.

Eean took his wives, and his sons, and his daughters, and all the persons of his house.—Verse 6. The margin has, for *persons*, “*souls*.”

Has a man gone to a distant place? it is said, “Viravan, and all the *souls* of his house, have gone to the far country.” “Have you heard that the old man and thirty *souls* have gone on a pilgrimage?” “Sir, I can never get rich, because I have fifteen *souls* who daily look to me for their rice.”

CHAP. XXXVII.

He made him a coat of many colours.—Verse 3. The margin has, instead of *colours*, “*pieces*.”

It is probable the coat was patch-work of different colours.

For beautiful or favourite children, precisely the same thing is done at this day. Crimson, and purple, and other colours, are often tastefully sewed together. Sometimes the children of the Mahometans have their jackets embroidered with gold and silk of various colours.

When a child is clothed in a garment of many colours, it is believed that neither evil tongues nor evil spirits will injure him, because the attention is diverted, from the beauty of the person, to that of the garment. Children seldom wear them after they are eight years of age; though it must have been the custom, amongst the ancients to whom reference is made in the Bible, to wear them longer, as we read of Tamar having “a garment of divers colours upon her: for with such robes were the king’s daughters that were virgins apparelled.” (2 Sam. xiii. 18.)

People who are too poor to give a beautiful or favourite child a jacket of that description, put a black spot on its forehead, to defend it from evil.

All his sons and all his daughters rose up to comfort him.—Verse 35.

This would serve as a description of a similar event amongst the Orientals at this day. Has a father lost a son or a daughter? the children who remain will say, "Father, it is true he is dead; but what can we do? We are still here. Are we not your own children? We are men, fear not. Though the infant die, the family is not broken up. The child has gone to Siva's mount. Who knows what trouble it might have had; or what it might have been to you?"

CHAP. XXXVIII.

She sat in an open place.—Verse 14. In the Hebrew, "the door of eyes, or of Enajim."

She sat near the "door of eyes," which, in our Tamul translation, is rendered, "She sat near a spring of water;" alluding to the eyes from which the water bubbles.

The midwife took and bound upon his hand a scarlet thread.—Verse 28.

In case of twins, where there are boys, the midwife takes a piece of thread, and ties it round the right wrist of the first-born.

CHAP. ~~XXX~~ XIX.

He left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat.—Verse 6.

All respectable men have a head-servant called a *kanika-pulli*, that is, "an accountant," in whose hands they often place all they possess. Such a man is more like a relation or a friend, than a servant; for, on all important subjects, he is regularly consulted, and his opinion will have great weight with the family.

When a native gentleman has such a servant, it is common to say of him, "Ah! he has nothing: all is in the hand of his *kanika-pulli*." "Yes, yes, he is the treasure-pot." "He knows of nothing but the food which he eats."

CHAP. XL.

It came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants.—Verse 20.

Birth-days are not celebrated here as in Egypt or in England. On that anniversary, people will not purchase any thing, will not transact any business of importance, nor go to a distant place.

The king "gave a feast unto his servants." Great men give entertainment to their domestics on the first day of ploughing, when they all come together in their master's house, and have great enjoyment. His pleasure consists chiefly in hearing himself praised. The guests refer to feasts of former days, when the host was young, when he was shaved for the *first* time,* when he put on the ear-rings, or when he was married. They talk over the events of those days, and refer to the exploits of their master. He listens with delight, and lives his youthful days again. Should there be any thing which his servants formerly did that is worthy of being referred to, they, too, are reminded of it, and they feel themselves highly honoured by such attention.

The seven empty ears blasted with the east wind, shall be seven years of famine.—Verse 27.

The Hindoos often make comparisons by alluding to ears of corn, to fruits and flowers. In the *Scanda Purāna* it is

* This to them is a most important transaction, and attended with great and expensive ceremonies. The youth proudly feels that he is about to be recognised as a man; and his heart beats with new emotions in anticipating the privileges of his order. The news soon spreads through the village, that, on such a day, his face is for the first time to be deprived of its down; and the swains and matrons cheer him on his brightening prospects. A fortunate hour has been selected, and the male relations come together to witness the scene. The young man is seated on his mat or carpet; and the smiling barber, arrayed in clean garments, commences his momentous operation. He boasts of the many in *high life* for whom he has performed a similar service, hopes to live long enough to do the same office for the offspring of his young customer, and broadly intimates that he shall have good cause to remember his *present* and future profits. Having finished his work, and received the usual gifts, he retires with much professional pride; declaring to all whom he meets the joyful tidings. The guests invited on the festive occasion, prolong the conviviality till past "the noon of night:" and each one relates some story of the memorable hour when he, for the first time, submitted to the skill of the tonsor.

said, "The empty ears resemble the false professions of love, with which painted harlots flatter their paramours; but the good ears resemble the true love of chaste women."

CHAP. XLI.

Thou shalt be over my house, and according unto thy word shall all my people be ruled.—Verse 40. The margin has, for *ruled*, "kiss."

In Psalm ii. 12, it is written, "Kiss the Son, lest he be angry, and ye perish from the way." Bishop Patrick says on this, "Kiss the Son; that is, *submit* to him, and obey him." Bishop Pococke says, "The Egyptians, on taking any thing from the hand of a superior, or that is sent from him, kiss it; and, as the highest respect, put it to their foreheads."

It is therefore probable that Pharaoh meant, that all should *submit* to Joseph, that all should obey him, and pay him reverence; and that only on the throne he himself would be the greatest.

When a great man causes a gift to be handed to an inferior, the latter will take it, and put it on the right cheek, so as to cover the eyes; then on the left; after which he will kiss it. This is done to show the great superiority of the donor, and that he on whom the gift is bestowed is his dependent, and greatly reverences him.

When a man of rank is angry with an inferior, the latter will be advised to go and *kiss* his feet; which he does by touching his feet with his hands, and then kissing them.

When the Mahometans meet each other after a long absence, the inferior will touch the hand of the superior, and then kiss it.

All, then, were to kiss Joseph, and acknowledge him as their ruler.*

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand.—Verse 42.

This practice is still common, but was much more so in former times. "Aruchananan, a king, once became greatly

* Captain Basil Hall says of a man in the island of Loo-Choo, in the Chinese Sea, to whom they had given some presents, "He received them in both hands, and, touching his head with the presents, made three low obeisances, and retired."

enamoured with a princess called Alli, and desired to have her in marriage; but being in doubt whether he should be able to obtain her, he sent for a woman who was well-skilled in palmistry! She looked carefully into his hand, and declared, 'You will marry a princess called Alli: you shall have her.' The king was so delighted, that he took his ring off his finger, and put it upon that of the fortune-teller."

Should a rich man be greatly pleased with a performer at a comedy, he will call him to him, and take off the ring from his finger, and present it to him. Does a poet please a man of rank? he will take the ring off his finger, and put it on his.

A father gives his son-in-law elect a ring from off his finger. When the bridegroom goes to the house of his bride, her brother meets him, and pours water on his feet; then the former takes a ring from off his finger, and puts it on that of the latter.

When the god Rāmar sent Anuman to his goddess Seethe, he gave him his ring, to show that he had authority to treat with her.

Does one man send to another for any particular article, or to solicit a favour? should he not have time to write, he will give his ring to the messenger, and say, "Show this in proof of my having sent you to make this request." Is a master at a distance, and does he wish to introduce a person to the notice of another? he says, "Take this ring, and you will be received."

Pharaoh's ring carried with it the highest mark of favour towards Joseph, and was a proof of the authority conferred on him.

He made him to ride in the second chariot which he had; and they cried, Bow the knee."—Verse 43.

The Hebrew has, for "Bow the knee," *tender father*, which I believe to be the true meaning. Dr. Adam Clarke says the word אברך *abrec*, which we translate "bow the knee," might as well be translated any thing else. In chapter xlv. 8, Joseph says himself, "God hath made me a father to Pharaoh."

A younger brother is called "the little father;" he being the next in authority. The king's minister (if a good man) is

God be gracious unto thee, my son.—Verse 29.

Such was the address of Joseph to his brother Benjamin; and in this way do people of respectability for their rank or years address their inferiors or juniors. "Son, give me a little water." "The sun is very hot; I will rest under your shade, my son."

CHAP. XLIV.

They fell before him on the ground.—Verse 14. See 1 Sam. xxv. 23; 2 Kings iv. 37; Mark vii. 25.

It has quite a startling effect upon an Englishman, on his arrival in the East, to see a native, under the impression of terror or great want, fall at his feet, and supplicate his help: pity, aversion, and surprise, have in a moment possession of his mind. He desires the man to arise; but, "No,"—there is a suit to be gained; and, therefore, to relieve himself from the embarrassment, he will, if possible, grant the request.*

Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears.—Verse 18.

A company of people have always some one amongst them who is known and acknowledged to be the chief speaker; thus, should they fall into trouble, he will be the person to come forward and plead with the superior. He will say, "My lord, I am indeed a very ignorant man, and am not worthy to speak to you: were I of high caste, perhaps my lord would hear me. May I say two or three words?" Some of the party will then speak, in an encouraging tone, "Yes, yes, our lord will hear you." He then proceeds,— "Ah, my lord! your mercy is known to all; great is your wisdom; you are even as a king to us: let, then, your ser-

* In 1823 two globe-lamps were stolen from the Wesleyan chapel in Trincomalee. I heard something fall, and went soon after, and found the fragments of a tumbler on the ground, and saw what the thieves had carried off. Being convinced that it was some of the workmen, for many reasons not needful to state, the constable was directed to fetch the men immediately. About ten o'clock at night they were all brought on the premises. Seeing one of them much agitated, I inquired of him if he did not think I knew something about it. He fell at my feet like a person dead, and cried out, "True! true! I have done it! I have done it!"

vants find favour in your sight." After this introduction, like that of Judah, he relates the whole affair, forgetting no circumstance which has a tendency to exculpate him and his companions; and every thing which can touch the feelings of his judge will be gently brought before him. As he draws to a conclusion, his pathos increases, his companions put out their hands in a supplicating manner, accompanied by other gesticulations; their tears begin to flow, and, with one voice, they cry, "Forgive us, this time, and we will never offend you more."

That I may set mine eyes upon him.—Verse 21.

Has a beloved son been long absent? Does the father anxiously desire to see him? he says, "Bring him! bring him! that the course of my eyes may be upon him." "Ah my eyes! do you again see my son? O my eyes! is not this pleasure for you?"

CHAP. XLV.

He wept aloud.—Verse 2. In the Hebrew, "gave forth his voice in weeping."

In this way do they speak of a person who thus conducts himself: "How loudly did he give forth his voice and weep!" "That child is for ever giving forth its voice."

The violence of their sorrow is very great, and their voice may be heard at a considerable distance.

He fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them.—Verses 14, 15.

When people meet, after long absence, they fall on each other's shoulder or neck, and kiss or smell the part. A husband, after long absence, kisses or smells the forehead, the eyes, the right and left cheeks, and the bosom, of his wife.

Lade your beasts.—Verse 17.

Nearly all the merchandise, which goes by land, is carried by beasts of burden; and, no doubt, will continue to be so till

regular roads are constructed. Hundreds of bullocks, or camels, may be seen carrying rice, salt, spices, and other wares, and traversing the forests and deserts to distant countries. Some of the buffaloes carry immense burdens; and though they only make little progress, yet they are patient and regular in their pace.

Bells are tied round the necks of some of the animals; the sound of which produces a pleasing effect on the feelings of a traveller, who now knows that he is not far from some of his fellows. The sound of the bells also keeps the cattle together, and frightens off the wild beasts.

CHAP. XLVI.

Joseph shall put his hand upon thine eyes.—Verse 4.

A father, at the point of death, is always very desirous that his wife, children, and grandchildren should be with him. Should there be one at a distance, he will be immediately sent for; and until he arrive, the father will mourn and complain: "My son, will you not come? I cannot die without you." When he arrives, he will take the hands of his son, and kiss them, and place them on his eyes, his face, and mouth, and say, "Now I die."

And came into Egypt, Jacob, and all his seed with him.—Verse 6.

In this way descendants are spoken of. Has a man been deceived by another? he will be asked, "How could you trust him? Did you not know him to be bad (*veethe*) 'seed?'" "That fellow is of the seed of fiends." "The reason you see such good things in that youth is, that he is of good seed." "The old man and his seed have all left this village many years ago."

Every shepherd is an abomination unto the Egyptians.—Verse 34.

The office of a shepherd in India is only filled by people of very low caste; and no man of respectability will attend to such a duty. Hence, when any one is called "a shepherd," he considers it to be a term of reproach.

CHAP. XLVII.

Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part.—Verse 26.

Land-owners in the East do not often cultivate their own grounds ; they employ a man called the *Varakude*, who finds the manure, implements, and labour, and has for his reward a fifth (sometimes a fourth) of the produce. Should, however, the lands require to be irrigated, the owner pays for that.

The land of the priests did not become the property of Pharaoh : neither is it customary in the East for the land of the priests to contribute any thing towards the state.

CHAP. XLVIII.

And let them grow into a multitude in the midst of the earth.—Verse 16. The Hebrew has, for *a multitude in the midst of the earth*, “as fishes do increase.”

When vast numbers of people congregate together, they are compared to the shoals of a small fish called the *airikili*. All who live on fish, also, are believed to have a numerous progeny ; and, so far as my observation extends, the opinion is correct with regard to fishermen in the East. A similar opinion prevails in some parts of England ; and if we look into the streets and lanes of our fishing villages, we perceive good reason to inquire if it be not grounded on facts.

CHAP. XLIX.

Thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.—Verse 3.

It is generally believed that the first-born son is the strongest, and he is always placed over his brethren. To him the others must give great honour, and they must not sit in his presence without his permission, and then only behind him. When the younger visits the elder, he goes with great

respect, and the conversation is soon closed. Should there be any thing of a particular nature, on which he desires the sentiments of his elder brother, he sends a friend to converse with him. The younger brother will not enter the door at the same time with the elder; he must always follow. Should they both be invited to a marriage, care will be taken that the oldest shall go in the first. The younger will never approach him with his wooden sandals on; he must take them off. He will not venture to speak to the wife of the senior, except on some special occasion.

When the father thinks his end is approaching, he calls his children, and, addressing himself to the eldest, says, "My strength, my glory, my all is in thee."

From this may be gained an idea of the importance which was attached to the "birth-right."

Nor a lawgiver from between his feet.—Verse 10.

This figure is used in poetry and riddles. Veeramāran, says he, himself came from between the feet.

His teeth white with milk.—Verse 12.

To say, "A man has abundance of milk," is tantamount to "He has great riches," because it at once shows that he possesses numerous herds. Milk is greatly valued in the East, because it is believed to be very cooling and strengthening. It is often taken with fruit, and in the hot season is made into *tire*, or "curds." Few presents are more acceptable amongst the natives than milk. It is also valued because it comes from the cow, which is a sacred animal; and they would as soon think of killing a child, as this their "mother, that gives them milk."

It is said of a man who has abundance of this article, "His mouth smells of milk."

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.—Verse 22. See the remarks on Isaiah xiv. 19.

All this falls very naturally on an Eastern ear. Joseph was the "fruitful bough" of Jacob; and being planted near "a well," his leaf would not wither, and he would bring forth his fruit in his season.

Great delight is taken in all kinds of creepers, which bear edible fruits; and the natives allow them to run over the walls and roofs of their houses.

The term "branches" in this verse, is in the margin rendered "daughters;" and it is an interesting fact, and one which will throw light on some other passages, that the same term is used in the East to denote the same thing. "That man has only one *chede*, that is, branch, or daughter." "The youngest *chede* (branch) has got married this day."—"Where are your branches?" "They are all married."—"What a young branch to be in this state!—how soon it has given fruit!" When a mother has had a large family, the remark is, "That branch has borne plenty of fruit." A husband will say to his wife, who is sterile, "Of what use is a branch which bears not fruit?" The figure is much used in poetry.

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)—Verse 24.

Of a strong man it is common to say, "Ah! look at the hands of his arms." "How powerful are the hands of his shoulders!"

To call a person "a stone," in the East, signifies that he has been sent or thrown at some one, to do him an injury. A king once asked a messenger, who had been sent to him by his wife, "What! are you the stone which my wife has hurled at me?" "Whose stone are you?" asks a man who has received an injury from an unknown hand. "What fellow has thrown a large stone at me?"

Jacob speaks of Joseph as being able to fight his enemies; mention is made of his bow being "in strength," and of the arms of his hands being "made strong by the mighty God of Jacob." He was then able to be the shepherd.

Shepherds in the East carry their sling and stones, to drive off the wild beasts, and other animals; also to correct any of the cattle which are troublesome.

And who was this "shepherd, the stone of Israel, who was thrown at his enemies?" was it not the Messiah, "the good Shepherd," the stone hurled at our enemies, death and hell? From Him are all the blessings "unto the utmost bound of the everlasting hills."

Blessings of the breasts and of the womb.—Verse 25.

A heathen once stood up before me, and pronounced many blessings on me ; amongst the rest, that of the latter part of this verse was particularly noticed.

Reuben, "unstable as water."—Verses 3, 4. Simeon and Levi.—Verse 5. Judah "couched as a lion."—Verse 9. "Zebulun shall dwell at the haven of the sea."—Verse 13. "Issachar is a strong ass, couching down between two burdens."—Verse 14. "Dan shall judge his people. Dan shall be a serpent by the way, that biteth the horse-heels."—Verse 16. "Gad, a troop shall overcome him."—Verse 19. "Out of Asher his bread shall be fat, and he shall yield royal dainties."—Verse 20. "Naphtali a hind let loose."—Verse 21. "Joseph is a fruitful bough."—Verse 22. "Benjamin shall ravin as a wolf."—Verse 27.

Some learned divines, that cannot be classed among those who wilfully impugn the doctrines of revelation, or who perversely explain away and distort the facts which it unfolds, have attempted, in their observations on the interesting subject of this chapter, to discover a recondite meaning, which finds no support either in the analogy of faith, or in the canons of legitimate criticism. They have indulged in the fanciful conjecture, that the patriarch, in the dispositions attributed to his twelve sons, had a reference to the nature of the animals or things represented in the twelve signs of the zodiac. It is not, however, pretended that their propensities or dispositions would in all particulars agree with those of the creatures represented in these signs ; though there might be a general resemblance, sufficient to induce Jacob, who had the same number of children, to make the allusions, had he not been under the immediate influence of divine inspiration in declaring "unto his sons that which should befall them in the last days,"—a scriptural description of his prophetic address which certainly destroys all occult reference to the personal qualities of his children, except as they furnished him with familiar and appropriate figures under which to shroud the mind of the Holy Spirit respecting them.

It is not denied, that the patriarch lived in the year of the world 2315 ; and that the signs of the zodiac were invented by the Babylonians long before that period. Job, who is supposed to have lived between three and four thousand years ago, alludes to them in chapter xxxviii. 31, 32 ; where see the marginal reference.

Jacob began and proceeded to bless his sons according to their age; consequently the order could not correspond with that of the zodiac.

With the people of the East, astronomy is a most interesting and important science, as it involves much of their system of theology, as well as of astrology, the latter of which is supposed to bear on all the affairs of life. No wonder, then, that they should often refer to the planetary system, as the fruitful source of all their pleasures, or of all their pains. The good or evil star, under which a person has been born, is believed to be the certain regulator of future life. Thus, men of good or evil dispositions are often compared to the planets or signs with which they are supposed to correspond.

Many of the ancient kings of India, from some fancied correspondency of temper or disposition, were named after the signs of the zodiac, either by their parents, or by posterity. There was a king called *Kumban*, whose name signifies "Aquarius." The great sovereign of Pandium was also named *Meenam*, that is, the sign "Pisces." The king *Kadakkian* means "Cancer;" and *Singam*, "Leo," is affixed to vast numbers of the names of the sovereigns of the East. One of the names of the god *Rāman* is "Sagittarius;" and, what is rather strange, his sister *Asamugge* is called "Aries." The wife of a celebrated hermit was named *Macha-Kenthe*, "Pisces;" and females are often called "Virgo."

In the book called *Péerapóthaga-Santheróthium*, an account is given of a king called *Anguvesāran*, who had six sons and six daughters, to whom he gave the names of the twelve signs of the zodiac.

When a number of people are seated in a circle, it is common to say of them, "Ah! there they are, like the twelve signs of the zodiac!"

Should a mother have twins, she is believed to have been under the influence of Gemini! An unfortunate person is often called *Saniyan*, that is, "Saturn." When a child is born under the influence of a malignant planet, the father endeavours to counteract its power by giving to his child the name of a superior constellation. On some occasions, however, he will not give the whole of the name of the predominant sign, but will simply choose one in common use, which

has for its first letter that of the name of the friendly sign. For instance: suppose an infant to be born under *Scorpio* when he is in his evil moods, should *Leo* be the ruling power, the name of the child will begin with the letter L.

An aged man at the point of death calls together his children; and, beginning with the eldest, he gently notices his failings, his seniority, and consequent power over the rest; and advises him not to oppress them. He then goes through the others, alludes to their failings, and shows how to avoid them.

With these facts before us, we might not have been surprised at the conduct of Jacob in alluding to the twelve signs, and to the corresponding dispositions of his sons, had he been a poor heathen idolater, as all these persons were, and had he not been the subject of a divine and direct afflatus. Besides, it is unwise, on the principles of these theorists themselves, to insist upon the perfect resemblance of each son to one of the signs. How is *Gemini* to be made out? To do this would require thirteen sons; or to adopt the plan of Dr. Hales, and make Dan stand for *Libra* and *Scorpio*. How also does *Virgo*, a female, correspond with the individual (Asher) who is assigned to her? I think, therefore, it has been an error to force the similitude.

Of Reuben it is said, "unstable as water," which is supposed to refer to the sign. *Aquarius*. And this certainly includes the Eastern idea of that element. A son at the funeral pile of his father breaks an earthen vessel, that has been filled with water, which sinks into the ground, and cannot be gathered up again. Many of their allusions in reference to uncertainty or instability are borrowed from water. Of the promises of a faithless man it is said, "O, write them in water!" that is, the characters may soon be formed on the surface, but not a trace will be left behind.

Judah is "as an old lion; who shall rouse him up?" This might, with some plausibility, refer to the sign *Leo*.

Zebulun, "an haven of ships." In the Eastern zodiac, *Virgo* is represented as sitting in a ship, with a lighted lamp in her right hand, and an ear of corn in her left. This may refer to the assistance which the light would give to find the way, and the ear of corn may relate to the value and importance of her cargo.

Issachar, "a strong ass." Not startled at the change in this case, both of genus and species, the zodiac-accommodators apply the description to *Taurus*, the principal beast of burden in the East.

Dan, "judgment, or the judge." "He shall judge his people." "A serpent by the way, that biteth the horse-heels." The first part of his character appears to refer to the sign *Libra*, the emblem of justice; but the latter, to *Scorpio*. The scorpion is a most cautious reptile in taking its prey; it goes slowly along, with its claws nearly closed. When within reach it seizes its prey with great force, and its powerful sting is soon shot into the victim. In the latter view, the whole of the conduct of Dan and his tribe shows the portrait drawn by his father to have been accurate.

"Gad, a troop," might be made to designate *Sagittarius*.

"Out of Asher his bread shall be fat—and he shall yield royal dainties." I know of nothing among the signs which could be considered as a "royal dainty" except the *Crab*, and only then when the sovereign lived far inland. It may, therefore, allude thus darkly to *Cancer*.

Naphtali, "a hind let loose." It would require the exertion of considerable ingenuity to apply this to the *Ram*.

"Joseph is a fruitful bough." Can this allude to the sign *Pisces*? Uncommon fecundity in the East is often compared to the great increase of fish. That Jacob had this idea in his mind, in reference to the sons of Joseph, is most certain; for he said, when blessing the lads, "Let them grow"—in the margin—"as fishes do increase." It is rather singular that the grandchildren should be blessed first: in reference to this, it would have been no very great stretch of imagination to suppose that Manasseh and Ephraim referred to *Gemini*.

"Benjamin shall ravin as a wolf." It does not follow from this that there was a wolf in the zodiac. Benjamin was to get his food violently like a wolf. In the Eastern zodiac, *Capricornus* is represented as a sea-monster, with its mouth open, showing a frightful set of teeth. Looking at the conduct of that fierce tribe, the comparison is not very inapplicable. See 2 Kings xxiii. 5.

After all, slight and incongruous are the data for finding the signs of the zodiac in the blessings pronounced by Jacob

on his twelve sons. The few points of co-incidence between them are of such a vague and inconclusive character, as not to warrant the most excursive imagination in the attempt, had the patriarch been merely one of the pagan worthies. But when it is considered that his ever-honoured name, changed as it was from that of wrestling Jacob, is the origin of the personal designation given by the Holy Spirit to "the whole ISRAEL of God," no believer in divine revelation will afford any countenance to a theory, however plausible, which has the least tendency to invalidate the plain testimony of holy writ, to affix significations to the words of God which they were never intended to bear, or to lower the just and exalted ideas which ought always to be entertained of the plenary inspiration under which the patriarch made these memorable declarations.

CHAP L.

And they came to the threshing-floor of Atad ; and there they mourned with a very great and very sore lamentation.—Verse 10.

It seems to be very unlikely that the funeral procession should remain at a threshing-floor, as the place would be rendered most impure. The word *Atad* is said to mean a "bramble, or thorn ;" which conveys a correct idea of the places where the dead are buried, and also of the probable locality where they would rest.

Joseph was put into a coffin.—Verse 26.

The people of the East do not in general put their dead into a coffin ; they simply fold up the corpse in a mat. When dying, the head is always placed towards the south, and in the grave also in the same direction. When a person is very ill, should it be asked how he is, some one will reply, " Ah ! his head is towards the south ;" meaning, there is no hope.

Some *yogees* or *sanyasis* ("holy men") are buried in a sepulchre, some in a sitting position, and are covered with salt. It is customary to put a large stone, or a block of wood, on the breast ; and a person stands upon it, to press it down. The reason assigned for this is, that it prevents evil spirits from doing any injury to the deceased.

EXODUS.

CHAP. I.

They made their lives bitter with hard bondage.—Verse 14.

Of a bad man it is said, "He makes the lives of his servants bitter." "Ah, the fellow! the heart of his wife is made bitter." This is a common phrase: "My soul is bitter." "My heart is like the bitter tree."

When ye do the office of a midwife to the Hebrew women, and see them upon the stools.—Verse 16.

The females of the East are not accouched as their sex are in England. Instead of reclining on a couch or a bed, they sit on a stool about sixteen inches in height, or on the rice-mortar turned upside down, or on a bag filled with sand. Sometimes they do not use any of the articles alluded to, but stand upright, having a rope fastened to the roof, by which they pull themselves up and down, to produce a more speedy delivery.

A similar mode of delivering pregnant women is practised in modern Egypt: "Two or three or more days before the expected time of the delivery, the *da'yeh*, or 'midwife,' conveys to the house of the woman, who requires her assistance, the *koor'see el-wild'deh*, a chair of a peculiar form, upon which the patient is to be seated during the birth."*

In the forty-sixth plate of Calmet, which is taken from "an ornamented basso relievo on a sepulchral urn," is represented a mother who has just been accouched. She is seated on a chair, and appears to be much exhausted. There are four female attendants, two of whom seem to be busy about the child.

These facts, then, illustrate the word "stool," which has caused so many doubts and learned disquisitions.

* Lane's "Account of the Manners and Customs of the Modern Egyptians," vol. ii., p. 274.

And it came to pass, because the midwives feared God, that he made them houses.—Verse 21.

Who “made them houses?” God: for He “dealt well with” them, because they “feared” Him, and “saved the men-children alive.”

Midwives in the East are taken from the lowest classes of society. By their profession, they are liable to be in a constant state of uncleanness. After they have performed the functions of their office, they cannot enter the house of another, except on duty, until five days shall have elapsed from the time they were so engaged.

They are not allowed to dwell near the houses of the other classes of society; their habitations, or rather those of their owners, (for they are generally slaves,) are always in some lonely or retired place; and though their office is one of the greatest importance, they are shunned except when immediately needed.

That their profession, both among the Hebrews and the Egyptians, would make them unclean, there cannot be a doubt; and that they would in consequence be avoided, and to a certain extent despised, is most probable. But though they were thus unclean and degraded, they “feared” God, and he “dealt well with” them, and gave them establishments, and caused them to prosper and become respectable amongst those who had treated them as contemptible and unclean.

CHAP. II.

The daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side.—Verse 5.

All this is very natural. Wherever there is a river, or a tank, which is known to be free from alligators, there females go in companies to some retired place to bathe. So many ceremonies, and so many causes for defilement, exist amongst the Hindoos, that ablution becomes a duty which has often to be repeated.

In the *Scanda Purāna*, the beautiful daughter of Mongaly is described as going to the river with her maidens to bathe.

Take this child away, and nurse it for me.—Verse 9.

Thus the mother of Moses was made the nurse of her own child, the cruel order of Pharaoh was defeated, and a deliverer prepared for the people of God.

“The god Chrishna, in his incarnation, was the son of Vasu-Thevan. His uncle Kanchan said, ‘Should my brother ever have a male child, I will destroy it.’ When Chrishna was born, the father gave him to a shepherdess, who tenderly nursed him. The uncle, in process of time, became acquainted with the fact, and tried in every possible way to accomplish his cruel object; and on one occasion, when he was pursuing him, they came near to the sea, which made a way for Chrishna to escape. He afterwards killed his uncle.”

CHAP. III.

The angel of the Lord appeared unto him in a flame of fire.—Verse 2.

The deity Siva is often described as assuming the appearance of fire. On one occasion he took the form of a fiery pillar, which was so high that the gods could not find its summit, and so deep that they could not discover its foundation.

Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.—Verse 5.

No Heathen would presume to go on holy ground, or enter a temple or any other sacred place, without first taking off his sandals. Even native Christians, on entering a church or chapel, generally do the same thing.

No respectable man would go into the house of another without having first taken off his sandals, which are generally left at the door, or taken inside by a servant.

CHAP. VI.

They hearkened not unto Moses for anguish of spirit.—Verse 9. The Hebrew has, for *anguish*, “shortness,” or “straitness.”

Of a man in deep distress, it is said, “Ah! his mind is made strait, very narrow, pressed into a small compass.”

Thus did the Egyptians make strait the spirit of the children of Israel.

CHAP. VII.

See, I have made thee a god to Pharaoh.—Verse 1.

A man who is afraid to go into the presence of a king, or a governor, or a great man, will first seek an interview with the minister or some principal character; and should he be much alarmed, it will be said, "Fear not, friend; I will make you as a god to the king." "What! are you afraid of the collector? Fear not; you will be as a god to him." "Yes, yes; that upstart was once much afraid of the great ones; but now he is like a god amongst them."

CHAP. VIII.

Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses?—Verse 9. The margin has, for *glory*, "honour," and for *over me*, "against me."

Pharaoh had besought Moses to pray that the Lord might take away the frogs; and Moses wished the king to have the honour or glory, in preference to himself, of appointing a time when he should thus pray to the Lord to take them away. This was not only complimentary to Pharaoh, but it would also have a strong tendency to convince him that the Lord had heard the prayer of Moses, because he himself appointed the time.

The Tamul translation * has this, "Let the honour be to you (or over me) to appoint a time when I shall pray."

Rise up early in the morning, and stand before Pharaoh.—Verse 20.

How simple! how beautiful! The king, according to custom, was in the morning to go to the water, and the pro-

* That translation is made from the original; and the genius of the language is in every respect better suited than ours to the Hebrew idiom. Nearly all the Orientalisms in the marginal references of the English Bible are inserted in the *text* of the Tamul translation.

phet of the Lord was to *stand* before him ; first, to attract his attention ; and secondly, to deliver the message of Jehovah.

CHAP. IX.

Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.—Verse 8.

When the magicians pronounce an imprecation on an individual, a village, or a country, they take ashes of cows' dung, or those from a common fire, and throw them in the air, saying to the objects of their displeasure, " Such a sickness, or such a curse, shall surely come upon you ! "

CHAP. X.

Thou mayest tell in the ears of thy son.—Verse 2.

When advice, or information, or reproof, is given, it is said, " It was told in his ears." " Why should I go again ? I have told it in his ears a thousand times ; he will not hear."

They were driven out from Pharaoh's presence.—Verse 11.

Amongst natives of rank, when a person is very importunate or troublesome, when he presses for something which the former are not willing to grant, he is told to be gone. Should he still persist, the servants are called, and the order is given, " Drive that fellow out." He is then seized by the neck, or taken by the hands, and dragged from the premises ; he all the time screaming and bawling as if they were taking his life.

Thus to be driven out, is the greatest indignity which can be offered : and nothing but the most violent rage will induce a superior to have recourse to it.

Stretch out thine hand toward heaven.—Verse 21.

When the magicians deliver their predictions, they stretch forth the right hand towards heaven, to show that they have power, and that God favours them.

That there may be darkness over the land of Egypt, even darkness which may be felt.—Verses 21. The margin reads, “that one may feel darkness.”

The Tamul translation has this, “darkness which causeth to feel;” that is, so dark that a man is obliged to feel about to find his way; and until he shall have so felt, he cannot proceed. Thus the darkness was so great, that their eyes were not of any use; they were obliged to grope for the path.

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.—Verses 22, 23.

Historians give us several reasons for the origin of the Jewish “feast of lights,” all of which serve to show their inability to decide upon the circumstance whence it was derived. One says, “The Jews lighted lamps in their synagogues, and at the doors of their houses, because the good fortune of restoring the temple to its ancient use appeared to the Jews as a new day;” or “because this happiness befell them when least expected; and they looked on it as a new light;” or because, “when they were employed in cleansing the temple, after it had been profaned by the Greeks, they found there only one small phial of oil, sealed up by the high-priest, which would hardly suffice to keep-in the lamps so much as one night; but God permitted that it should last several days, till they had time to make more; in memory of which, the Jews lighted up several lamps in their synagogues, and at the doors of their houses;” or to commemorate the death of Nebuchadonosor’s cruel general, Holofernes, who was slain by Judith six hundred and fifty years before Christ.*

Now, where there is so much doubt amongst those who have the credit of being competent judges, may we not be allowed to think for ourselves?

All the reasons assigned appear to be far too modern, because other nations of great antiquity have also a “feast of lights;” and it is fair to suppose that an institution so singular would have its origin in some single event, which

* See Josephus, Calmet, Leo of Modena, and Dr. A. Clarke.

took place at a very remote period, and that it was established to perpetuate the memory of that transaction.

The story of the small phial of oil lasting so many nights, carries with it too much of the uncalled-for marvellous to merit much attention. May not, therefore, the "feast of lights" have been derived from the miraculously-lighted houses of the Israelites, in the universal darkness of Egypt?

"When the Egyptians met to sacrifice to Minerva at Sais, they hung up by night a great number of lamps, filled with oil mixed with salt, round every house, the wick swimming on the surface; these burned during the whole night, and the festival was thence named 'the lighting of lamps.' Those who were not present at the solemnity, observed the same ceremonies wherever they happened to be; lamps were lighted that night, not only at Sais, but throughout all Egypt. The reasons for using these illuminations, and paying so great respect to this night, were kept secret!" "The feast was kept when they sacrificed to Minerva, the goddess of war, who sprang, armed and full grown, from her father's brain."*

But the Chinese also have a feast of lamps, which led M. de Guignes to think that the first inhabitants emigrated from Egypt: "On this occasion, every city and village, the shores of the sea, and the banks of the rivers, are hung with painted lanterns, of various shapes and sizes, some of them being seen in the windows of the poorest houses. A Chinese, it has been said, knows not why, nor makes any inquiries wherefore, these things are. It is an ancient custom, and that is enough for him. The inscriptions on these lanterns would seem to point out its origin to be religious. The most common run: *Tien-tee San-Sheai, Vaulin, Chin-tsai*: 'O heaven, earth, the three limits, and thousand intelligences, hail!'"

The "feast of lights," observed amongst the Hindoos, is held at about the same time as that of the Jews, and is called *Cartiki-Vellakedu*, "the lighting up of the November lamps." In that night, thousands of lamps may be seen sparkling about the streets, temples, schools, doors of houses, gardens, fields, rivers, and public places: hence November is called "the month of lamps."

* See Herodotus, Euterpe 62; also "Universal History," edition of 1747, vol. i. p. 476; Maillet, and others.

"When were you born?" "In the month of lamps."—"My friend, I cannot pay you now; but you shall have it in the month of lamps:" are sayings in common use.

Some believe this feast was instituted in honour of Scandan, (Carticeya of Bengal,) the god of war, because in this month he was born from the frontal eye of Siva: and it is worthy of notice, that this month is called after him, and that its symbolical sign is the Scorpion!

Others, however, believe it had its origin in the destruction of the cruel giant Maha-Velli, *alias* Bali. That monster had greatly oppressed mankind; and, in consequence of his having received the gift of immortality from the Supreme, no one could destroy him. At last the god Vishnoo determined to try his power; and, having assumed the dress and appearance of a Brahmin, went to the giant with a humble petition to be allowed to possess one foot of land in his dominions. After a pause, the request was granted; when immediately Velle,* his priest, appeared, and objected to the grant, saying, "If the Brahmin gain that, he will soon have the whole of your dominions;" but the word having gone forth, it could not be recalled. The giant, therefore, began to pour water on the ground as a confirmation of his promise; but the priest assumed the form of a beetle, and entered the spout of the vessel to hinder the water from running: the Brahmin, however, removed the beetle by thrusting a straw into the spout, which at the same time put out one of its eyes. The water then ran freely on the ground, and the agreement was confirmed. The god then arose from the shape of the humble Brahmin to the high bearing of his own majesty: the giant was astounded, and conquered, and sentenced to dwell for ever in the lower regions: but before he took his departure, he begged to be allowed to visit the world once a year, and that men should be ordered to place lamps in every direction, to enable him to take a view of his former dominions.

Here, then, we see, amongst the Israelites, the Egyptians, the Chinese, and the Hindoos, a "feast of lights!" The origin of it amongst the Egyptians "was kept secret;" which seems to point at their universal darkness, and at the lights in the houses of the Israelites. At the time they kept it, "they

* The Hindoo name of the planet Venus.

sacrificed to the deity of war." The Hindoos have it in honour of "the god of war," or in memory of the destruction of the cruel giant Maha Bali! If we look, therefore, at the miraculous lights in Egyptian darkness, or at the war in which the Supreme Being was concerned, or at the destruction of the cruel and monstrous Pharaoh, we see leading facts, which, after the lapse of so many generations, and in the absence of regular records, would necessarily be obscured by the superstitions, traditions, and usages of such different nations in those remote ages.

There shall not an hoof be left behind.—Verse 26.

This shows that *the whole* of their cattle also should go with them, that not one should be left behind.

The Hindoos, instead of saying "not a *hoof*," say, "not a *tail*!" Should a person have given some cattle to another to keep in a distant part of the country, and should they have been destroyed by wild beasts or by sickness, the servant will say, when the owner inquires after them, "There is not a *tail* left."—"Where are those numerous herds given to you by your father?" "Alas! I have not a *tail* left." A bridegroom, not having received the property which he expected with his bride, on being asked, "How much did you get?" will answer, "Not a *tail*."

Take heed to thyself; see my face no more.—Verse 28.

Has a servant, an agent, or an officer, deeply offended his superior? he will say to him, "Take care never to see my face again; for on the day you do that, evil shall come upon you." "Begone, and in future never look in this face," pointing to his own.

CHAP. XI.

Let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.—Verse 2.

Dr. Boothroyd, instead of "borrow," translates *ask*. Dr. A. Clarke says, "request, demand, require."

The Israelites wished to go three day's journey into the wilderness, that they might hold a feast unto the Lord.

When the Orientals go to their sacred festivals, they always put on their best jewels. Not to appear before the gods in such a way, they consider, would be disgraceful to themselves and displeasing to the deities. A person whose clothes or jewels are indifferent, will *borrow* of his richer neighbours; and nothing is more common than to see poor people standing before the temples, or engaged in sacred ceremonies, well adorned with jewels. The almost-pauper bride or bridegroom at a marriage may often be seen decked with gems of the most costly kind, which have been *borrowed* for the occasion. It fully accords therefore with the idea of what is due at a sacred or social feast, to be thus arrayed in their best attire.

Under these circumstances, it would be perfectly easy to *borrow* of the Egyptians their jewels; as they themselves, in their festivals, would doubtless wear the same things. It is also recorded, the Lord gave them "favour in the sight of the Egyptians."

It does not appear to have been fully known to the Hebrews, that they were about finally to leave Egypt. They might expect to return; and it is almost certain, that if their oppressors had known they were not to return, they would not have lent them their jewels.

The Lord, however, did say to Moses, in chap. iii. 12, that he would "bring forth the children of Israel out of Egypt," and that they should worship him upon that mountain. But whether Moses fully understood this in reference to a permanent abode there, is not certain. But the Lord knew! Certainly he did. And as a father or a master, who saw his children or slaves deprive each other of their rightful pay, (as the Egyptians did the Israelites,) had a right to give to the injured that of which they had been unjustly deprived of; so God—in whose hands are all things, who daily takes from one and gives to another, and who builds up or destroys the families of the earth—would have an undoubted right to give to the Hebrews that property of which they had been so unjustly and cruelly deprived by the Egyptians.

CHAP. XII.

This month shall be unto you the beginning of months : it shall be the first month of the year to you.—Verse 2.

The beginning of the year, both amongst the Jews, and the nations of Europe, appears always to have been distinguished by some particular feast or custom.

Yesterday, April 11th, 1830, was the first day of the Hindoo new year, which was ushered-in at three o'clock, P.M. The name of the month is *Sitteri*, and its sign in the Zodiac is *Meadam*, "the Ram." According to the *Sāstrems*, this sign is the most important amongst the twelve ; and when the sun enters it, the new year has begun.

It is worthy of notice, that the first month of the Jewish year answers to part of our March and April, and comes near the commencement of the Hindoo year.

On the first day of the year, the people go from house to house to congratulate each other. "Ah ! may you live a hundred years ! This year may riches flow into your house ! No weeping—all joy !" When they have found a fortunate hour, they invite each other to a feast. All are dressed in their best robes, and they go along the roads with the greatest glee. Numbers proceed to the temples to offer gifts, and worship the gods. Some weep and cry aloud, because a relation or a friend has died during the past year.

No merchant or tradesman will make a bargain on that day, until he shall have found the lucky hour ; and then, should it even be midnight, the business must be transacted.

People playing at rude games may be seen in every direction ; and many a feat is performed that day, which serves for a cause of triumph till the next new year shall commence. One of their favourite amusements is to break cocoa-nuts. A person places a nut on the ground, and any individual is at liberty to dash another upon it : should he succeed in breaking the former, he carries it off ; if he fail, he loses his own.

Thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand.—Verse 11.

When people take a journey, they have always their loins well girded, as they believe that they can walk much faster

and to a greater distance. Before the palankeen-bearers take up their load, they assist each other to make tight a part of the *sāli* or "robe" round the loins. When men are about to enter into an arduous undertaking, bystanders say, "Tie your loins well up." See Luke xii. 35; Eph. vi. 14; 1 Peter i. 13.

The sect called *Urechamener*, who are Sanyāsis or Yogees, eat their food standing, having their sandals on their feet, and a staff, or a bunch of peacock's feathers, in their hands. See *Perreya Purāna*.

CHAP. XIII.

The children of Israel went up harnessed out of the land of Egypt.—
Verse 18.

The margin has, "by five in a rank," and the Tamul translation renders it, "went up by ranks."

The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.—Verse 21.

From this it appears, that the children of Israel travelled partly by night and partly by day, which is the favourite way of proceeding in the East. Thus, a person who starts at two A.M. can walk till eight, and again commencing at four P.M., can go on till eight. Those who journey in this manner have always lighted torches to keep off the wild beasts.

The Lord, as a guide and defence, went before Israel in a "pillar of fire." It is recorded in the *Scanda Purāna*, that the triad were once disputing about their superior powers; when Siva assumed the appearance of a pillar of fire. Brama took the form of a swan to find out its top, but could not. He, however, declared, when he came down, that he had seen it; and for this falsehood no offerings are made to him, nor temples dedicated. Vishnoo changed himself into a boar, and by his tusk and snout descended into the lower regions, but could not find out the foundation: he therefore ascended, and gave praise to Siva, who was still standing as a pillar of fire.

CHAP. XV.

The Lord shewed him a tree, which when he has cast into the waters, the waters were made sweet.—Verse 25.

This water, which was bitter, (or brackish, according to Dr. Shaw,) was thus made sweet by the casting-in of the tree. Some suppose it was a bitter wood, such as quassia, which corrected the water.

Water is often brackish in the neighbourhood of salt-pans or the sea; and the natives correct it by throwing into it the wood called *perru-nelli*, *phylanthus emblica*. Should the water be very bad, they line the well with planks cut out of this tree.

In swampy grounds, or where there has not been rain for a long time, the water is often muddy, and very unwholesome. But Providence has again been bountiful by giving to the people the *teatta maram*, *strychnos potatorum*.

Those who live in the neighbourhood of such water, or who have to travel where it is, always carry a supply of the nuts of this tree. They grind one or two of them on the side of an earthen vessel: the water is then poured in, and the impurities soon subside.

CHAP. XVI.

An omer for every man.—Verse 16. The Hebrew has this, “by the poll or head.”

A man, when offering money to the people to induce them to do something for him, says, “To every head, I will give one *fanam*.” In time of sickness or sorrow, it is said, “Ah! to every head there is now trouble.” “Alas! there is nothing left for any head.” “Yes, yes, he is a good master: to every head he has given a cow.”—“What did you pay your coolies?” “To every head one *fanam*.”

CHAP. XIX.

Ye have seen how I bare you on eagles' wings.—Verse 4.

Thus did Jehovah deliver and support his people. “Ah! how great was their danger! the enemies fought and pre-

veiled ; but the God came, (Maga Vishnoo,) and took them on his wings." "O that God would come, and take me on his wings !" says the man who is in great trouble.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.—Verse 7.

"Before their faces."—"Is Kandan aware what his enemies say of him?" "Yes, my lord, *mugatuku-munpāku* (that is, 'before his face') I have placed all their stories."—"A hundred times have I laid these directions before his face, but he regards me not." "Go, go to the fellows, and place these things before their faces, and see whether they will meet me."

Come not at your wives.—Verse 15.

When people fast, when an atoning sacrifice has to be made, when the *ubatheasum*, or "priestly instruction," is whispered in the ear, when the *Scanda Purāna* or *Pulliar Purāna* is heard read, (which occupies twenty-one days,) or when medicine is taken, the Hindoos abstain in the same way.

CHAP. XX.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children.—Verse 5.

It is universally believed, that children suffer for the iniquities of their ancestors, through many generations.

"I wonder why Tamban's son was born a cripple?" "You wonder ! Why, that is a strange thing ! have you not heard what a vile man his grandfather was ?"—"Have you heard that Valen has had a son, and that he is born blind ?" "I did not hear of it ; but this is another proof of the sins of a former birth." "What a wicked wretch that Venāsi is ! Alas for his posterity ! great will be their sufferings." "Evil one, why are you going on in this way ; have you no pity for your seed ?" "Alas ! alas ! I am now suffering for the sins of my fathers."

When men have many blessings, it is common to say of

them, "Yes, yes! they are enjoying the good deeds of their fathers." "The prosperity of my house arises from the virtues of my ancestors."

In the *Scanda Purāna* it is recorded: "The soul is subject to births, deaths, and sufferings. It may be born on the earth, or in the sea. It may also appear in ether, fire, or air. Souls may be born as men, as beast or birds, as grass or trees, as mountains or gods."

By these we are reminded of the question: "Who did sin, this man or his parents, that he was born blind?" "Jesus answered, Neither hath this man sinned, nor his parents."

Neither shalt thou go up by steps unto mine altar.—Verse 26.

Some of the altars are said to be from ten to fifteen feet in height; consequently the priests have to ascend by steps.

CHAP. XXII.

If a man shall put in his beast, and shall feed in another man's field.—
Verse 5.

Nothing is more common than for people to drive their cattle into the fields of others; nay, they are so unprincipled as often to let them go amongst the tender corn. Passers-by see this, but make not the least effort to turn them out.

Thou shalt not suffer a witch to live.—Verse 18.

Amongst the Hindoos there are females who profess to describe the place where things are which have been lost, or the persons by whom they have been stolen. They also affect to deal with familiar spirits. One great qualification for this is, to have a peculiar eye, especially if like that of the cat.

Women often declare that they are possessed with a devil. They then rage and tear themselves in the most dreadful way. They do not, like the Sibyls, write their prophecies on leaves, to be scattered by the winds; but all their incoherent declarations are most carefully remembered.

If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down : for that is his covering only, it is his raiment for his skin : wherein shall he sleep ? and it shall come to pass, when he crieth unto me, that I will hear ; for I am gracious.—Verses 26, 27.

The clothes which the Orientals wear by day, serve them as a covering for the night.

Does a man wish to retire to rest ? he needs not to trouble himself about the curtains, he requires not the bed-steps, he does not examine whether his bolsters or pillows are in order, he is not very particular about the adjustment of his sheets and counterpane. He throws a mat on the floor, places his little travelling-bag or turban for a pillow, takes off his cloth, (which is generally about nine yards long,) puts one end under him ; then covers his feet, and folds the rest round his body, leaving the upper end to cover his face.

Thus may be seen coolies in the morning, stretched side by side, having, during the night, defied all the stings of their foes, the mosquitoes.

CHAP. XXIII.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.—Verse 4.

Amongst the Hindoos, malice often finds its victim in a dumb animal. If the wretch cannot revenge himself on the man, he will on his beast. The miscreant watches till the cattle go astray, or the owner shall be out of the way, when he pounces upon the innocent ox or cow, and cuts off the tail. In every village, cattle may be seen which thus proclaim the diabolical passions of man.

For the gift blindeth the wise.—Verse 8.

The Hebrew has, "the seeing." The Tamul has it, "blindeth the sight."

Make no mention of the name of other gods, neither let it be heard out of thy mouth.—Verse 13.

The Heathen attach great importance to the mentioning of the names of their gods. They do not generally pray as we

do; but in time of difficulty or danger, repeat the name of their deity, which is believed to have great power, carrying with it the nature of a charm which nothing can resist.

To be able to articulate the name of Siva, in the hour of death, is believed to be the pass-word into heaven. "Let him but do this; then, as the lightning strikes the palmirah-tree, so his sins, and the power of the metempsychosis, shall be destroyed." "Nay, should he not be able to mention the names of his gods, let them but be whispered in his ears, and heaven is secure."

No wonder, then, that the Israelites should be forbidden to mention the names of other gods.

The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God.—Verse 19.

The Heathen generally give to their gods a part of the first produce of all fruit-trees, and of the various kinds of grain, also the first milk given by a cow.

Thou shalt not seethe a kid in his mother's milk.—Verse 19.

Cudworth, as quoted by Dr. A. Clarke, says, on this passage, "It was a custom of the ancient Heathen, when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then in a magical way to go about, and besprinkle with it all their trees and fields, gardens and orchards."—"Spencer also informs us, that the Zabei used this kind of magical milk to sprinkle their trees and fields, in order to make them fruitful."

It is a custom among the Hindoos to boil rice and milk, with which they sprinkle their trees and gardens, in order to make them fruitful.

On the first day of the new year also, the house is sprinkled in the same way; and a part of what is left is sometimes kept till the next year.

I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite.—Verse 28.

The goddess of Siva sent hornets to destroy the giants.

CHAP. XXV.

Oil for the light, spices for anointing oil, and for sweet incense.—
Verse 6.

These are all used in the temples, and are supplied by the people. The anointing oil is chiefly for the *Lingam*, but it is also used for the god Pulliar and others.

CHAP. XXVII.

All the vessels of the tabernacle shall be of brass.—Verse 19.

All the utensils of the temples are made of the same metal. Thus the lamps used before the idols and other places, those vessels used for conveying water or sacred fire, are always, in those temples that I have known, made of brass.

CHAP. XXVIII.

Thou shalt make upon the breastplate chains at the ends of wreathen work.—Verse 22.

Breastplates are worn by men of rank, and have generally been given by the sovereign, for services performed for the state. See Isai. lix. 17; Eph. vi. 14; 1 Thess. v. 8; Rev. ix. 9, 17.

Some of the breastplates worn by the idols, when they are taken out in procession, are exceedingly valuable and beautiful; they are suspended from the neck by chains made of gold.

I was once, under peculiar circumstances, permitted to examine and sketch a splendid breastplate worn by the goddess Parnati. In the centre of it was fixed a beautiful emerald, the largest and most perfect that I ever beheld. Around it were skilfully arranged about a hundred and thirty rubies, and fifty-four diamonds. The pendent drops were thirteen very large and costly pearls; and the stone immediately above the middle pearl, was a fine cat's-eye. Most of these precious stones were uncut, and the whole of them set in solid gold. If broken up on the spot, where jewels are always much cheaper than in Europe, they would have sold

for more than two hundred and fifty pounds. This breastplate, the rich tiara and girdle* of the goddess, (with others of her symbols of which it would be improper to give a description,) were pledged by the officers of the temple of Siva at Wannérpony, to a gentleman whom I knew, and who granted me leave to inspect them on the premises where they were deposited. They were valued all together, at *nine hundred pounds sterling*. Having remained there a very long time unredeemed, they were at last disposed of by public auction, and I was present at the sale. This was an occurrence unprecedented in my previous acquaintance with Heathenism.

Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place.
—Verse 29.

The Hindoo temples have a holy place,† which has a dome top to it. Its name signifies *the principal* or *original place*. Into it none but the priest can go; and when he enters and performs the *poosy*, or ceremonial worship, he rings a bell which is carried in his left hand. See Verse 34.

Upon the hem of it, thou shalt make pomegranates.—Verse 33.

This fruit is plentiful, and grateful to the taste; and a representation of it may be seen in temples, on pillars, friezes, or painted on the drapery which clothes the cars. In all this, their only purpose is ornament.

Thou shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me, in the priests' office.—Verse 41. The Hebrew has, for *consecrate*, "fill their hand." See also Judges xvii. 5, 12, and 1 Kings xiii. 33, and many other places, where the word *consecrate* is in the margin rendered "fill the hand."

Is it not a remarkable fact, that the word *kai-reppi*, which signifies, in Tamul, "to consecrate a priest," also means *to fill the hand*?

* See Isaiah iii. 24.

† In one of the large plates (No. 37) illustrating the Researches of Belzoni in Egypt and Nubia, (published by Murray, Albemarle-street,) is given a view of the temple at Erments, with a dome top, which corresponds exactly with the holy place of the temples of the Hindoos.

In reference to the representations given in the plates contained in Belzoni's Researches, I am of opinion that they principally refer to India; a position which I may, perhaps, hereafter attempt to prove.

When a layman meets a priest, he puts his hands together as an act of reverence ; and the priest stretches out his right hand, as if full of something, and says, " Blessings." His hand is deemed to be full of favours, and, being stretched out, it conveys them to others.

CHAP. XXIX.

Take the anointing oil, and pour it upon his head, and anoint him.—
Verse 7.

When a priest is consecrated, water is poured upon his head, and also perfumed oils.

Take one cake of oiled bread.—Verse 23.

The natives, on festive occasions, eat cakes made of the flour of rice, which are fried in fresh cocoa-nut oil.

CHAP. XXX.

Thou shalt make a laver of brass to wash withal ; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat.—Verses 18, 19.

In the vestibule of every heathen temple a large brass laver is kept filled with water. In it the priest washes his hands and feet before he enters into the holy place.

Take thou of sweet cinnamon.—Verse 23.

Whence did the Israelites procure this (at that time) rare and valuable spice ?* In Jeremiah vi. 20, it is said " incense from Sheba, and the sweet cane from a far country." Here we see a distinction made betwixt the places that produced the incense and the sweet cane : the latter was from a far country. We know, an inferior kind of cinnamon was formerly found in Arabia, though now believed to be extinct. Whence did they get their numerous spices ? Have not the Eastern Isles

* Many authors believe Taprobane, that is, Ceylon, was the place.

been always most famous for such articles? Has any island ever been so celebrated for cinnamon as Ceylon? Is it not here, at this day, of a more valuable species, and in greater plenty, than that of any other country? It was never brought hither by speculators or cultivators. It is indigenous to the soil.

Were the ancients unacquainted with Ceylon? Facts, history, and tradition concur in declaring, that they were not. The theology of Egypt has a strong affinity to that of India, and was probably either derived from it, or both had one common source.

Whither did Solomon's ships proceed on their three years' voyage? to the African Isles? Were those places ever celebrated, in comparison with the Eastern archipelago, for the articles imported by the ships? Where did they procure their ivory? or, as the margin has it, "elephants' teeth?" It is well known that the Eastern Isles abound with elephants, and that those of Ceylon are the most prized of any in the East. Did the ships sail to the continent of Africa for them? Where did they procure their "apes," their "peacocks," their "ebony," their "precious stones," their "silver and gold?" In what parts of the world are they so plentiful as in those to which I have now alluded? Ceylon abounds in precious stones, peacocks, and ebony; and Java and Sumatra* abound in apes and gold.

There cannot be a doubt that Solomon's ships did sail to India; and if so, would they not touch at such a valuable island as Ceylon?†

* An old East-India captain showed me a piece of what he called virgin gold; which, he said, was washed down a mountain in Sumatra, called Golconda.

† In Pliny's notices of Ceylon, as quoted by Philaethes, (noticed also in the Universal History,) mention is made of one Annius Plocamus, (a free man,) who farmed the customs in the Red Sea, having been blown in a violent tempest off the coast of Arabia: he was unexpectedly driven, after a passage of fifteen days, to the port of Hippuros, in the island of Taprobane, or Ceylon; but the situation of the port is difficult to trace. The word *Hippuros*, or *Hipporus*, is probably composed of two Greek words, *hippos*, "a horse," and *oros*, "a mountain," which is the exact translation of the name of the place called *Kuthre-Malli*, that is, "horse-mountain," which lies on the north-west coast of Ceylon. See "Madras Gazette," Sept. 16th, 1830.

In the neighbourhood of that place are numerous architectural remains, such as pillars and tumuli, which serve to corroborate the tradition that it was once a famous city; and that the princess named Alli, *aliàs* Abbi-Arasani, lived there;

These shall make it an oil of holy ointment, an ointment compound after the art of the apothecary.—Verse 25. The Hebrew has it, *perfumer*.

In all large temples is retained a man whose chief business it is to distil sweet waters from flowers, and to extract oil from wood, flowers, and other substances. His name is the *Thile-Kāren*.

CHAP. XXXII.

Break off the golden earrings, which are in the ears of your wives, and of your sons, and of your daughters.—Verse 2.

It was the custom of the men also, among the Israelites, to have their ears adorned with rings; and at this day nearly all the natives of the East wear the same ornaments. Some of them are of a circular form, of two or three inches in diameter; others are more compact and massive, and have on them representations of *yālīs*,* serpents, and various deities. The rings of both ears often weigh more than four ounces of pure gold; and, by their weight in the ear, cause such an unsightly alit as to be quite offensive to the eyes of Europeans.

CHAP. XL.

It shall be an altar most holy.—Verse 10.

The Hebrew has, “holiness of holinesses.” The Tamul translation has it, “holiness to holiness.”

He burnt sweet incense thereon.—Verse 27. In the Hebrew, “the incense of sweet spices.”

The sweet incense used in the Hindoo temples is composed of the following articles: frankincense, *kungetium*, (two kinds of rosin,) sarsaparilla, *periploca Indica*, *curcuma zedoria*, *cyperus tixtilis*, *kondo sange-lingam*, (of which the *Materia Medica* says, “This is a sweet-smelling yellow-coloured root, with which the natives prepare a fragrant liniment for the head,”) also the root of the lime-tree.

whose marriage with Arjuna, one of the five Pandavas, is the subject of a very popular drama, called *Alli-Arasāni-Nādagam*, that is, “the comedy of the princess Alli Arasāni.”

* A fabulous animal, bearing some relation to the dragon.

LEVITICUS.

CHAP. I.

The priest shall bring it unto the altar, and wring off his head.—Verse 15. In the Hebrew, “pinch off the head with the nail.”

The Hindoos, in offering a fowl, always cut off the head.

CHAP. II.

Every oblation of thy meat-offering shalt thou season with salt.—Verse 13.

Dean Spencer, as quoted by D'Oyly and Mant, says, “Many of the ceremonial laws of the Hebrews have reference to the idolatrous opinions of the neighbouring nations and their corresponding rites, for they were given in opposition to them.”

The preceding verse, and the one now transcribed, may be of the description alluded to. The Heathen never use salt in any of their offerings. The Hebrews offered bullocks and heifers; but a Hindoo would as soon offer his child as a heifer. Neither can any female animal be offered by the Heathen.

CHAP. IV.

He shall lay his hand upon the bullock's head.—Verse 4.

It is a fact, that when a man makes an offering of a goat or a ram, he puts one leg over it, (as on horseback,) and puts his hand on the head, while the priest repeats the *man-therams* or “prayers;” after which, the head is struck off at one blow.

When a ruler hath sinned, and done somewhat through ignorance.—Verse 22.

It is truly amusing to hear a man, after he has been detected in a crime, declare it was all *arreyāmey*, “all igno-

rance." The thief before the judge says, "Forgive me, my lord, it was done in ignorance! My lord, let ignorance plead for mercy."

CHAP. V.

If a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, he shall be unclean.—Verse 2.

Should a person of high caste touch those who are of low caste, or the dead body of any animal, he is unclean, and must go through the prescribed ceremonies, before he can be pure. A man of the Saiva, and some other sects, by touching a dog, pig, ass, or buffalo, becomes unclean.

If he be not able to bring a lamb.—Verse 7.

In the Hebrew, "If his hand cannot reach to the sufficiency of a lamb." The Tamul has this: "To his hand a lamb if not."

CHAP. VI.

The fire shall ever be burning upon the altar.—Verse 13.

The fire used in the great sacrifice of the *Yāgam* must be taken from the fire of some former offering of the same kind, or produced afresh by the rubbing together of two pieces of wood: any other would amount to that which is called "strange fire" in Lev. x. 1.

A lamp is continually burning in the temple; but should it by accident be extinguished, it is re-lighted by fire procured in the way which has just been described, or, in an emergency, from the house of a high-caste man; which, however, has to be made holy before it can be used for sacred purposes.

The sacrifice called *Yāgam* is very expensive,* and believed to be most effectual in procuring the things desired by the offerers. From the fire of this offering, the individual who

* Some years ago Rāma Swamy Aiyar made the offering of the *Yāgam*, at Sedāmbaram, which cost 20,000 pieces of gold.

makes it takes a portion, which is sacredly kept to light his funeral pile.

CHAP. VII.

Besides the cakes, he shall offer for his offering leavened bread.—
Verse 13.

The cakes, or bread, offered in the ceremonies of the Hindoos, are always unleavened. For domestic purposes, on the contrary, leaven is procured by allowing a little of the dough to become sour.

CHAP. VIII.

Boil the flesh at the door of the tabernacle of the congregation : and there eat it with the bread.—Verse 31.

The Hindoos would almost as soon eat the flesh of a living animal as that which has been boiled. It is always roasted, or made into curry, or prepared with spices. They are astonished at Englishmen eating a boiled fowl, or boiled fish. They say, the natural scent of the animal cannot thus be taken away. The Moormen tell, as a very wonderful thing, that boiled flesh is sold at Mecca.

CHAP. XI.

And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean ; and ye shall break it.—Verse 33.

This refers to any unclean or dead animal falling into or touching an earthen vessel.

Most of the cooking utensils of the Hindoos are of earthenware. Should an unclean or dead animal, or insect, touch or fall into them, they must be broken. Nay, should a person of low caste accidentally look at the cooking vessels of a Brahmin, or at those of one of the Saiva sect; they will immediately be broken ; and no small portion of abuse be poured upon the offending individual. Should an unfortunate dog, in his prowling, find his way into the kitchen, and

begin to lick the vessels, woe be to him ! for he will not only have hard words, but hard blows ; and then follows the breaking of the vessels. On this account, the Brahmins, and others, conceal their earthenware when not in use.

CHAP. XII.

If a woman have conceived seed, and born a man-child, then she shall be unclean seven days. She shall then continue in the blood of her purifying, three and thirty days : she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. If she bear a maid child, then she shall be unclean two weeks. When the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering.—Verses 2, 4—6.

After the birth of a child, the mother of the Brahmin caste is unclean eleven days ; of the royal family, sixteen ; of the merchant caste, twenty-one ; of the Vellalah, and other castes, thirty-one days.

No difference is made in the time of purification for a male or female child.

As were the Hebrew women, so are these : they cannot touch any hallowed thing, nor even the vessels used for domestic purposes.

When the days of her purification are over, the woman either takes or sends an offering to the temple.

CHAP. XIII.

The leper shall put a covering upon his upper lip.—Verse 45.

The prophet Ezekiel, in reference to the death of his wife, was ordered not to “cry,” neither to “cover the lips,” where the marginal reading is, “the upper lip.” The prophet Micah thus describes the confusion and sorrow of those who had by their wickedness offended the Lord : “Then shall the seers be ashamed, and the diviners confounded : yea, they shall all cover their lips ; for there is no answer of God.” The margin again has, “the upper lip.”

All these passages refer to the sorrow of those concerned.

A person in deep distress puts his hand over his mouth, and hangs down his head, as if looking on the ground. When a man suddenly claps his hand on his mouth, it denotes great sorrow or surprise. To put the fingers in a line with the nose, conveys the idea of silence and submission.

“Why is your hand on your mouth?” “Not for joy.”—
 “But why?” “My son, my son, my wicked son! He has gone with the evil ones to the distant country.”—Ah friend! why is your hand there?” “Alas! the tigers got amongst my cattle last night, and great is the slaughter.”—“The king is angry with Rāman: his hand is now on his mouth.” “I may well put my hand on my mouth; I have been taken by the neck, and driven from the presence of my lord. My requests have all been denied.” See Job xxi. 5.

CHAP. XIV.

He shall take one log of oil.—Verse 10.

Mr. Benson says, “A log is a measure containing about six eggs.” The Tamul translation has, for log, *alāku*, that is, “the eighth of a measure.” The Eastern measure contains one quart: according to this, therefore, a log is one-eighth of a quart.

CHAP. XVI.

Aaron shall make an atonement for himself, and for his house.—
 Verse 6.

The Hindoos make offerings for each other; thus a husband for his wife, or a brother for his brother. Should a person at a distance be in doubtful circumstances, his friends will make an offering for him. Whilst Kāsināden was being tried for his life, before the Supreme Court, his mother was making offerings for him at the different temples; and, after his acquittal, he employed two days in making additional ones, before he returned to his house.

A father, in the offerings for his family, mentions the names of the different members. It is, however, more common for the priest to do this; and when he presents them, he

repeats the name of the individual, as, "In the name of Múttoo."

Let him go for a scape-goat.—Verse 10.

When a person is sick, he vows, on his recovery, to set a goat at liberty, in honour of his deity. Having selected a suitable one from his flocks, he makes a slit in the ear, or ties a yellow string * round its neck, and lets it go whithersoever it pleases. Whoever sees the animal knows it to be a *nate-kadi*, "the vowed goat," and no person will molest it. Sometimes two goats are thus made sacred; but one of them will be offered soon, and the other kept for a future sacrifice.

But it is not merely in time of sickness that they have recourse to this practice; for if a man wish to procure a situation, he makes a similar vow. Has a person heard that there are treasures concealed in any place? he vows to Viráva to set a goat at liberty, should he find the prize, in honour of his name. When a person has committed what he considers a great sin, he does the same thing; but, in addition to other ceremonies, he sprinkles the animal with water, puts his hands upon it, and prays to be forgiven.

In large flocks there is generally a he-goat, or ram, sacred to the deity; which will never be either sold or killed. The intention in all this is, to prevent evil coming on the rest of the flock.

In former years it was customary to liberate a bull, in the same way, and for the same purpose,—with this exception, that he could never be offered in sacrifice. He wandered about as he pleased, and no one would molest him.† From this practice has arisen the proverb, (which is applied to a young man who does as he pleases, or to whom no one will give his daughter,) "Ah! he is the temple bull, or the vowed goat." A rude or wanton fellow sometimes boasts, (putting his right hand on his breast,) "I am the bull of the temple;" meaning that he is a privileged character, and that no one has a right to interrupt him.

But at the decease of a rich man also, a bull is set at liberty to wander about as it pleases. "Eleven days after the death

* "The high-priest fastened a long fillet, or a narrow piece of scarlet, to the head of the scape-goat."—*Calmet*.

† Bishop Heber mentions having seen several of these sacred bulls in Bengal.

of a Brahmin, it is usual for his family to let loose eight, or four, or one bull, with a number of cows, which are previously branded in a particular manner. The cattle are allowed to rove where they please.”—*Ayeen Akbery*.

Sometimes peacocks, or the domestic cocks, are also made sacred to the deity.

Ye shall afflict your souls.—Verse 29.

Dr. Boothroyd translates the above, “Ye shall humble your souls,” which I have no doubt is the true meaning.

The Hindoos believe self-torture to be an effectual way of propitiating their deities, and of acquiring future happiness.

In the sacred *Scanda Purāna*, it is declared: “There is nothing greater than penance; there is nothing equal to it; there is no treasure worth seeking in comparison with it. If I must say it, To penance—penance itself is the (only) comparison.”

With such an authority, can it be wondered that the Heathen attach great merit to self-inflicted tortures? Under the influence of such principles, some may be seen with the right arm pointed towards heaven, like a stiff and fruitless branch; others swinging, with hooks in their flesh, on a lofty pole; others walking on sharp points in their sandals,—or fretting away life in a thousand useless and cruel ceremonies.

CHAP. XVIII.

The land itself vomiteth out her inhabitants.—Verse 25.

When the small-pox or cholera morbus carried off great multitudes, the village or town where they lived was said to have vomited them out. “Alas, alas! the country has vomited its thousands.”

Should a person who goes to visit another, not be received, he says, “Ah, sir, do you vomit me from your presence?”

CHAP. XIX.

Thou shalt not curse the deaf, nor put a stumbling-block before the blind.—Verse 14.

The Hindoos say, "Abuse not the deaf; make not a hole before the blind; nor exasperate the dumb."

Boys, and indeed men, take great pleasure in abusing the deaf, in a voice high enough for the afflicted person to catch now and then a word. To the blind they pretend to offer presents, or lead them astray. To provoke the dumb, boys scratch their own noses; and it is astonishing to see the anger thus produced.

Thou shalt not sow thy field with mingled seed.—Verse 19. Thou shalt not sow thy vineyard with divers seeds.—Deut. xxii. 9.

Large fields may be seen in the East, which are sown with two kinds of seeds. Thus *Ellu*, or Gingelly, and the *Green Gram*, are often mixed, and sown together: also the *Tinne* and *Kurraken* in the same way.

One kind of plants or grain requires much water, the other but little; so that whether there be a scarcity or an abundance of rain, the farmer is almost sure to have a crop. Another reason is, there may be a doubt concerning the kind to which the land is best adapted; recourse is then had to this expedient. Some plants also require shade, and therefore those which in this respect agree are sown together.*

In gathering, this method makes but little difference, as they simply lop off the heads of those to which the soil or the season has been uncongenial.

The object of the prohibition to the Israelites may have been, to induce them fully to trust in the providence of God, and not to make provision for a dry or wet season, by sowing their fields with mingled seed.

* Bishop Heber says of Monghyr, vol. i. p. 294: "They get three crops in succession every year from the same lands, beginning with Indian corn, then sowing rice; between which, when it is grown to a certain height, they dibble-in pulse, which rises to maturity after the rice is reaped." Again, page 305: "Abdullah inquired of the Bishop, whether a mixture of seeds was not forbidden in the Purāna. An old man answered, with a good deal of warmth, that they were poor people, and could not dispute; but he believed the doctrine to be a gloss of Budha: striking his staff with much anger on the ground at the name of the Heresiarch."

Ye shall not round the corners of your heads.—Verse 27.

Historians inform us, that the ancient Heathens were in the habit of shaving their heads, so as to leave a tuft on the crown in honour of some deity.

The Hindoos often dedicate their children to the gods, in order to secure their protection; and they vow that the hair of the child shall be sacred to the deity till he shall arrive at a certain age. Hence the custom of shaving off the whole of the hair, in hot weather, is in those cases dispensed with, as the sacred tuft on the crown is allowed to remain till the age of ten or eleven years.

But it is not merely the practice of those who have been dedicated to the gods; for the priests and people generally shave completely round the head, leaving only the tuft on the crown. See the remarks on Jeremiah ix. 26.

Nor print any marks upon you.—Verse 28.

The Heathen print marks on their bodies, (by puncturing the skin,) so as to represent birds, trees, and the gods they serve. Some also, especially the sacred females of the temples, have representations on their arms of a highly offensive nature. All Hindoos have a black spot, or some other mark, on their foreheads. And the true followers of Siva rub holy ashes every morning on the knees, loins, navel, arms, shoulders, brow, and crown of the head.

Do not prostitute thy daughter to cause her to be a whore.—Verse 29.

Parents, in consequence of a vow, or some other circumstance, often dedicate their daughters to the gods. They are sent to the temple, at the age of eight or ten years, to be initiated into the art of dancing before the deities, and of singing songs in honour of their exploits. From that period these dancing girls remain in some sacred building near the temple; and when they arrive at maturity, (the parents being made acquainted with the fact,) a feast is made, and the poor girl is given into the embraces of some influential man of the establishment. Practices of the most disgusting nature then take place, and the young victim becomes a prostitute for life.

Thou shalt rise up before the hoary head, and honour the face of the old man.—Verse 32.

When an aged man enters a room or public place, the young arise from their seats, and show him reverence. "The sayings of the old are like ambrosia."

CHAP. XXI.

And he shall take a wife in her virginity.—Verse 13.

So the priests here marry virgins only. Should they have had two or three wives, it is of no consequence; the next must also be a virgin.

For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.—Verse 18.

Even those of the seed of Aaron who had any personal defect, were not allowed to take a part in the offerings of the Lord.

The priesthood amongst the Hindoos is hereditary; but a deformed person cannot perform a ceremony in the temple; he may, however, prepare the flowers, fruits, oils, and cakes for the offerings, and also sprinkle the premises with holy water.

The child of a priest, being deformed at the birth, will not be consecrated. A priest having lost an eye or a tooth, or being deficient in any member or organ, or who has not a wife, cannot perform the ceremony called *Teevāsam*, for the *manes* of departed friends. Neither will his incantations, prayers, and magical ceremonies have any effect.*

CHAP. XXIII.

Ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God.—Verse 14.

Thus were the Israelites, before they enjoyed the fruits of the earth, to present a part of them to the Lord. Harvest,

* By law, a "crook-backed" person cannot sit in the council; and the son of a king, if deformed, would not be allowed to reign. All persons with deficient or superfluous members are believed to be suffering under the sins of a former birth.

in all ages, appears to have been a time of sacred or profane festivity.

The Hindoos look forward to the reaping-time with great delight; and when the corn is ready for the sickle, a fortunate day is selected, and the farmer and his servants, with the priest, joyfully go to commence the harvest. A favourite and often-tried corner of the field is pointed out as the place where the reapers are to commence their operations. The servants, knowing the place, previously take a cocoa-nut, plantains, areca-nuts, and betel-leaves to the spot; and one of the party brings a dish covered with white cloth, in which there is a cocoa-nut and some rice. An image of the god Puliar is then made of cow-dung: and the fruits they have brought, with incense, are offered to the idol. The master then goes and reaps a little, and the servants spring forward to their work. The priest has all the offerings, as a reward for the ceremonies; and after a certain quantity of the corn has been reaped, the farmer and his servants take it up, and proceed to the family residence. Within his gate is a vessel filled with water, on which are mango-leaves and a cocoa-nut: around this he moves once from left to right, and the corn is given into the hands of the mistress, who deposits it in the assigned place.

The next time they go to the field, a larger quantity is reaped and immediately thrashed, and a few parrahs are sent to the temple.

After these duties have been attended to, they make merry amongst themselves. In a fortunate hour, the new rice is boiled in a vessel, which has been rubbed with holy ashes; and when ready is placed before the master, with large quantities of curries. He mixes all together, and offers it to a lighted lamp; and, after having tasted it three times, with two fingers and a thumb, he sits down, and prepares to distribute to his guests. They all sit in rows on the ground; and, after having finished their repast, the fragments are buried in the garden. Before the visitors retire, each of them says some pleasant thing to their host, as, "My lord, may the gods ever keep you!" "May we ever have the pleasure of eating from your hands!"

When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest.—Verse 22.

Fields in the East, instead of hedges, have ridges. In the corners they cannot easily work with the plough, and therefore prepare that part with a *man-vetty*, that is, “an earth-cutter,” or large kind of hoe. The corn in these corners is seldom very productive, as the ridge for some time conceals it from the sun and other sources of nourishment; and the rice also in the vicinity, soon springing up, injures it by the shade. Under these circumstances, the people think but little of the corners; and were a person to be very particular, he would have the name of a stingy fellow.

From this view, it appears probable that the command was given in order to induce the owner to leave the little which was produced in the corners for the poor.

No farmer will allow any of his family to glean in the fields; the pittance left is always considered the property of the poor. In carrying the sheaves, all that falls is taken up by the gleaners. Should they be opposed, they curse their opposers, and say, “May this rice soon be parched!”—alluding to the custom of scattering parched rice in the funeral procession. They therefore pray that the rice may soon have to be parched for the funeral of the owner.

CHAP. XXIV.

To cause the lamps to burn continually.—Verse 2.

The lamp kept before the idols is never allowed to go out.

CHAP. XXVI.

I will not smell the savour of your sweet odours.—Verse 31. “Let him accept an offering;” the Hebrew has for *offering*, “smell.”—1 Sam. xxvi. 19. See also Gen. viii. 21; Amos v. 21; Eph. v. 2.

The Hindoos believe, that odoriferous spices and drugs are most acceptable to the gods. For this reason they are much used in all the services of the temples.

But offerings which are destitute of scent are also said to give a sweet smell to the gods ; thus, of a man who has made large presents to the temple, it is said, "The gods have had a fine smell from his offerings."

CHAP. XXVII.

No devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed ; every devoted thing is most holy unto the Lord.—Verse 28.

Whatever has been devoted to the gods can never be sold, redeemed, or applied to any other purpose.

In every village, there are chroniclers of strange events, of the visitations of the gods on men who did not act fairly and truly with their devoted things. There is a story generally received of "a deranged man, who in a lucid interval made a vow that he would give his gold beads to the temple of Siva, and he became quite well. After this, he refused to perform his vow, and he died." "Another person, who was very ill of a fever, devoted a goat to the gods, and immediately became well ; but, some time after, he refused the gift, and his fever returned."

When a child becomes sick, the parents forthwith inquire, "Have we given all the things which we had devoted to the gods ?" The medical man also, (when the disease baffles his skill !) inquires, "Have you given all the things which you devoted to the gods ?"

NUMBERS.

CHAP. V.

Command that they put out of the camp whosoever is defiled by the dead.—Verse 2.

All who attend a funeral procession or ceremony become unclean; and, before they return to their houses, must wash their persons and their clothes. But in the East females never attend funeral processions.

Neither those in the sacred office, nor of any other caste, can, under these circumstances, attend to any religious ceremonies. They cannot marry, nor be present at any festivity, nor touch a sacred book. A person on hearing of the death of a son or other relative, immediately becomes unclean. The Brahmins are unclean twelve days; those of the royal family, sixteen; the merchants, twenty-two; and all other castes, thirty-two days.

The priest shall take holy water in an earthen vessel.—Verse 17.

A Hebrew woman accused of adultery, was to drink the water, and to say, "Amen!" to the curses which were pronounced by the priest. Then, if she were guilty, the water gave effect to the curse. (Verse 24.)

The Hindoos in a court of justice, after having repeated the formulary, drink holy water, (which is administered by the priest,) to confirm their oath. This water is brought from the Ganges, or made sacred by the priests.

Thy thigh to rot, and thy belly to swell.—Verse 21.

The people often curse each other by saying, "Ah, thy belly shall become large;" meaning they shall have the dropsy, or some other complaint, to cause the enlargement.

CHAP. VI.

The priest shall take the sodden shoulder of the ram.—Verse 19.

The Heathen in their sacrifices do not offer boiled flesh either to gods or to devils. It is always roasted or prepared with spices. The cakes offered to Pulliār are made ready by putting them on a cloth, over the mouth of a vessel full of boiling water.

The Lord lift up his countenance upon thee.—Verse 26.

“As I came along the road, I met Rāman, and he lifted up his face upon me; but I knew not the end;” which means he looked pleasantly. Does a man complain of another who has ceased to look kindly upon him? he says, “Ah, my friend! you no longer lift up your countenance upon me.”

CHAP. X.

Thou mayest be to us instead of eyes.—Verse 31.

An aged father says to his son, who wishes to go to some other village: “My son, leave me not in my old age; you are now my eyes.” “You are on the look-out for me; your eyes are sharp.” It is said of a good servant, “He is eyes to his master.”

CHAP. XI.

We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.—Verse 5.

To an Englishman the want of these articles would not excite much regret; and he is surprised at the Israelites repining for them as for great delicacies.

The people of the East do not in general eat flesh, nor even fish; but when they can procure either of these, they consider it a luxury.

Cucumbers are eaten in abundance in hot weather, and melons are most delicious and plentiful.

I have never seen leeks in the East, and am doubtful whether they are to be found. But whether or not, there is much difference of opinion as to the translation of the word.

D'Oyly and Mant have a quotation to this effect: "Whether the following word, rendered 'leeks,' have that signification, may be doubted. Some think it was the *lotus*—which is a water-plant, a kind of water-lily, and which the Egyptians used to eat during the heats of summer."

In the "Universal History," it is said, that those "Egyptians who dwelt in the marshes fed on several plants, which annually grow, particularly the *lotus*, of which they made a sort of bread." (Vol. i. p. 486.) Of the Arabs also, in the same work, it is recorded: "They make a drink of the Egyptian *lotus*, which is very good for inward heat."*

The Tamul name of the *lotus* is the *Tāmari*. The "Materia Medica," under the article *Nelumbium Speciosum*, says, "This plant is the true *lotus* of the Egyptians, and the *Nymphaea Nilufer* of Sir William Jones."

Its beautiful and fragrant flower is sacred to Lechimy, the goddess of Magā Vishnoo.

It has a bulbous root, and is highly esteemed as an article of food. As it grows in tanks, it can only be had in the hottest weather, when the water is dried up; and in this we see a most gracious provision in allowing it to be taken when most required. Its cooling qualities are celebrated all over India; and the "Materia Medica" gives it this character: "This is an excellent root, and is prescribed medicinally, as cooling and demulcent." The natives eat it boiled or in curry, or make it into flour for gruels.

I am therefore of opinion, that it was the *lotus* of Egypt after which the Israelites were repining.

But now our soul is dried away.—Verse 6.

In great hunger or thirst the people say, "Our soul is withered." "More than this, sir, I cannot do; my spirit is withered within me." "What! when a man's soul is withered, is he not to complain?"

* Savary, in his "Letters on Egypt," says, "The root is eaten by the inhabitants who live near the Lake Menzala." (Vol. viii.)

The people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans."—Verse 8.

The eastern mill consists of two circular stones, about eighteen inches in diameter, and three inches thick. The top stone has a handle in it, and works round a pivot, which has a hole connected with it to admit the corn.

The mortar also is much used to make rice-flour. It is a block of wood, about twenty inches high and ten inches in diameter, having a hole scooped out in the centre. The pestle is a stick of about four feet long, made of iron-wood, having an iron hoop fixed to the end.

Have I conceived all this people? have I begotten them?—Verse 12.

Is a man requested to provide food for a great number of people, and does he object to it? he asks, "What! have I begotten them? Did they proceed from me? Are they my seed?"

Ye shall eat even a whole month, until it come out at your nostrils.—
Verse 20.

What does this mean? Is it not a figurative expression, to show that they were to eat till fully satisfied? Bishop Patrick says, "till you be glutted and cloyed with it."

It is a striking illustration of the bishop's gloss, that this figure of speech is used in the East at the present day to convey the same meaning. A host says to his guests, "Now, friends, eat *mookamattam*, 'to the nose;'" literally, he invites them to eat till they are full up to the nose. "O sir! how can I eat any more? I am full to the nose; I have no more room." Of a glutton, it is said, "That fellow always fills up to the nose!"

Shall all the fish of the sea be gathered together for them?—Verse 22.

It is said of a man with a voracious appetite: "What? *He eat!* ay, ay, the fish of the seven oceans would not satisfy him." "Give the creature the beasts of the seven deserts, and he will devour them all."

CHAP. XII.

If her father had but spit on her face, should she not be ashamed seven days?—Verse 14.

Miriam had greatly offended God, and therefore she was to be as a daughter, whose father had spit in her face.

In Deuteronomy xxv. 9, the widow was required to spit in the face of her late husband's brother, if he refused to marry her. And Job in his great misery says of his enemies, They "spare not to spit in my face;" (xxx. 10;) and in reference to our Saviour, they did "spit in his face."

The most contemptuous, the most exasperating and degrading action, which one man can do to another, is to spit in his face. A person on receiving this insult is at once worked up to the highest pitch of anger; and nothing but the rank or power of the individual that offers the offence will prevent the insulted one from seeking instant revenge. Indeed, such is the enormity attached to this offensive act, that it is seldom committed except in extreme cases.

A master whose slave has deeply offended him, will not beat him, for that would defile him; but he spits in his face. When his anger is at the greatest height, he will not even condescend to do that; but he will order a fellow-servant, or some one near, to spit in the fellow's face. Is a person too respectable for this indignity? then the offended individual will spit on the ground.

Schoolmasters, also, when very angry with a scholar, do not, as in England, begin to beat him, but spit in his face, or order some one else to do it.

When the kingfisher makes a noise, they who hear it spit on the ground, to prevent the evil which is supposed to follow. When a child becomes greatly alarmed, the father or mother immediately spits in its face to remove the fear.* To a person

* Holman, the blind traveller, observes, "Mothers in Russia, for fear of your casting an evil eye upon their children, will, before they allow you to see them, desire you to turn from them, and spit three times on the ground, with a view to eject the evil spirit; or, if you happen to have seen them without this precaution, the mother turns round and does it." (Vol. i. p. 256.) Mungo Park says, "They had not travelled far before the attendants insisted upon stopping, to prepare a Sapphic or charm, to insure a good journey: this was done by muttering a few sentences, and spitting upon a stone, which was laid upon the ground. The same

making use of offensive language, bystanders say, "Spit in his face."

CHAP. XIII.

A land that eateth up the inhabitants.—Verse 32.

Concerning a very unhealthy place it is remarked: "That evil country eats up all the people." "We cannot remain in these parts, the land is eating us up." "*I go to that place!* never! it will eat me up." Of England it is often said, in reference to her victories, "She has eaten up all countries."

CHAP. XIV.

Their defence is departed from them.—Verse 9. In the Hebrew, it is "shadow."

A poor man says of his rich friend, "He is my shadow;" that is, He is my defence. "My shadow is gone;" meaning, I have lost my defence. "Alas! those poor people have lost their shadow."

CHAP. XXI.

Make thee a fiery serpent, and set it upon a pole.—Verse 8.

It is said in the *Scanda Purāna*, that in the town of Kānche, that is, Conjeveram, there was a pillar, round which if a person bitten by a serpent walked three times, and earnestly looked at it, he would be cured.

In another account it is recorded, that there were eight pillars of this description, and that they were put there by a great *rishi*, or "saint."

ceremony was repeated three times, after which the Negroes proceeded with the greatest confidence." Mungo Park also relates concerning the Mandingoes, when the child's head is shaved for the first time: "The priest whispers a few sentences in the ear, and spits three times into its face." When a similar operation is performed for a Hindoo child, the Brahmin (or another person) spits three times in the child's face, to keep off the evil spirits.

CHAP. XXII.

Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field.—Verse 4.

A native gentleman, who has many people depending upon him, says, "Yes, they are all grazing upon me." "If I am not careful, they will soon graze up all I have." Concerning people who have got all they can out of one rich man, and who are seeking after another, it is remarked: "Yes, yes, they have done grazing there, and are now looking out for another place." "These bulls are grazing in every direction."

Come now therefore, curse me this people.—Verse 6.

The Orientals, in their wars, have always their magicians with them, to curse their enemies, and to mutter incantations for their destruction. Sometimes they secretly convey a potent charm amongst the opposing troops, to cause their destruction.

In our late war with the Burmese, the generals had several magicians, who were much engaged in cursing our troops; but, as they did not succeed, a number of witches were brought for the same purpose.

CHAP. XXIII.

Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.—Verse 1. And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.—Verse 3.

Before a king goes to battle, he makes a sacrifice to the goddess of the royal family, (whose name is Veerma-Kāli,) to ascertain what will be the result of the approaching conflict, and to enable him to curse his enemies.

In front of the temple are made seven altars, near to which are seven vessels filled with water, upon each of which are mango-leaves, and a cocoa-nut with its tuft on. Near to each altar is a hole containing fire. The victims, which may be

seven, or fourteen, or twenty-one, consisting of buffaloes, or raras, or cocks, are brought forward. A strong man strikes off the head of the victim at one blow, and the carcass is thrown into the hole of fire, with prayers and incantations. The priest then goes into the temple, and offers incense, and after some time returns in a frantic manner, declaring what will be the result of the battle. Should the answer received be favourable, he takes a portion of ashes from each hole, and, throwing them in the direction of the enemy, pronounces upon them the most terrible imprecations.

The number SEVEN also is generally attended to by the poor, in their offerings; or, if they cannot do that, they have an odd number. Thus, seven areca-nuts, or limes, or plantains, or betel-leaves, or seven measures of rice, will be presented.

In the month of September, nearly all families have an offering called *māliyum*, for deceased relations, which consists of seven balls, made of sugar and plantains, that are afterwards given to the cow, or thrown into the well.

The shout of a king is among them.—Verse 21.

When people pass along the road, if they hear a great noise of joy or triumph, they say, "This is like the shout of a king." "What a noise there was in your village last evening! why, it was like the shout of a king."

CHAP. XXIV

Thou puttest thy nest in a rock.—Verse 21.

A man who has concealed himself, when sought for by an officer or by his friends, is said to be "in the hole of the rock." "I wonder in what nest that pigeon has concealed itself."

CHAP. XXV.

They called the people unto the sacrifices of their gods.—Verse 2.

The anxiety which the Moabites manifested to have the Israelites to join them in the worship of their gods, may be

seen exemplified every day in the conduct of the modern Heathen, in reference to their strong wish to have the English present at their great festivals.

The object in this appears to be, that they may increase the admiration and zeal of the multitude, the priest declaring that the English make great offerings. I have no doubt, that money has often been given by the English to assist in defraying the expenses of heathen sacrifices, and that in this way much harm has been done to Christianity.

CHAP. XXXI.

We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the Lord.—Verse 50.

There is not a man in a thousand who does not wear an ear-ring or a finger-ring; for, without such an ornament a person would be classed amongst the most unfortunate of his race.

Some time ago, a large sacrifice was made, for the purpose of removing the cholera morbus, when vast numbers came together with their oblations. The people seemed to take the greatest pleasure in presenting their ear-rings, finger-rings, bracelets, and other ornaments, because they were dearer to them than money, and consequently were believed to be more efficacious in appeasing the gods.

When people are sick, they vow to give a valuable jewel to their god on being restored.

CHAP. XXXIII.

Those which ye let remain of them shall be pricks in your eyes, and thorns in your sides.—Verse 55. See 2 Cor. xii. 7.

People in the East, in consequence of their light clothing, of the exposed state of their feet, and the narrowness of the paths, have a great dread of thorns. Those who carry the palankeen, or who travel in groups, often cry aloud, *Mullu*,

salle / "A thorn, a thorn!" The sufferer soon throws himself on the earth; and some one, famous for his skill, extracts the thorn.

Does a person see something of a distressing nature? he asserts: "That was a thorn in my eyes." A father says of his bad son, "He is to me as a thorn." "His vile expressions were like thorns in my body." A person going to live in an unhealthy place, or where there are quarrelsome people, is said to be going "to the thorny desert."

DEUTERONOMY.

CHAP. I.

The Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do.—Verse 44.

Numerous armies are compared to bees; and concerning a multitude who go to chastise a few, it is remarked: "Yes, they came upon us as bees." A person who has provoked a man of numerous connexions, is sometimes warned in this manner: "Yes, you will have them as bees upon you." Of any thing which has come suddenly, and in great numbers, it is said, "Alas! these things come as bees upon us."

CHAP. III.

For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.—Verse 11.

This is a very curious account of a giant king: his bedstead was made of IRON, and we are able to ascertain its exact length, nine cubits, that is, "after the cubit of a man." This alludes to the Eastern mode of measuring from the tip of the middle finger to the elbow, which will be found to be in general

eighteen inches. Thus his bedstead was thirteen feet six inches in length, and six feet in breadth.

The hawkers of cloth very seldom carry with them a yard wand; they simply measure from the elbow to the tip of the middle finger, counting two lengths of that for a yard.

CHAP. IV.

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.—Verse 16.

“Such as Baal-Peor, and the Roman Priapus, Ashteroth or Astarte.”—Dr. ADAM CLARKE.

The prophet Ezekiel says, in his address to Jerusalem, “Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them.” (Ezek. xvi. 17.) The margin has for *images of men*, “*images of a male* ;” and the Vulgate has it, *imagines masculinas*.

Calmet observes: “Probably the prophet might have intended, in this passage, an allusion to those obscene figures which were carried in the ceremonies of Tammuz or Adonis.

“Origen believed Baal-Peor to be Priapus, or the idol of turpitude ;” and St. Jerome says, “This idol was represented in the same obscene manner as Priapus.”

The image made and worshipped by the Jews corresponds with the Baal-Peor of Assyria, the Lingam of India, the Osiris of Egypt, the Phallus (Φαλλος) of the Greeks, and the Priapus of the Romans. It is worshipped by men and women, in nearly all the temples of India and North Ceylon; and is openly exposed on many of their sacred buildings. The wives of the weavers, goldsmiths, and Pandaarams, (excepting at certain times,) wear this image, enclosed in silver shrines, which hang pendent on the breast, or are tied to the arms. When devotees die, it is buried with them.*

But the prophet Ezekiel gives also this account of the manner in which it was worshipped: “And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat also which I gave thee,

* See the drawings in the remarks on Isaiah iii. 20.

fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour." (Ezek. xvi. 18, 19.)

The Hindoos, in worshipping the Lingam, observe the following order. The image is first anointed with gingelly "oil," which is afterwards washed off with lime-juice and pure water. A composition made of the following articles is then poured upon it: Water of the unripe cocoa-nut, rose-water, milk, plantains, "honey," rice, "flour," sugar, sandal-dust, powder of the bezoa stone, nutmeg, saffron, and camphor. Then the whole is washed off with the water of unripe cocoanuts.

At the offering of the "incense," cakes are presented, made of the following grains: Kadali, *Cicer Arietinum*; Tuvári, *Cytisus Cajan*; Ulanthu, *Phaseolus Mungo*; Pyru, *Phaseolus Radiatus*; Paddy, *Oriza Sativa*; Tinne, *Panicum Italicum*; Ellu, *Sesamum Orientale*; and Kadaku, *Sinapis Chinensis*.

The "broidered garment" mentioned by the prophet, which is generally made of silk, (though I have seen one of cotton,) is then reverently drawn over the image.

Who can avoid being struck with these resemblances? Who can avoid being appalled at the wickedness of the Jews? See the observations on 2 Chronicles xiv. 5, on Amos v. 26, and on Isaiah iii. 20.

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them.—Verse 19. See Job xxxi. 16, 27.

The first day of the week is called *Nāitu-Killami*, that is, "Sunday;" and many people eat only once on that important day. Before the sun has gained the meridian, the devotee forms his fingers into a kind of diagonal plait, and looks at the sun through the small apertures of his fingers thus made. He then places his hands together, and presents them to it, as an act of adoration, and prostrates himself three times on the earth;* after which he takes his solitary meal. Those, also, who are affected with a pain in the eyes or head, before the sun has come to his meridian, keep this fast.

* He may do this to the number of 108, or 1008.

CHAP. V.

He wrote them in two tables of stone.—Verse 22.

The Hindoos ascribe the invention of writing to Brahma or Siva. They say that those zigzag marks on the skull, (called the “sutures,”) are characters written by the Divine Hand, descriptive of every man’s fate.* Thus men urge in excuse for their crimes: “It was written on our foreheads; what could we do?”

The promises of kings or good men are said to be “written on stone,” which means that they are certain and durable. The promises of bad men are like those “written in water;” the pen may form the letters in that element, but no trace will be left behind.

CHAP. VI.

Thou shalt teach them diligently unto thy children.—Verse 7. The Hebrew has, for *teach*, “whet or sharpen.”

If you inquire how a good schoolmaster teaches his pupils, the answer will be, *Very koorneyāna*, that is, “Sharply, makes sharp, they are full of points.” A man of a keen and cultivated mind is said to be full of points. “He is well sharpened.”

CHAP. VII.

Moreover the Lord thy God will send the hornet among them.—Verse 20. See Exodus xxiii. 28; Joshua xxiv. 12; Psalm cxviii. 12.

To the people in England this may appear a puny way of punishing men; but they should recollect that the natives of the East wear scarcely any clothes, having, generally speaking, only a piece of cloth round their loins. They are, therefore, much more exposed than we are to the sting of insects. The

* Sir Walter Scott, in his *Life of Napoleon*, (vol. iv. p. 95,) says of the wounded Turks, after the battle, “Some of them, of higher rank, seemed to exhort the others to submit, like servants of the prophet, to the decree, which, according to their belief, was written on their foreheads!”

sting of the hornet and wasp of those regions is much more poisonous than in Europe, and the insect is larger in size.*

I have heard of several who have died from receiving a single sting; and not many days ago, as a woman was going to the well "to draw water," a hornet stung her in the cheek, and she died the next day.

I have many times seen the hornet attack and kill the tarantula. Under large verandahs, the former may be seen flying near the roof, searching in every direction for his foe; and never will he leave him, till he has accomplished his destruction. Sometimes they both fall from the roof together, when the hornet may be seen thrusting his sting most furiously in the tarantula; and it is surprising to see with what dexterity the former eludes the bite of the latter.

The people often curse each other by saying, *Unsuttār-aniverum-kullive kuttam*, that is, "May all around thee be stung by the hornet!"—(meaning the person and his relations.) The toddy-drawers use this imprecation more than other people, because the hornet's nest is generally found in the top of the palmirah or cocoa-nut tree, whence they procure the toddy. When they ascend, their hands and feet being engaged, they cannot defend themselves from their attacks.

The god Siva is described as having destroyed many giants by hornets.—See the remarks on 2 Kings i. 2; Isai. vii. 18.

CHAP. XI.

For the land is not as the land of Egypt, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs.—Verse 10.

To water a large garden requires three men: one of whom stands on a lever near the well, which has a rope and a bucket attached to it: on this lever he moves backward or forward, as the bucket has to ascend or descend. Another person stands on the ground near the well, to pour the water into a basin. From this a channel, of about eight inches deep and nine broad, runs through the garden; and connected with it are smaller water-courses, which go to the different beds and shrubs. The business of the third person, then, is to convey

* The zimb of Bruce is a different insect.

the water to its destined place, which he does by stopping the mouth of each course (where sufficient water has been directed) with a little earth; so that it flows on to the next course, till the whole be watered. On those herbs or shrubs which require an extra quantity, he dashes the water plentifully with his foot!

Therefore shall ye lay up these my words in your heart and in your soul. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.—Verses 18, 19. See also chap. vi. 7.

When a heathen sits down, he makes mention of the name of his god. Thus the worshippers of Siva say, when they sit down, "Siva, Siva;" and when they arise, they repeat the same name. At night when they retire to rest, also when they arise in the morning, or when they stumble in the way, they utter, "Siva, Siva!" They have a proverb to the same purport: "When I stumble in the way, I know only to mention thy holy name."

CHAP. XII.

Even their sons and their daughters they have burnt in the fire.—
Verse 31.

Some have doubted whether parents could be so cruel as to compel their offspring to pass through the fire, or to be burnt as a sacrifice to the gods; but we have only to look at modern India, at the numerous infants thrown into the sacred waters, and at the burning alive of widows on the funeral piles of their husbands, to see what human nature is capable of doing.* There is reason to believe, that, though the British

* Abbé Dubois, in his "Manners, Institutions, and Ceremonies of the People of India," (p. 488,) says, in reference to an affair, "The magician could not depend upon a certain result, without offering the sacrifice of a young girl to the demons of mischief: and also, when people in authority come to a magician for information on any great event, this barbarous sacrifice is generally the prelude to the ceremonies."

It is still exceedingly common in India for people to be under the necessity of walking bare-foot on a fire, from twenty to thirty yards in length, to regain caste, or to purchase heaven.

legislature has covered itself with unfading honour in abolishing, by law, these fiendish practices, there are still those of a private nature. Not long ago, there were two children offered to the cruel goddess Kālī; and one of the supposed perpetrators was arraigned and tried before the Supreme Court, but escaped for want of evidence.

CHAP. XIII.

That dreamer of dreams shall be put to death.—Verse 5. The diviners have seen a lie, and have told false dreams.—Zech. x. 2.

The Hindoos may be called a nation of dreamers: they are often elevated or depressed by the gay or sorrowful scenes of their sleeping hours. The morning is the time for the young and the old to tell their wondrous stories, and many a sage prognostication is then delivered to the attentive hearers.

Men and women often take long journeys, perform arduous penances, and go through expensive ceremonies, from no other cause than that of a dream. The crafty Brahmin finds this to be a powerful medium of access to the superstition and purses of the people. How many splendid temples have been built or repaired, how many rest-houses erected, how many costly presents have been made, as the results of a real or pretended dream! Mendicants, pandārams, priests, and devotees, have all had their profitable revelations from the gods. Does a needy impostor wish to have a good berth and a settled place of abode? he buries an idol in some lonely place, and, at the expiration of about twelve months, he has a dream, and a vision into the bargain; for the god actually appears to him when he is not asleep, and says, "Go to such a place, and you will find my image: there long, long has it been in disgrace; but *now* you must build a temple to my glory?" The knave affects to be greatly excited, and relates the whole as a profound secret to a few of his select friends. The story soon gets abroad, and numbers of people beg of him to go to the sacred place in search of the deity. At last he consents; but expresses many a fear, as they proceed, that he has been deceived, or that his or their unbelief will hinder him from finding out the place. In approaching the scene of operation, he

hesitates, thinks he cannot be far off—intimating that “the country had just such an appearance in his dream?” He then says, “Dig;” and numbers of the people set to work in good earnest. After some time, he shakes his head, repeats his incantations, and says, “It is not here.” He then points to the real spot, and again his gulled attendants commence their meritorious operations. At last the god is found, and the multitude make the welkin ring with their shouts of joy. They fall before the grave impostor, and worship at his feet. His object is gained; money and materials come in on every hand; and shortly after, a temple and its goodly courts arise, in which he dwells for life.

The good or evil of dreams is minutely described in some of their scientific works; and it is not a little amusing to see that some of their notions agree with those which are current among the vulgar in England, and especially with those of the inhabitants of North Britain.

Does a man dream about the sun, moon, the gods, a mountain, a river, a well, gold, precious stones, a father, child, mother, elephant, horse, car, temple, Brahmin, lotus, flesh of animals, flowers, fruits, a swan, cow, fowl, toddy? or that he has his hands tied, or is travelling in a palankeen? that the gods are making ceremonies? that he sees a beautiful and fair woman, arrayed in white robes, coming into his house? that his house is on fire? that he sees a chank, or lamp, or full water-pot? that he roasts and eats his own flesh? “He will be a king.” Does he dream that he wears new cloth? that he plays in the mud? that he climbs trees? that swarms of ants creep over his body? These are all good. “He will have great felicity.”

But, to dream that the gods laugh, dance, run, sing, weep, or clap their hands,—is, for the country, very evil. To dream that you see a crow, eagle, hawk, ass, black cobra capella, pig, monkey, jackall, or salt, curds, milk, sandals, butter, lime, cotton, mud, red flowers, firewood, a black dog, a devil, a giant, a water-melon, jack-fruit, pumpkin, a hare, an alligator, a bear, a tiger, a ghost; that you go to, or come from, the sea; that your teeth fall out; that the hand is broken; that you wear dirty clothes; that the walls of the temple fall; that you miss your way; that you travel towards the south; that you

fall into a pit; or that you see a company of serpents:—These are all evil tokens.

To avert the evil implied by those dreams, (and a thousand others not enumerated,) a person must make offerings to the Brahmins, and give articles of food; alms must be bestowed on the poor, and on the Pandārams and other religious mendicants; and the person must bathe in holy water. Let him also listen to the song of Pāratham, and all the malignity of his nightly visitations shall be removed.

The wife of thy bosom.—Verse 6. See Gen. xvi. 5; 2 Sam. xii. 3; Psalm lxxxix. 50; Luke xvi. 22; John i. 18; xiii. 23.

These, and many other passages, show how much the term “bosom” is used in the Scriptures, and that it generally denotes something of great value and security, affection and happiness.

Any thing which is valuable or dear to a person is said to be *madeyilla*, that is, “in his bosom.” When a husband wishes to express himself affectionately to his wife, he says, “Come hither, thou wife of my bosom!” Is she dead?—“Ah! I have lost the wife of my bosom!” In the *Scanda Purāna*, the goddess of Vishnoo is said to rest in the bosom of the god “Vishnoo, whose bosom is the abode of Lechimy.”

To a father it is said respecting a bad son, “Notwithstanding this, you press him to your bosom!” and of a flatterer, “He would cause the child to fall from the bosom of its mother.” See on Luke xvi. 22; Psalm lxxiv. 11.

CHAP. XV.

Thou shalt lend unto many nations.—Verse 6.

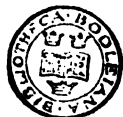
From the numerous allusions, in the sacred writings, to the subject of lending and of usury, it is easy to perceive that this was a very common practice amongst the ancients of the East. There are thousands at this day who live on the interest of a very small capital, and thousands who make immense fortunes by nothing but lending. So soon as a man has saved a small sum, instead of locking it up in his box, he puts it out to interest, at the rate of twelve *per cent.*, and

sometimes twenty. People of great property, on account of their anxiety to derive interest from every farthing, often leave themselves in considerable difficulty. Children are taught, in early life, the importance of this plan: hence striplings may be heard to boast they have such and such sums out at interest. This propensity often places government in circumstances of great loss in reference to their *shroffs*, or "native treasurers," who lend out money from the public chest to a great amount, merely to gain the interest. "Ah! you shall lend money to many people!" is one of the blessings pronounced on a youthful pair. When a person acquires a new situation, or when a man is prosperous, it is said, "He will lend to many people;" which means, He will be rich, and have much influence.

Thou shalt not shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him.—Verse 8.

Of a liberal man, it is usual to affirm: "He has an open hand." "That man's hand is so open, that all will soon be gone." When a poor man asks a favour of a rich man in the presence of another, the by-standers will thus second his request: "Open your hand wide to him." A person who has been refused a favour remarks, on his return: "Alas! he would not open his hand; no, not a little."

CHAP. XVIII.



There shall not be found among you any one that useth divination, or an enchanter.—Verse 10.

Sorcery is the fruitful source of numerous evils in the East. Charms and counter-charms call for the ingenuity, the property, the hopes, and the fears of thousands. They are often used to effect the most diabolical purposes, and many a seduction is attributed to their supernatural power.

Or a charmer, or a consulter with familiar spirits, or a wizard.—Verse 11.

The prophet Isaiah gives a description of the voice of a familiar spirit, and of its proceeding like a whisper from the dust:—"Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and

thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isai. xxix. 4.) The margin has, for *whisper*, "peep or chirp." See also Lev. xix. 31; 1 Sam. xxviii. 7.

The deluded Hindoos, in great emergencies, have recourse to familiar spirits, for the purpose of knowing how they may avoid the evil which is expected, or which has in part already overtaken them. In the distraction of their minds, they run to the "consulter with familiar spirits," make known their desperate case, and entreat him to lend his assistance. Those "wizards that peep and that mutter," and who seek "for the living to the dead," (Isai. viii. 19,) are generally frightful in their persons, and disgusting in their manners. See the aged impostor, with a staff in his hand; his person bent with years! His wild, piercing, cat-like eye; a scowling, searching look; a clotted beard; a toothless mouth; dishevelled hair; a mumbling, unearthly voice; his more than half-naked body covered with ashes; a wild, unsteady gait, joined with the other insignia of his office: all give a fearful influence to his infernal profession.

A man who is in distress, and who has resolved to consult with a familiar spirit, sends for two magicians. The one of them is called the *Mantheravâthe*, that is, "he who repeats the incantations:" the other, the *Anjanam-Pärkeravan*, that is, "he who looks, and who answers" to the questions of the former. His hand is rubbed with the *Anjanam*; which is made of the burnt bones of the sloth, and the skull of a virgin; and when the ceremonies have commenced, he looks steadily into his hand, and never winks or removes his eyes from it till all is finished.

On the ground are placed rice, cocoa-nuts, plantains, areca-nuts, betel-leaves, milk, camphor, and frankincense. The chief magician then, with a loud voice, begins to invoke the nine gods,—Ammon, Pulliâr, Scandan, Aiyenar, Iyaner, Vee-rapatteran, Anjana, Anuman, and Viraver. He then falls to the earth (as do all present) nine times, and begins to whisper and "mutter" whilst his face is in the "dust;" and he who looks in the hand "peeps" and stares for the beings who have to appear. All then stand up; and the first wizard asks the second, "What do you see?" He replies, "My hand is cracked, has opened, and I see on the ground."—"What else do you

see?" "All around me is light. Come, Pulliār, come. He comes! he comes!" His person, shape, and dress, are then described. The other eight gods are now entreated to appear; and as they approach, the second person says, "They come! they come!" and they are invited to be seated in the places prepared for them.

The first magician then inquires of the assembled gods, what is the cause of the affliction, adversity, or danger of the person for whom the ceremonies have been instituted. He who "peeps" in the hand then replies, and mentions the name of the evil spirit who has produced all the mischief. The malignant troubler is summoned to appear, and to depart; but should he refuse, he is bound, and carried off by the gods.

Is it not probable that Saul, and the woman who had "a familiar spirit at Endor," were engaged in a similar way? Saul was in great distress; for the Lord would neither answer him "by dreams, nor by Urim, nor by prophets;" and being wound up to desperation, he determined to consult "with familiar spirits." He took "two men" with him, who, it may be supposed, were qualified like the two used by the Hindoos. From the fear which the woman showed, it is probable her incantations had not exactly answered her expectations, because "she cried with a loud voice" when she saw Samuel,—thus proving that she did not expect to see him, and therefore that he was sent by some other power. Saul inquired, "What sawest thou?" which agrees with the question proposed by the first magician to his assistant, as to what he saw through the crack of his hand in the earth. The witch then replied to Saul: "I saw gods ascending out of the earth:" which naturally reminds us of the nine gods which are believed to ascend after the incantations of the wizard. Saul then asked: "What form is he of?" and the witch said he was old, and covered with a mantle; which also finds a parallel in the description of "the shape and dress" given of Pulliār by the second magician.*

I am therefore of opinion, that God allowed Samuel to come to Saul, or to be sent to him; and that the witch was confounded and terrified at the result of her incantations.

* Saul had also fasted; "he had eaten no bread all the day, nor all the night;" which corresponds with the practice of the Hindoos, as they always fast before they consult the familiar spirit.

CHAP. XX.

What man is there that hath built a new house, and hath not dedicated it?—Verse 5.

Dr. A. Clarke says, "It is evident that it was a custom in Israel to dedicate a new house to God." The title of the thirtieth Psalm is, "A Psalm or song at the dedication of the house of David."

The Hindoos never occupy a new house, without having first made offerings and prayers to the god Pulliâr (*Ganesa*) for protection and prosperity.

Thou shalt not destroy the trees thereof by forcing an axe against them : for thou mayest eat of them.—Verse 19.

Can it be a matter of surprise that the Orientals have a great aversion to cut down any tree which bears fruit, when it is known that they principally live on vegetable productions? Ask a man to cut down a cocoa-nut or palmirah tree, and he will say, (except when in want, or to oblige some great person,) "What! destroy that which gives me food? from which I have thatch for my house, to defend me from the sun and the rain? which gives me oil for my lamp, a ladle for my kitchen, and charcoal for my fire? from which I have sugar for my board, baskets for my fruits, a bucket for my well, a mat for my bed, a pouch for my betel-leaf, leaves for my books, a fence for my yard, and a broom for my house? Destroy such a tree? Go to some needy wretch who has pledged his last jewel, and who is anxious to eat his last meal."

CHAP. XXI.

And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley.—Verse 6. See Matt. xxvii. 24.

When a great man refuses to grant a favour to a friend or relation, the latter asks, "What! are you going to wash your hands of me?" "Ah! he has washed his hands of all his relations;" which means, he will not have any thing more to do with them; he is entirely free, and will not be accountable

for them. Hence the Tamul proverb, *Avon ellätikum kai kaluvi nitkerān*; that is, "He has washed his hands of all."

Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month.—Verses 12, 13.

The margin has, instead of *pare her nails*, "or suffer to grow;" which is, I doubt not, the true meaning. This woman was a prisoner of war, and was about to become the wife of the man who had taken her captive. Having thus been taken from her native land, having had to leave her earliest and dearest connexions, and being now about to become the wife of a foreigner and an enemy, she would naturally be overwhelmed with sorrow. To acquire a better view of her state, let any woman consider herself in similar circumstances. She accompanies her husband or father to the battle. The enemy becomes victorious, and she is carried off by the hand of a ruthless stranger, and obliged to submit to his desires. Poignant indeed would be the grief of her spirit.

The poor captive was to "shave her head" in token of her distress, which is a custom in all parts of the East at this day. (See Jer. vii. 29.) A son on the death of his father, or a woman on the decease of her husband, has the HEAD SHAVED in token of sorrow. To shave the head, also, is a punishment inflicted on females for certain crimes. The fair captive, then, as a sign of her misery, was to shave her head, because her father or brother was among the slain, or in consequence of herself having become a prisoner of war. Her sorrow was thus manifested; and it was a token of her submission, as in the case of the chief Antanguin. See the note below, and Job i. 20.* See also the remarks on 2 Chron. xvi. 14; Isai. vii. 20; xviii. 2.

* Ellis, in his "Polynesian Researches," says, "We observed many of the people at this place with their hair either cut, or shaved close, on both sides of their heads, while it was left very long in the middle, from the forehead to the back of the head. On our inquiring the reason of this, they informed us, that, according to the custom of their country, they had cut their hair in the manner we perceived, on account of their chief, who had been sick, and who they had heard was dead." The missionary Young, in Africa, says, under date Feb. 10th, 1828, "Since the death of Islambie, a chief, almost all the people of this tribe, both small and great, have shaved their heads, which is a custom among them when any of their great chiefs die." Copland, also, in his history of Madagascar,

But this poor woman was to *suffer her nails to grow*, as an additional emblem of her distress. That it does not mean she was to "pare her nails," as the text has it, is established by the custom in the East, of allowing them to grow when in sorrow. The marginal reading here again will be perceived to be the true one. When people, either in the church or state, are performing penance, are devotees, or are in captivity, under disgrace, or in prison, they suffer their nails to grow; and the nails of some may be seen, as were those of the monarch of Babylon in his sorrow, "like birds' claws," literally folding round the ends of the fingers, or shooting through the backs of their hands.

But when men fast, which is sometimes done for one or two years,* or when husbands fast during their wives' first pregnancy, they suffer their nails to grow; also a female, when in sorrow from other causes, does not "pare her nails" until she has performed the ceremony called *Antherette*.†

If thou hang him on a tree, his body shall not remain all night upon the tree; but thou shalt in any wise bury him that day.—Verses 22, 23.

An Englishman is astonished in the East, to see how soon after death the corpse is buried. Hence, a new comer, on hearing of the death of a servant, or native officer, who died in the morning, and who is to be interred in the evening, is almost disposed to interfere with what is to him apparently a barbarous practice. When the cholera prevails, it is truly appalling to see a man in one hour in health, and the next

says, "In mourning for the dead, the Madagasses shave their heads." "The chief Antanguin came to the camp with his head and beard shaved, in token of submission."

Dr. Finlayson, in his "Mission to Siam and Cochin China," says, at the death of a king, "all ranks, and both sexes, shave the head; and this ceremony is repeated a third time." Porcet, also, in his "Journey to Abyssinia," says, on the death of "Prince Basilus, all persons mourned, which is performed by shaving the head." Capt. Harkness, M.R.A.S., in his account of the "singular race on the Neilgherry Hills," says, "As a mark of mourning, all the family cut their hair more or less, according to the sex or degree of the deceased." (P. 97.) The Greeks did the same thing. The aboriginal females of Brazil cut off their hair in mourning. (SOUTHEY'S "Brazil," vol. i., p. 249.)

* That is, they eat only once in twenty-four hours.

† Amongst the Circassians, when a person is sick, "the relations go into mourning; that is, they cease from all labour; they neither wash their hands nor face; they do not cut their nails."—"Journal of Royal Asiatic Society," p. 109.

carried to his long home. The reason assigned for this haste is the heat of the climate.

CHAP. XXV.

Thou shalt not muzzle the ox when he treadeth out the corn.—Verse 4.

The custom of thrashing corn by the trampling of bullocks still prevails in the East. The floor is made in the open air, of cows' dung and clay. In its centre a post is driven into the ground, and the corn is placed in order around it; and the bullocks, being fastened to the post, begin to move in the circle, enjoying themselves, as they work, by eating the corn.

Thou shalt not have in thy bag divers weights, a great and a small.—
Verse 13.

The prophet Micah also speaks of "the bag of deceitful weights."

As in former times, so now, much of the business in the East is transacted by travelling merchants. All kinds of spices, and other articles, are taken from one village to another by the Moors, who are, in those regions, what the Jews are in the West. The pedlar comes to your door, and vociferates the names of his wares; and, so soon as he catches your eye, begins to exhibit his *very cheap and valuable articles*. Have you agreed as to the price? he then produces the BAG of "divers weights;" and, after fumbling some time in it, he draws forth the weight by which he has to *sell*. But, should he have to *purchase* any thing of you, he will select a heavier weight. The man who is not cheated by this trader, and his "bag of divers weights," must be blessed with more keenness than most of his fellows.*

CHAP. XXVI.

The Lord brought us forth out of Egypt with a mighty hand and with an out-stretched arm.—Verse 8. See Deut. iv. 34.

When a man stretches out his arm, it shows that he is not afraid, and the action says to all who are with him, "Be

* Government has done a great deal to put a stop to these impositions; but in former times, under the native governments, we may easily imagine what was the state of the case.

not afraid." People in the East, for the sake of social intercourse, and mutual defence from wild beasts and other dangers, usually travel in companies. These parties have always a head-man, who has either assumed that office, or who has been elected, on account of his size or courage. He is the first to cross a river, to rush into a thicket, or face the foe. He goes before the party with a fearless step and aspect. Should a wild beast start from his lair, he immediately stretches forth his arm, in an angle of about forty-five degrees; and then, giving his fingers and head a shake, he says, with astonishing confidence, to all around him, "Fear not." It is common to hear travellers in the evening, in talking over the dangers of their journey during the day, say, "Ah! when I saw the tiger, how much I was afraid! but so soon as Kandán stretched out his arm, I was filled with courage."

In a native vessel at sea, should the passengers become afraid, the captain, or some other influential person, stretches forth his arm, which says to all, *Pia-padātha*, "Fear not." Thus, in their distress, should no one do this, they say, "Alas! alas! no one stretches forth his arm."

But this motion, also, is equivalent to a solemn promise; and in almost every bazaar or market, traders may be seen stretching forth the arm, to show they will abide by the bargain. A friend saying to another, "Believe not that fellow, his promises may be written in water;" the reply will be, "He will not deceive, because he gave the *a-pi-attam*."* Thus did the Lord Jehovah cheer and guide his people Israel from the land of their captivity, through the sea and the wilderness, to the land of promise. See the observations on Gen. xiv. 22.

CHAP. XXVII.

Cursed be the man that maketh any graven or molten image.—Verse 16.

The images of the Hindoos are generally made of copper or stone, but some are of silver or gold. It is not easy to find out the difference betwixt the graven and molten image; except the first be thought to mean "that which has been produced

* From *a*, the negative, (as in Greek,) *pīam*, "fear," and *attam*, "the hand;" that is "the hand without doubt or fear."

by the chisel from stone ;” and the second, “that which has been cast in a mould by the action of fire.” All these images, however, have to be graven, or filed, before they are consecrated.*

Cursed be he that removeth his neighbour's landmark.—Verse 17.

See Job xxiv. 2.

Fields in the East have not fences or hedges, as in England, but a ridge, a stone, or a post ; and, consequently, it is not very difficult to encroach on the property of another. Should a man not be very careful, his neighbour will take away a little every year, and continue to push his ridge into the other's ground. Disputes of the most serious nature often occur on this account, and demand the greatest diligence and activity on the part of the authorities.

An injured man repeats to his aggressor the proverb, “The serpent shall bite him who steps over the ridge,” that is, him who goes beyond the landmark.

CHAP. XXVIII.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.—
Verse 3.

Benedictions similar to these are pronounced by a father or a priest, on a youthful couple, or when a man is about to enter on a new employment. “Thy fields shall give thee rice, and thy gardens fruits. Thy house shall be established, and thy trade shall prosper.”

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.—Verse 4.

The word *pallam*, which signifies “fruit,” has always a prefix, to show what kind of fruit is meant ; thus, *munthera-pallam* signifies “grape-fruit ;” *mām-pallam*, mango-fruit ; *vāli-pallam*, “plantain-fruit.”

Children are also called “fruit,” having only the prefix *pulli*, “child,” which at once shows what kind is meant. A father

* Images made of stone are never taken out in procession. That of the *Lingam* is generally made of black granite.

playing with his children, exclaims: "Ah! what kind of fruit is so pleasant as *pulli-pallam*, 'child-fruit?'" A mother lamenting the death of her infant, cries out: "Alas! alas! my womb-fruit is gone; my child-fruit is torn from me!" The riddle, "The fruit without a kernel: what fruit is that?" refers to the fruit of the womb. Brahmins, in blessing their followers, say, "The blessings of children are yours." The Sanyāsi, in giving a female the holy ashes, says aloud, "You will bring forth a male child."

When a youth pays reverence to the priest by touching his feet, the words of this verse are often literally pronounced over him.

Blessed shall be thy basket, and thy store."—Verse 5. According to the Hebrew, *dough* or *kneading trough*.

Eastern farmers have large baskets made of palmirah-leaves, or other materials, for the purpose of keeping their grain: they will contain from one hundred to one hundred and fifty parrahs. These baskets, then, were to be blessed; they were not to be injured by animals, nor robbed by man. But corn is also kept in a store which is made of sticks and clay, in a circular form. This little building is always elevated, to keep the grain from the damp, and is situated near the house.

When beggars have been relieved, they often say, "Ah! may the place where you make ready your food ever be blessed!" "May the rice-pot ever prosper!" Thus, that which corresponds with the "kneading-trough" of the Hebrews, has also its benediction.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.—Verse 6.

This blessing is especially pronounced on those who live by travelling with their wares, or on those who go to sea. An aged man says to a person who is taking leave of him, "In departing, blessings will go with you; and in returning, they will accompany you."

The Lord shall make thee the head, and not the tail.—Verse 13.

The prophet Isaiah declares: "The Lord will cut off from Israel head and tail;" (Isai. ix. 14;) meaning, no doubt, those who were high, and those who were low.

It is amusing to hear men of rank in the East speak of their dependents as tails. Has a servant not obeyed his master? the latter asks, "Who are you? are you the head or tail?" Should a person begin to partake of food before those of high caste, it is asked, "What! is the tail to begin to wag before the head?" A husband, when angry with his wife, inquires, "What are you? are you the head or the tail?"

The Lord will smite thee with the itch.—Verse 27.

This complaint is far more common, and more formidable, than it is in Great Britain. Those who live on bad food, or reside in the vicinity of a swamp, are the most subject to it. See the poor object, who suffers from it, with a small piece of cloth round his loins, a staff in his hand, his body, "from the sole of his foot unto his crown," literally covered with sores! He has an imploring, piteous look, a weak, tremulous voice; and bows to the earth to excite your charity.

Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.—Verse 30.

All these terrible denunciations (except the last) are in common use amongst the Hindoos. The youth who is betrothed to a young female considers her as his wife; and should another gain possession of her, the offence will be unpardonable. It is one of the curses in common use to say, "Thy wife shall another take away." "Your wife! *chee, chee.*" "Thy gardens, thy fields, thy house, will soon become as charcoal."

CHAP. XXIX.

Ye have seen their abominations, and their idols.—Verse 17. The Hebrew has, for *idols*, "dungy gods!"

Calmet supposes it was in derision that Beel-Zebub, or rather Zebul, was called the "god of ordure;" and Dr. Adam Clarke says of Baal-Zebul, "the *dung-god*, a title expressive of the utmost contempt."

The "dungy gods" here alluded to, were seen by the Israelites, in their journey from Egypt, among "the nations" through which they "passed." The question is: Are we to

understand this offensive appellation as an epithet of contempt; or as a description of the origin, nature, or mode of worship of the idol?

The prophet Malachi, in reproving the priests for their *idolatry* in having "married the daughter of a strange god," (Mal. ii. 11,)* and by consequence, no doubt, for partaking with the people in their ceremonies, says, "I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts." Why say, "dung of solemn feasts?"

The god Pulliār, corresponding with the Ganesa of Bengal, is, for all domestic offerings, made of cows' dung.† In every house, when ceremonies are performed, whether for shaving the child's head for the first time, giving it rice or a name, or teaching it the alphabet the first time, or for a great variety of other objects, an image made of cows' dung is used. Farmers before they plough or reap their fields, soldiers before they go to battle, merchants before they enter into new speculations, men or women before they commence new engagements or relations, observe the same ceremony.

The holy ashes used by the Heathen to rub their foreheads and bodies, are the ashes of burnt cows' dung. For all sacred and purifying purposes, cows' dung is used to smear the floor of the temple, house, or place of ceremony. Men of high caste have the place where they sit, while eating, smeared in the same way, to remove the defilement and sanctify the place. When the corpse has been taken from a house, the floor is also smeared for a similar purpose.

In many of the most sacred ceremonies, a composition of the following articles (all from the cow) are regularly used; its dung, its urine, milk, curds, and *ghee*.

The Israelites had come from Egypt, where the apis, or

* The marginal reference to Ezra ix. 1, 2, shows what is meant by being married to the daughter of a strange god. "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands."

Here then we find the Levites and others had literally married the daughters of a "strange god," and joined in the abominations of the people.

† In the temples he is made of brass and other metals. This god is said to have come from the ordure of the goddess Pārvati.

consecrated bull, was worshipped; connected with which all things were sacred; and it is a melancholy fact, that the children of the patriarchs did imitate the idolaters in all their abominations.

The whole land thereof is brimstone.—Verse 23.

When a place is noted for being unhealthy, or the land very unfruitful, it is called a *kenthaga poomy*, “a place or country of brimstone.” Trincomalee, and some other places, have gained this appellation, on account of the heat and sterility of the soil.

CHAP. XXX.

The word is very nigh unto thee, in thy mouth.—Verse 14.

Does a person pretend that he cannot understand another, that he must make additional inquiries? it will be said, “*Do not understand!* In thy mouth are the words.” Should a child at school be troublesome to the master, he will peevishly exclaim: “In thy mouth are the words!” meaning that the inquiry was unnecessary, that the subject was well understood.

I call heaven and earth to record this day against you.—Verse 19.

In solemn oaths, people point to the clouds, to the earth, to the grass, to the herbs, to the trees, as witnesses to the truth of what they have said. “O ye clouds above! have I not said the truth? Ah! well do you know it: speak to this unbeliever.” “Ah! these trees can bear testimony to my veracity.”

When mariners are at sea, they appeal to it, or to Varuna the god. In storms, they say to the water, “O mother! be calm.”

CHAP. XXXII.

My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb.—Verse 2.

Oriental writers often speak of beautiful language as dropping upon the hearers. The Hebrew has, for *prophecy*, in Micah ii. 6, “drop.” The same word is used for drops of

rain, for tears, or for the dew dropping from flowers. When a man has received consolation from another, he declares: "His words were like rain upon the scorched corn." Of a beautiful speaker, and an appropriate subject, it is said, "Ah! his speech is like the honey-rain, upon the *pandal* bower of sugar."

Their spot is not the spot of his children.—Verse 5.

Dr. Adam Clarke is, I believe, correct in supposing this alludes to the spot which idolaters have on the forehead,* to show what deity they serve. The worshippers of Siva have a spot on the brow, in a line with the nose, made of the ashes of cows' dung. The followers of Vishnoo have yellow marks, others have vermilion, and some black.

Ask thy father, and he will shew thee; thy elders, and they will tell thee.—Verse 7.

Language of this description is often used, by way of contempt, to young people, or to those who make great pretensions. To say thus, "Go, ask the aged; they will tell thee;" has a surprising effect on an assuming young man.

He found him in the waste howling wilderness; he kept him as the apple of his eye.—Verse 10. See Zech. ii. 8.

Wherever wild beasts abound, it is called "the place of howling." Thus relations, when their friends are on a journey, say, "Ah! they are now in the place of howling." "My friend, go not through the howling desert."

Precious things are spoken of as being "the apple of the eye." Affectionate husbands say to their wives, *En kan mulli*; that is, "apple of my eye." Of a beloved child, in relation to his parents, it is said, "He is the apple of their eye."

Thou art waxen fat; thou art grown thick; thou art covered with fatness.—Verse 15. See Job xv. 27.

This does not appear to mean that Jeshurun had become fat in person, but fat or proud in spirit. Thus, of people who have risen from obscurity, and who conduct themselves proudly, it is said, "They have become fat." To hear, "how

* "Which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads." (Rev. xx. 4.)

fat that man is now," might lead a stranger to suppose it was meant literally; whereas the individual alluded to may be as meagre as one of Pharaoh's lean cattle.

When he seeth that their power is gone.—Verse 36.

The Hebrew has, for *power*, their "hand is gone," which agrees exactly with the Tamul idea: "His hand is now gone." "His hand fails." "The strength of his hand is gone."

I will make mine arrows drunk with blood.—Verse 42.

This figure of speech is often used in Hindoo books; and heroes are made to brag concerning the foe: "My sword shall soon be *matham* (drunk or mad) with his blood."

CHAP. XXXIII.

Blessed of the Lord be his land, for the precious things put forth by the moon.—Verse 14.

The moon, amongst the Hindoos, is spoken of in the masculine gender, and is believed to have a most favourable influence on all fruits and vegetables used by man. One of their proverbs is: "Whilst the sun burns, the moon cools." From the time of the new moon to its becoming full, all plants, and all kinds of young grain, are said to gain more strength than at any other period. In places where the young rice-plants have failed, the farmer says, "I must put down some plants there in the new moon;"* from an idea that they will derive much nourishment from it. Before the time of reaping, it is often said, "The moon will bring forth the ears."†

In the *Purāna* it is written, that "rain is produced by the moon; when you view it, say, 'May rain be produced!'" The beams of the moon are often called *amutham*, "ambrosia;" and people who have had the fever during the day, or those who have been much exposed to the heat of the sun, go outside, for some time in the evening, to look steadfastly on the

* Some of the Orientals think the sap of trees rises according to the increase or waning of the moon.

† Not the "Harvest-Moon." The reaping time is in February and March.

moon; which, they say, has a very cooling effect on the body.*

The people of the East, in very remote antiquity, were also acquainted with the influence of the moon on the sea. Thus, in that ancient book, the *Scanda Purāna*, mention is made of the restoration to life of the king of the Assurs by the supreme Siva, to whom he had offered himself as a sacrifice. When his subjects saw him alive again, they "cried aloud, 'Our king is come! our king is come!' and their minds *swelling like the ocean on seeing the full moon*, they shouted, 'O king! prosper, prosper!'"

They believe the moon causes the sea to flow or swell, and that the sun makes it ebb or subside. See the observations on Psalm cxxi. 6.

Though a few of the following extracts may excite a smile on some countenances; yet, in connexion with the opinions of antiquity and of modern days, and with the sentiments of the philosophers both of the East and the West, it may be well to give them an impartial investigation. In ridding ourselves of some of the crude notions of the dark ages, we may have too hastily rejected others of their dogmas, which, if they cannot demand our confidence, may at least excite inquiry. Amidst all the lumber which such writers as Culpepper and Sibley have accumulated, some truth is undoubtedly contained; and though human reason may not always be able to account for certain facts, yet, their existence being cognizable by the senses, they call for our candid consideration.

Dr. Johnson, in his "Journey to the Western Islands," tells us, the "inhabitants expect better crops of grain, by sowing their seed *in the moon's increase*."

"Pease and beans sown *during the increase*, do run more to hawm and straw; and, *during the declension*, more to cod, according to the common consent of countrymen."—TUSSEK REDIVIVUS.

In Montgomery Martin's "History of the British Colonies," we have the following account of the influence of the moon:—"In considering the climate of tropical countries, the influence of the moon seems to be entirely overlooked: and surely, if the tides of the vast ocean are raised from their fathomless

* Do gardeners, farmers, or even physicians, pay sufficient attention to this circumstance?

bed by lunar power, it is not too much to assert that the tides of the atmosphere are liable to a similar influence. This much is certain, that in the low lands of tropical climates, no attentive observer of nature will fail to witness the power exercised by the moon over the seasons, and also on animal and vegetable nature. As regards the latter, it may be stated, that there are thirteen springs and thirteen autumns, in Demarara, in the year; for so many times does the sap of trees ascend to the branches, and descend to the roots. For example: the *wallaba*, (a resinous tree, common in the Demarara woods, somewhat resembling mahogany,) if cut down in the dark, a few days before *the new moon*, is one of the most durable woods in the world for house-building, &c.: in that state, attempt to split it, and with the utmost difficulty it will be riven in the most jagged, unequal manner that can be imagined. Cut down another *wallaba*, that grew within a few yards of the former, *at full moon*, and the tree can be easily split into the finest smooth shingles, of any desired thickness, or into staves for making casks; but if in this state it be applied to house-building, it speedily decays. Again: bamboos, as thick as a man's arm, are sometimes used for paling, &c.; if cut *at the dark moon*, they will endure for ten or twelve years; if *at full moon*, they will be rotten in two or three years: thus it is with most, if not all, of the forest trees. Of the effects of the moon on animal life, very many instances could be cited. I have seen in Africa the newly-littered young perish in a few hours, at the mother's side, if exposed to the rays of the full moon; fish become rapidly putrid; and meat, if left exposed, incurable, or unpreservable by salt. The mariner, heedlessly sleeping on deck, becomes afflicted with *nyctopia*, or 'night-blindness,' at times the face hideously swollen, if exposed, during sleep, to the moon's rays; the maniac's paroxysms renewed, with fearful vigour, at the full and change; and the cold, damp chill of the ague supervening on the ascendancy of this apparently mild yet powerful luminary. Let her influence over this earth be studied: it is more powerful than is generally known."

I will only add, that though the moon may have more influence over vegetation, and on the rising and falling of the sap, in tropical than in temperate climates, it is well worth the experiment, to try whether the sap is not regulated in this

country by the rising or waning of the moon; and whether the *dry-rot* may not be thus accounted for. Let a hole be bored in a tree which produces the most sap, or in the oak, and insert a small glass tube and a vessel to receive it; and see whether the moisture does not vary according to the age of the moon. It might be well also to ascertain whether the *quantity* does not change with the *months*, which might be proved by tapping twelve trees of the same kind, one in every successive month.

JOSHUA.

CHAP. II.

As soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man.—Verse 11.

In the book called *Scanda Purāna*, it is said, that Sooran, the demi-god, who was at the head of the Assurs, inquired of Velle, their Gooroo: "What is your object in coming hither? My very bones melt, so that I am not myself; my whole mind is fixed on you: my feet cannot urge me forward."

Thou shalt bind this line of scarlet thread in the window which thou didst let us down by.—Verse 18.

The scarlet thread, in this instance, might be nothing more than a sign: it is, however, sacred among the Hindoos. When the devotees hear the history of the god Pulliār, which takes up twenty-one days, a scarlet thread is tied round the right arm, which shows that they are engaged in a sacred duty, and that during that period "they will not commit sin." When the priest whispers the *ubalheasam* in the ear of a youth, the thread is tied in the same way, to denote the same thing. On the day of marriage, the scarlet thread is bound round the right wrist, but is taken off on the fourth day. When a person learns to fence, or goes into battle, the thread is fixed round the right arm or right ankle. The priest also sometimes binds it round the wrist of a person in the article of death. It is called *kāpu*, which signifies "guard or pro-

tector;" and is applied also, in the same sense, to bracelets, armlets, or anklets. A person having on the scarlet thread, will not be interrupted; and during the period, he will neither shave nor bathe, and will endeavour to be very moral. See Gen. xxxviii. 28.

CHAP. VI.

The seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.—Verse 4.

No heathen priest would blow a trumpet, or any other wind instrument, as that service is performed by a particular caste. If a priest touch any thing with his lips which has been near the mouth of another, he is at once rendered unclean.

For the sacrifice of the *yāgam*, seven priests are especially required. A man who has been long absent from his temple, goes round it, on his return, seven times from the left to the right. When devotees have a particular favour to ask of the gods, they walk round three or seven times, with their hands clasped before them.

CHAP. VII.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the even-tide, he and the elders of Israel, and put dust upon their heads.—Verse 6. See Job ii. 12.

Joshua and the elders of Israel were in great distress, because they had been defeated by the men of Ai, and because they saw in that a token of the divine displeasure. They therefore fell prostrate before the ark of the Lord, and put dust on their heads as an emblem of their sorrow. See 1 Sam. iv. 12; 2 Sam. i. 2; Neh. ix. 1.

How often is the mind affectingly thrown back on this ancient custom, by similar scenes at this day! See the poor object, bereft of wife, children, property, friends, or suffering under some deep affliction of body! He sits on the ground, with his eyes fixed downwards, a dirty rag round his loins, his arms folded, his jewels laid aside, his hair dishevelled and covered with dust; and, bitterly bemoaning his condition, he exclaims, *Iyo! iyo! iyo!*—"Alas! alas! alas!"

CHAP. IX.

Take victuals with you for the journey.—Verse 11. The Hebrew has, for *with you*, “in the hand.”

When people are directed to take any thing with them, it is always said, *Un-kailea*, “In your hand take.”

CHAP. X.

Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon.—Verse 12. See Hab. iii. 11.

In the *Scanda Purāna* it is recorded of the demi-god Sooran, that when he heard of the death of his brother, he “was plunged into a sea of grief; he fell from his throne on the earth, and cried out like the roaring of thunder. The earth and the sea began to quake, the infernal Yama trembled, the god of fire was bereft of power, the god of wind was troubled, and the sun and moon ran off astounded at the scene.”

When the sun stood still over Gibeon, and the moon over Ajalon, a great battle was being fought betwixt five kings on the one side, and Joshua and the Gibeonites on the other.

In the book called *Pāratham*, there is an account of a battle which was fought betwixt five princes on the one hand, and one hundred on the other; on which occasion the light of the sun was concealed, for the purpose of allowing the one party to conquer the other.

“In the regions of Attanāp-Oor lived two kings, who were brothers. The one had one hundred sons, but the other had only five. He with the large family, finding great difficulty in providing for them, wickedly endeavoured to despoil his brother and five children, in order that his own sons might reign in their stead. After many false accusations, for the purpose of seeking a quarrel, a relation of the one hundred princes slew one of their five cousins. The father, on hearing of the death of his son, became enraged, and said, ‘Before the morrow’s sun shall set, I will slay the murderer, or cast myself into the fire.’ The message being sent to the offenders, they prepared for the contest. The murderer was a giant, being four cubits taller than the rest of his fellows; and therefore

would be easily distinguished by the bereaved father, who would forthwith direct all his energies against him. They therefore, after due consultation, resolved to dig a hole in the ground four cubits deep, and cause the giant to stand in it, so that he might not be distinguished from the rest. The day came on which the father was either to kill the murderer, or cast himself into the fire; his vow had gone forth, and either the one or the other must be accomplished. The contest began, and long was it continued; but all to no purpose, for the giant could not be found out. The case became desperate; for the princes had not only lost a brother, but had the melancholy prospect of losing their beloved father, whose vow could not be broken. At that time the god Vishnoo, in his incarnation of Chrishna, knowing their cause was a just one, took his shield and placed it before the sun, which caused instant darkness. The one hundred princes and the giant, thinking the sun had set, said, 'The old man has not accomplished his purpose; let us now go see him burn himself;' and came with triumph to the scene; when in a moment the four brothers arose and dispatched the giant on the spot. Then the one hundred princes began to abuse the father and his four sons, saying, 'The vow was to kill him before the sun went down, but you have broken it;' they then greatly reviled them, and were about to slay them, when the god took off his shield from the sun, and showed the full blaze of day. The favoured ones then slew the one hundred princes, took their cities, and made the inhabitants their slaves."

Pursue after your enemies, and smite the hindmost.—Verse 19. The Hebrew has, for *smite the hindmost*, "cut off the tail."

Servants, dependents, or courtiers, always follow their superiors. Should one of them cease to serve or follow his master or patron, having gained his purpose,* another, on seeing this, asks, "Where is your tail?" "The tail has been long in my way, I have cut it off."

None moved his tongue against any of the children of Israel.—Verse 21.

When a person speaks of the fear to which his enemy is reduced, he says, "Ah! he dares not now to shake his tongue

* A man wishing to obtain a favour of a great man, will follow him for days or weeks as a dependent, stooping to the most humble offices till he shall have gained his end.

against me." "*He hurt you!* the fellow will not shake his tongue against you."

Put your feet upon the necks of these kings.—Verse 24.

This, in the East, is a favourite way of triumphing over a fallen foe. In the history of the battles of the gods or giants, particular mention is made of the closing scene,—how the conquerors went and trampled on their enemies.

When people are disputing, should one be a little pressed, and the other begin to triumph, the former will say, "I will tread upon thy neck, and after that beat thee." A low-caste man insulting one who is high, is sure to hear some one say to the offended individual, "Put your feet on his neck." See the remarks on Isai. xviii. 2, 7.

CHAP. XXIII.

Neither make mention of the name of their gods, nor cause to swear by them.—Verse 7. See Jer. xii. 16.

The Heathen, when accused of a crime, or when making a solemn promise, swear by their gods. *Siva-Āne*, "By Siva," is very binding upon his followers.

They shall be thorns in your eyes.—Verse 13.

"What!" says a wife to her angry husband, "am I a thorn in your eyes?" "Alas! alas! he has seen another; I am now a thorn in his eyes." "Were I not a thorn in his eyes, his anger would not burn so long." "My old friend Tamban never looks at my house now, because it gives thorns to his eyes."

CHAP. XXIV.

The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem.—Verse 32.

The bodies of nearly all respectable Hindoos are burned after death. Should a person of rank die in a place too far off to bring his body home, then the bones and ashes which remain on the funeral pile will be put in a new earthen vessel,

and taken to his friends, in order to be buried in a sacred place. But those whose relations can afford it, take the calcined bones, and throw them into the Ganges, to secure, with certainty, their future happiness. See the observations on Amos vi. 10.

JUDGES.

CHAP. I.

Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table.—Verse 7. The Hebrew has, “the thumbs of their hands and of their feet.”

The Hindoos call the thumb the *peria-viril*, “the great finger of the hand,” and the large toe is named “the great finger of the foot.”

This punishment was exceedingly common in ancient times, and was inflicted principally on those who had with their hands and their feet committed some flagrant offence.* Thus, those convicted of forgery, or numerous thefts, had their thumbs cut off. The practice is abolished; but its memory will remain, as it is now one of the scare-crows of the nursery and domestic life: “If you steal any more, I will cut off your thumbs.” “Let me find out the thief, and I will soon have his thumbs.”

CHAP. III.

Ehud put forth his left hand, and took the dagger from his right thigh.—Verse 21.

This may appear an inconvenient and strange place for the dagger: but the Malays, and others, generally carry the *kreese*, which in shape is like the sickle, though much smaller, concealed under the waist-cloth, an equally inconvenient

* Nearly all dangers and afflictions are believed to proceed from, or cleave to, the hands or the feet. Thus, the feet must in some way or other move for the accomplishment of evil, and the hands will have their part to perform. In consequence of this, a father, in blessing his children, or a priest the people, says, “May God keep your hands and your feet!” “Ah! my child, may the gods keep thy hands and feet from evil!”

place; or under the kerchief, or turban, round the back of the head. A small *kreesse* may also be concealed in the long hair.*

CHAP. IV.

He had nine hundred chariots of iron.—Verse 3. See Joshua xviii. 16, 18; Judges i. 19.

From the ancient writings of this people, it is evident, that kings and heroes often fought in chariots of iron, or of other metal. Some of those cars are said to have been large enough to accommodate fifty warriors. As may be supposed, elephants were principally used to draw them; and the concussion, when the vehicles met, joined with the choler and feats of the combatants, often afforded the historian a subject for using words of a thundering sound, and, at the same time, appropriate meaning.†

He went up with ten thousand men at his feet.—Verse 10. See Exod. xi. 8; 1 Kings xx. 10; 1 Sam. xxv. 27; and examine the marginal reading of those passages.

The phrase, “men at his feet,” did not refer to any particular class of soldiers, but applied to ALL, whether they

* Some years ago the Kandians, by stratagem, laid hold of some English and Hindoo soldiers, and treated them with great barbarity. A party of Malays determined to have revenge. They therefore affected to desert the British lines, and went over to the Kandians. The chiefs of that nation held a council, and the Malays were sent for, who had previously agreed on a signal for the destruction of the chiefs; after some time the sign was given, and in an instant the *kreesse* was drawn from every man's waist, and plunged into the breasts of all who did not submit.

† In the selection of words to suit the *noise* of the action described, the Hindoo writers equal the most spirited descriptions of the Greek or Latin authors. Take the following instance, from the Jesuit Beschi's *Tēmbāvani*, or, “Poetical History of the Old and New Testaments,” in imitation of the heathen *Puranas* :—

*Aniudandrapari—pariudandrakari—kariudandrakodi—aniuthēr,
Maniudandratharu—thanuvudandrakani—kaniudandrakari—malithara,
Piniudandravama—ramarudandravudal—judaludandravuyir—pirithara,
Paniudandrakuya—vuyarudandrapadi—padavudandramari—yarasanai.*

“The horses chafed on their bits, the elephants were rendered impetuous by the horses, the cars decked with flags were violently impelled by the elephants, the bows tinkled with their bells, the arrows were shot forth from the bows, the blood gushed from the arrow-wounds, the battle fiercely raged, the bodies were sore smitten in the battle, the souls separated and fled from the bodies :—Thus the pious chief, (Joshua,) high-raised on his jewel-decked chariot, vanquished the opposing hosts.”

fought in chariots, on horses, or on foot. This form of speech is used in Eastern books, to show how many obey or serve under the general. It may be taken from the action of a slave being prostrate at the feet of his master, denoting submission or obedience. In this way devotees, when addressing the gods, always speak of themselves as being *at their feet*.

When the Orientals speak of his Majesty of Britain, they often allude to the millions who are *at his feet*. The governors, generals, or judges in the East, are said to have the people of such countries, or armies, or districts, at their feet. Nay, it is common for masters, and people of small possessions, to speak of their domestics as being at their feet. "I will send *en-kāl-adiyila*, 'those at my feet,'" is therefore heard every day, for, "I will send my servant."

CHAP. VIII.

I will tear your flesh with the thorns of the wilderness and with briers.—Verse 7.

Thus did Gideon threaten the inhabitants of Zeba and Zalmunna; and thus do masters, fathers, and schoolmasters swear they will punish those who have offended them. To see the force of the figure, it must be kept in mind that the people are almost in a state of nudity. To tear a man's naked body, therefore, with briers and thorns, would be no small punishment. See poor travellers sometimes, who, in consequence of a wild beast or some other cause, have to rush into the thicket; before they can get out again, in consequence of thorns, they are literally covered with blood.

There have been instances where a master, in his anger, has taken the jagged edge of the palmirah-branch, to tear the naked body of his slave; and nothing can be more common than to threaten that thus it shall be done to those who have given offence. People also often menace each other with the repetition of the old punishment, that of tying the naked body in a bundle of thorns, and rolling it on the ground.

Disappointed lovers sometimes vow they will ride (as a child does on a stick for his horse) on the jagged edge of the palmirah-branch, to punish the obdurate female.

One of the weapons mentioned in the history of Arachandron is made of sharp points; and one of the punishments in the Hindoo hell is described to be that of having the body torn with iron thorns.

Each one resembled the children of a king.—Verse 18.

Of a person who is beautiful or of a fair complexion, who is courageous and stately in his gait, it is asserted, "He is like the son of a king." "He is as the son of Manmathon," the Eastern Cupid. "He is the son of a god."

CHAP. IX.

They said unto the olive-tree, Reign thou over us.—Verse 8.

The people of the East are exceedingly addicted to apologies, and use them to convey instructions or reproof, which with them could scarcely be done so well in any other way. Has a man been told a secret? he says, in repeating it, for instance, "A tree told me this morning, that Kandan offered a large bribe to the Modeliar, to get Muttoo turned out of his situation." Does a man of low caste wish to unite his son in marriage to the daughter of one who is high? the latter will say, "Have you heard that the pumpkin wants to be married to the plantain-tree?" Is a wife sterile? the remark is: "The cocoa-nut tree in Viraver's garden does not bear any fruit." Has a woman had children by improper intercourse? it is said of her husband's garden, "Ah! the palmirah trees are now giving cocoa-nuts." Has a man given his daughter in marriage to another who uses her unkindly? he exclaims, "Alas! I have planted the sugarcane by the side of the *margossa* (bitter) tree."

Then mayest thou do to them as thou shalt find occasion.—Verse 33.

The Hebrew has, "as thine hand shall find." See the marginal reading of 1 Sam. x. 7.

In asking a favour, it is common to say, "You must not deny me, sir; but as your hand finds opportunity, so you must assist me." "Well, my friend, when I have the opportunity of the hand, I will assist you." "The man has assisted me according to the opportunity of his hand; what can he do more?"

CHAP. X.

That year they vexed and oppressed the children of Israel.—Verse 8.
The Hebrew has, “crushed.”

Of a severe master it is said, “He crushes his servants.”
“Ah! my lord, crush me not.” “When will the king cease to crush his people?”

CHAP. XI.

The daughters of Israel went yearly to lament the daughter of Jephthah.—Verse 40.

Some suppose the preceding translation not to be a correct one; and others believe that the daughter of Jephthah did not suffer. It is, however, a custom in all parts of the East to lament once a year, (on the anniversary of the death of a relation,) and to go to the place where the deceased was buried, or burned, or where the ashes may be deposited.

CHAP. XII.

When I saw that ye delivered me not, I put my life in my hands.—
Verse 3.

The Ephraimites had found fault with Jephthah because he did not call them to war against the Ammonites; but he vindicated himself, and addressed them in the language of the verse, as a proof of his courage, and that he had been exposed to danger. The Hindoos use the same figure; and the idea appears to be taken from a man carrying something very precious in his hands, and that under circumstances of great danger. When a son who has been long absent returns home, his father says, “My son has returned from the far country with his life in his hand;” which means, he has passed through many dangers. “Last night, as I went home through the place of evil spirits, I put my life in my hands.” “The other day, in passing through the forest, I put my life in my hands; for the beasts were near to me in every direction.” “*Danger?* truly so! I put my life in my

bosom." "O that divine doctor! my son was at the point of death; but he brought his life in his hand."

He had forty sons.—Verse 14.

To an Englishman this may appear almost incredible; but we have here a great number of similar cases. A man of property has as many wives as he thinks proper to support; and such is the state of morals, that he finds no difficulty in procuring them. I have known men who have had, in each of the neighbouring villages, a wife or concubine. Santherasega, Modeliar of Oodeputty, who has been dead about thirty years, had two wives and six concubines, who bare to him thirty children. The old man is described as being of large stature, and as having indulged in strong kinds of food.*

CHAP. XIII.

Thou shalt conceive, and bear a son; and no razor shall come on his head.—Verse 5.

This command was given to the wife of Manoah, the father of Samson, who had previously been barren.

Hannah, the mother of Samuel, was also sterile; "and she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the

* A friend of mine in Manilla knew a man who was the father of forty children.

Lieut.-Colonel Johnson, in his "Travels through Persia," relates concerning the king: "The number of his children I could not exactly ascertain: it is generally agreed that he has at least sixty boys and sixty girls living; and many persons add, that there are an equal number deceased, so that their total number must have been two hundred and forty. He has already given in marriage twelve of his daughters; and about twenty-five of the elder of his sons are governors of the principal provinces and cities of the empire. Preparations of fire-works, &c., were at this time making at the palace to celebrate the nuptials of one of his sons, which were to take place in about three weeks.

"Some of the king's elder sons, besides their commands of provinces and cities, which all of them possess, are in confidential situations about his person or household: the present monarch appears to be about forty-five years of age, and has reigned twenty years." (P. 132.)

Lieutenant Burns tells us, that Sooltan Mahommed Khan of the Afghans, who is only about thirty-five years of age, is the father of sixty children. He has thirty inmates in his seraglio. (Vol. i. p. 91.)

Lord all the days of his life, and there shall no razor come upon his head." (1 Sam. i. 11.) Concerning vows, consult Num. vi. 5; Acts xviii. 18.

All who are married in the East have an intense desire for children. It is considered disgraceful, and a mark of the displeasure of the gods, to have a childless house. Under these circumstances, husbands and wives perform expensive ceremonies; and vow, that should the gods favour them with a son, "no razor shall come upon his head," (that is, excepting "the corners,") until he shall be ten or twelve years of age. In all schools, boys may be seen with elf-locks of ten or twelve years' standing, which bear testimony to the solicitude, superstition, and affection of the parents, and are a memorial of the favour of their deities.

Nearly every nation of antiquity makes its boast of having produced some one, who, in strength or valour, corresponded with Hercules, the son of Jupiter and Alcmena. Many ingenious and learned men have endeavoured to prove, that the Samson of the Israelites was the great prototype of the Theban Hercules, and of all his imitators. In this opinion I am disposed to concur; and have been much interested to find, that the Hercules of the East affords many striking coincidences with the hero of the Jews. Some, in reading the following account, may suppose I have something like a concealed opinion, that Samson performed some of his exploits in India and Ceylon. I am, however, nearly convinced he did not travel so far, though it would not have been a long journey; and therefore where localities, traditions, and facts fix themselves on some spot as the scene of his operations, I think it may be inferred, that the historian or poet has in that case transferred the adventures of his hero, to identify him with his own nation.

In the early part of the last century, some of the learned and indefatigable Danish Missionaries, who laboured in Tranquebar and other parts of India, published a work in the Malabar language, in which they express their opinion, that the Rāmar of India and the Samson of the Scriptures are one person.*

* According to the calculations of the lamented Bentley, of Calcutta, Rāmar was born 961 years before Christ. In reference to the birth of Samson, Usher, Calmet, and many others, believe he was born about 1156 years before Christ,

The following are some of the principal events in the history of Rāmar. The name of his father was Tasāther, and that of his mother Kosāli. She had been sterile sixty thousand years, when a divine Rishi appeared to the unhappy couple, and directed them to call a hermit, who lived in the wilderness, and to make the sacrifice of a kid called the *putra-yāgam*,* in order to procure children. They complied; and whilst they were making the offering, a celestial being arose from the flames with rice in his hand, and gave it to the mother of the future Rāmar. At the sight, they were greatly afraid, and fell to the ground.

While Rāmar was young, he was greatly delighted in going to the camp. A certain king had a beautiful daughter, who was promised in marriage to the man who could break a certain bow; which feat was performed by Rāmar. He is famed for slaying a lion and two giants, also multitudes of his enemies; for throwing down hills, and tearing up the forests.

His beautiful wife Seethe was stolen by Rāvenan, the giant king of Ceylon, and taken to his island. Rāmar then sent the monkey called Anuman to search for his wife, who soon found her, but was discovered by the giant king. Anuman was seized, and brought into the presence of his majesty of Lanca, when the order was given to cut the monkey down; but the brother of the king having expostulated with him, *an order was given to tie oiled rags around his tail, to set them on fire, and let him go.* This being done, the monkey went into the fields and gardens, set them on fire, and the whole country was desolated.

Compare this with the history of Samson. His mother, like Rāmar's, was barren. Both made an offering to procure a child; both were afraid at what they saw during the sacrifice;

In these accounts, then, formed with no intention to identify the individuals, and upon such different data, we only find a difference of one hundred and ninety-five years!

It has been clearly proved that the history of Rāmar was not composed (from its various sources) till A. D. 295; consequently, after the lapse of so many ages, changes would be made in names of persons and places, and fictitious events would be introduced.

Besides, as Samson was born one hundred and ninety-five years before the Indian Rāmar, this gives full time and scope for transplanting the leading features of his character into their own soil.

* Literally, "the sacrifice for children."

and each succeeded in her desires. "Manoah's wife was barren." "Manoah took a kid and offered it." "Manoah and his wife looked on it, and fell on their faces to the ground." "The woman bare a son, and called his name Samson."

Samson, in his youth, slew a lion, which "roared against him." Thus also did Rāmar. The Jewish hero went "down to Timnath," and fell in love with a woman of that country, and married her. When Rāmar was going to another country, he saw the fascinating Seethe, fell in love with her, and married her.

Samson lost his wife through the bad faith of her father; and this was the cause of his burning the fields with firebrands tied to the tails of foxes. Rāmar's wife was stolen from him; this was the cause of the firebrand being tied round the tail of the monkey Anuman, which set fire to the fields, gardens, and forests of Rāvenan.

Samson was bound by the men of Judah, and delivered to the Philistines. So Rāmar was bound by Mily Rāvenan, and taken into the lower regions, to be offered to Kālī.

Samson was sore athirst at *Ramath*! "God clave an hollow place: there came water thereout." "He called the name *En-hakkore*, which is in Lehi unto this day." "*The well of the implorer*: this name he gave to the spot where the water rose, in order to perpetuate the bounty of God, in affording him this miraculous supply."—DR. A. CLARKE.

Houbigant, according to Mr. Benson, renders the passage thus: "Then God clave the rock which was in Lehi, and there came water from thence; which fountain is in Lehi unto this day,"—"consequently not in the jaw-bone of the ass."

When Rāmar came to Lanca (Ceylon) to fight and destroy his cruel foes, who had carried off his beloved wife Seethe, he and his army were in great distress for water. He then struck the rock with his arrow, which opened, and gave an abundance of water.*

* This well is still in existence, and is the most astonishing chasm I have ever seen; and is known by the name of the Puttoor Well. I am aware that many extraordinary appearances in the formation of the earth are, without sufficient foundation, attributed to volcanic fires; but how this place could have been formed, except by some such effort of nature, I am utterly at a loss to know. For miles around, the stones have the appearance of scoria, and there are little ridges which bear all the marks of having been acted upon by fire. In walking over

But, in addition to these resemblances, there are collateral customs connected with the history of Samson, which serve to identify the whole.

When he went to Timnath to be married, he made "a feast, for so used the young men to do." So here the bridegroom makes a great feast before he takes off the bride, and generally at her house, when numerous guests are bidden. Samson's feast continued seven days: here it ends on the eighth. They began to puzzle each other with riddles. "If ye declare it within seven days, I will give thirty sheets and thirty changes of garments." So here riddles are told; and those who explain them get the forfeit, which may be a robe, or a cloth for the waist. When the young men had found out Samson's riddle, he was convinced his wife had told them, and said, "If ye had not ploughed with my heifer, ye had not found out my riddle." The wife here is also called *Kedāre*, that is "heifer;" which means one who has not had a child. "He has a beautiful heifer," or "She is in calf,"—are expressions applied to a man's wife.

I think, therefore, as the mothers of Samson and Rāmar were previously barren; as they both made an offering of a kid to procure a child; as each of them saw a celestial being, and was afraid; as the two heroes are proved to have been born at no great distance of time from each other, by calcu-

one place, with my friend Dr. R., we were particularly struck with the impression of a palmirah-tree, which had been regularly made in the scoria.

The well itself is about one hundred and thirty feet deep, and may be about twenty by thirty feet square.

On one occasion when I visited it, (from an idea that the water at the bottom would be different to that at the top,) I corked an empty bottle, and let it down to the bottom of the well, and, upon drawing it up again, found it full of salt water. Thinking there might have been something in the bottle, I procured another; but the water was exactly the same; and it gave the same quantity of salt as sea-water. The ground is hollow for miles in the vicinity. Bamboos have been tied together, and fastened one to the end of each other, and thrust under the shelvings of the well; but no side has been found. The water rises and falls daily; but more in the wet monsoon than at any other time. Its distance is about seven miles from the sea, and the whole country to the shore is covered with half-formed scoria.

The well is sacred; and a regular heathen festival is kept near it every year, when the devotees bathe in its waters.

Sir E. Barnes erected a steam-engine for pumping out the water, to irrigate the land; but either the water or the land was bad, as they only reaped the same quantity of rice that they cast into the ground: the engine has been taken down.

lations formed on different data, by different persons, and for very different purposes; as both were famed in early life for their exploits against the lion, and for the destruction of their enemies; as the loss of a wife was the principal cause of their subsequent achievements; as the fields of the enemies of each were destroyed by binding some combustibles round the tail of an animal; as both were in "sore thirst," and were relieved by a miraculous supply of water; as the customs, amusements, and forms of expressions in the marriage-feasts agree in both cases:—from all these coincidences I am of opinion, that these two personages are strictly one and the same; and that the Jewish Samson was the great original of the Indian Rāmar. See the observations on 2 Kings ii. 23.

CHAP. XIV.

I have not told it my father nor my mother, and shall I tell it thee?—
Verse 16.

In all parts of the world, I believe, people are much alike as to their capability of keeping secrets. The Hindoos, however, improperly reflect upon the female sex in their proverb: "To a woman tell not a secret."

That secret must be great indeed which will prevent a son or daughter from telling it to the father or mother. The greatest proof of confidence is to assert: "I have told you what I have not revealed to my father." In proof of the great affection one has for another, it is often said, "He has told things to him that he would not have related to his parents."—"My friend, do tell me the secret." "Tell you? yes, when I have told my parents."

CHAP. XV.

He smote them hip and thigh.—Verse 8.

This is not to be understood literally, nor that "his leg or thigh was against their hip." It was a proverbial form of speech, used when people had been completely beaten; and it may have been taken from a man who is entirely at the

mercy of another, when his thigh is broken, or hip out of joint.

Of a man who has been severely beaten, it is remarked: "Ah! they smote him thigh and loins." "Alas! alas! as I was coming from the temple last night, some people caught me, and smote my thigh and loins."

Has a man lost a good situation through folly? it is said, "The fellow is an ass; he has broken his loins, and will never be good for any thing."

CHAP. XVI.

If they bind me with seven green withs that were never dried.—
Verse 7.

People in England would be much surprised to see what powerful ropes are made from the withes of shrubs or trees. Whilst they are in a green state, they are stronger than any other ropes that are made in the country. Wild elephants, or buffaloes just caught, generally have their legs bound with green withes. I once saw a tremendous elephant, which had just been caught, thus bound with "green withes."

She made him sleep upon her knees.—Verse 19. But the Philistines took him, and put out his eyes; and he did grind in the prison house.—Verse 21.

It is very amusing to see a full-grown son, or a husband, asleep on his mother's or wife's knees. The plan is this: The female sits cross-legged on the carpet or mat; and the man, having laid himself down, puts his head in her lap, and she gently taps, strokes, sings, and soothes him to sleep.

To put out the eyes was a punishment inflicted for all great offences which were committed by the eyes; hence the saying, when a man looks improperly on a woman: "You shall have your eyes put out!"* "I will tie camphor to your eyes!" which is said to destroy the sight.

The mills in the East consist of two stones, about twenty

* Some years ago the females of the Rajah of Tanjore were bathing in a tank, when a Brahmin ascended a tree to get a sight of them. The king, hearing of this, ordered one of his eyes to be pulled out.

inches in diameter, and three inches thick, and the corn is put through a hole in the centre. The employment is given to females or slaves: which shows the degradation to which Samson was reduced.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.— Verse 23.

Nearly all learned men agree, that the Dagon of the Philistines is the same as the Vishnoo of the Hindoos;* the lower part of the former was in the shape of a fish. The first incarnation of Vishnoo was that of a fish, which shape he assumed to regain one of the lost Vedams.

In 1 Sam. v. 4, we have a most interesting account of the destruction of Dagon, through the temerity of the Philistines; they having placed the ark of the Lord in the temple of the idol. "When they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the THRESHOLD; only Dagon was left to him." For *Dagon*, the margin has, "the fishy part!"

Before I proceed, I think it necessary to state, that Rāmar, the Indian Samson, was the next incarnation of Vishnoo, who corresponds with the Dagon of the Philistines. Dagon was destroyed 1141 years before Christ; and Rāmar, the next incarnation of Vishnoo, according to Bentley, was born 961 years before Christ; thus giving a period of 180 years from his destruction to his seventh incarnation as Rāmar.

From the time that Dagon fell on the threshold, it became a sacred place; for, from that period, "neither the priests of Dagon, nor any that come into Dagon's house, tread on the THRESHOLD of Dagon unto this day."

The THRESHOLDS of the temples and of the houses of the Hindoos are sacred to this day. The god Vāttu or Vāttuma, is said to recline and live in the threshold, changing his position every month. He is believed to be a son of Vishnoo, and to have been produced by an illicit intercourse betwixt Vishnoo, when he was a dwarf, and a woman of the race of the

* The Burmese have a large temple, called the Dag or Dagon Pagoda.

Assurs. The offering to him consists of plantains, flowers, betel-leaves, areca-nuts, saffron, and cocoa-nuts. On the day when the door-frame and threshold of a new house or temple are fixed, the *Vāttuma santhe* is offered.

The Hindoos have a very solemn oath connected with the threshold of the temple. Is a man accused of a great crime? he goes to the temple, makes his prostrations, and then approaches the threshold: he pauses, then steps over it, declaring at the same time that he is not guilty of the crime laid to his charge. It is therefore very common to ask a person who denies any thing that he is suspected to have done, "Will you step over the threshold of the temple?"

The Lord, in his severe denunciations, by the prophet Zephaniah, against the Jews for their idolatry, declares, "In the same day also will I punish all those who LEAP on the THRESHOLD;" (Zeph. i. 9;) from which it appears that they also used thus to take an oath, or to perform some other heathenish ceremonies.

But the threshold is also sacred in private houses: it is not propitious for a person to remain on it: neither to eat, sneeze, yawn, nor spit whilst there. Should he do so, the people in the house will throw water upon him to prevent the evil.

I must not forget to notice the pointed observations of the prophet Ezekiel on the same subject. He beheld that "the glory of the God of Israel went up from the cherub, and stood over the threshold of the house." (Ezek. x. 4.) In the preceding chapter the prophet gives a fearful description of the idolatry of Israel; "the glory of the Lord" having "gone up from the cherub, whereupon he was," in contempt of their idolatry, or to indicate its nature: thus showing that he is gone to the threshold, and is about to depart from them. When the glory of God was about to return to the temple, the sin of Israel hindered it, and the prophet exhorted them to repentance. The Lord likewise reproved them: "In setting their threshold by my thresholds, and their post by my posts, they have even defiled my holy name by their abominations that they have committed." (Ezek. xliii. 8.) At length the judgments of the Lord were denounced against Moab, Ammon, and Assyria. For the prophet Zephaniah declares, that "nettles and salt-pits" shall be amongst them; that Nineveh shall be "like a wilderness," that "flocks shall

lie down in the midst of her," and that "desolation shall be in the thresholds." (Zeph. ii. 9, 13, 14.)

When I consider the united opinion of many learned men as to the identity of Dagon and the Indian Vishnoo; the time when Dagon was destroyed before the ark; (only one hundred and eighty years previous to his next incarnation of Rāmar;) the humiliation of the heathen deity in being broken to pieces on his own threshold; the consternation of the priests and people; their refraining thenceforward to tread on the threshold; the denunciations of the Lord against those who leap on the threshold; his great displeasure against those also who impiously had set their thresholds by his; the circumstance of the threshold being a SACRED place amongst the Hindoos; their belief that a deity dwells in it, and that a very solemn oath is taken by stepping over it:—I am induced to form the conclusion, *that all these allusions, ceremonies, and denunciations have their origin in the falling of Dagon before the ark of the Lord on the threshold of his own temple.*

CHAP. XIX.

They tarried until afternoon.—Verse 8. The Hebrew has it, "till the day declined."

In this way also do our people speak, when the sun has passed the meridian: "I shall not go till the sun decline." "I must not go till the declining-time."

CHAP. XXI.

On the east side.—Verse 19. The Hebrew has this, "toward the sun-rising."

Does a person ask the way to a place which lies towards the East? he will be told to go to *the rising place*, to *the rising sky*: if to the West: "Walk for *the departed place*, *the gone-down place*."

RUTH.

CHAP. I.

Are there yet any more sons in my womb, that they may be your husbands?—Verse 11.

So said Naomi to the widows of her sons, who were following her. When a mother has lost her son, should his widow only come occasionally to see her, the mother will be displeased, and affect to be greatly surprised when she does come. "Do I again see you? Is it possible? Are there any more sons in my womb?" But the mother-in-law also uses this form of expression when she does not wish to see the widow.

Where thou diest, will I die.—Verse 17.

The dreadful practice of widows burning themselves on the funeral pile with the dead bodies of their husbands, has made the declaration of this text familiar to the native mind. Hence a wife, when her husband is sick and in great danger, will say, "Ah! if he die, I also will die; I will go with him! Yes, my body, thou also shalt be a corpse!" A slave makes use of the same language to a good master.

Husbands sometimes boast of the affection of their wives; and compare them to the Eastern stork, which if it lose its mate in the night, is said immediately to shriek and die.

CHAP. III.

Behold, he winnoweth barley to-night in the threshing-floor.—Verse 2.

In these regions much of the agricultural labour is performed in the night. The sun is so hot and pernicious, that the farmers endeavour, as much as possible, to avoid its power. Great numbers, therefore, plough and irrigate their fields and gardens long after the sun has gone down, or before it rises in the morning. The wind is likewise gene-

rally stronger in the night, which might induce Boaz to prefer it for the purpose of winnowing.

From the next two verses we learn that he took his supper there, and slept among the barley. Corn in the East is not kept in stacks; but, after being reaped, it is, in a few days, threshed on the spot. The threshing-floor is a circle of about forty feet in diameter; and usually consists of clay and cowdung, without wall or fence. Under these circumstances, it is necessary for some of the people to sleep near the corn, till all shall have been threshed and taken home.

She came softly and *uncovered his feet*, and laid her down.—Verse 7.

In the margin to the fourth verse, the expression is, “lift up the clothes that are on his feet.”

All inferiors and servants sleep at the feet of their master. It is nothing uncommon for those who have a great favour to procure, to go to the house of the rich, and sleep with the head at his door, or in the verandah. Thus, when he arises in the morning, he finds the suppliant at his door. Should a master wish to dismiss his servants, they often say, “My lord, turn us not away! how many years have we slept at your feet?”

King Arechanan was once placed in great difficulty by his implacable enemy Tirriyothanan. The king, in his distress, resolved to lie down and sleep at the *feet* of Chrishna. The enemy also went for the same object, but slept at the *head* of the deity. In the morning when Chrishna awoke, he found the rivals in their different places, and each earnestly requesting his favour. After hearing both sides, the preference was given to Arechanan, because he had displayed the most humility, he having slept at the feet of the deity.

I am Ruth, thine handmaid : spread therefore thy skirt over thine handmaid.—Verse 9.

The prophet Ezekiel, in describing the Jewish church as an exposed infant, mentions the care of God in bringing her up with great tenderness, and then, at the proper time, marrying her; which is expressed in the same way as the request of Ruth: “I spread my skirt over thee; and thou becamest mine.” (Ezek. xvi. 8.)

Dr. A. Clarke says, “Even to the present day, when a Jew

marries a woman, he throws the skirt or end of his *talith* over her, to signify that he has taken her under his protection."

I have been delighted, at the marriage-ceremonies of the Hindoos, to see amongst them the same interesting custom. The bride is seated on a throne, surrounded by matrons, wearing her veil, her gayest robes, and most valuable jewels. After the *thāli* has been tied round her neck, the bridegroom approaches her with a silken skirt, (purchased by himself,) and folds it round her several times over the rest of her clothes.* A common way of saying, "He has married her," is, "He has given her the *koori*,"—has spread the skirt over her. There are, however, those who throw a long robe over the shoulders of the bride, instead of putting on the skirt.

An angry husband sometimes says to his wife, "Give me back my skirt;" meaning that he wishes to have the marriage-compact dissolved. So the mother-in-law, should the new daughter not treat her respectfully, says, "My son gave this woman the *koori*, ('skirt,') and has made her respectable; but she neglects me."

The request of Ruth, therefore, amounted to nothing more than that Boaz should marry her.

CHAP. IV.

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here.—Verse 1.

The word "gate" in the Scriptures is often used to denote the place of public consultation, and also that appropriated for the administration of justice. This gives us a correct idea of our Saviour's meaning, when He says in reference to his church, "The *gates* of hell shall not prevail against it;" all their consultations in the gate, all their machinations which *there* they concoct, shall be ineffectual and useless. This definition of the word "gate," in the first of these meanings, exactly accords with the usages of the Hindoos. People, therefore,

* This part of the ceremony often produces powerful emotions on all present. The parents on both sides then give their benedictions.

who understand it literally, as signifying always "a gate fixed in the walls of the city," do not comprehend its meaning. At the entrance of every town or village, there is a public building, called a rest-house; (which is, in general, a building without walls, the roof being supported on pillars;) where travellers remain, and where people assemble to hear the news, or talk over the affairs of the place. *There* may be seen many a Boaz asking for the advice of his relations and friends, and many an Abraham, as he sat "at the gate of his city," bargaining "for the field," and "the cave of Machpelah," in which to bury his beloved Sarah. (Gen. xxiii. 10.)

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave to his neighbour: and this was a testimony in Israel.—Verse 7. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.—Verse 8.

The simple object, therefore, in taking off the shoe was, to confirm the bargain: it was the testimony or memorial of the compact.

In Deuteronomy it is mentioned that the brother of a deceased husband shall marry the widow; but should he refuse, then the widow is to "go up to the gate unto the elders and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother." Then the elders were to call the man; and if he persisted in his refusal, the woman was to come forward, "and loose his shoe from off his foot, and spit in his face;" was to answer and say, "So shall it be done unto that man that will not build up his brother's house." From that time the man was disgraced; and whenever his person or establishment was spoken of, it was contemptuously called "the house of him that hath his shoe loosed." (Dent. xxv. 5—10.)

To be spit at in the face, is the most degrading insult to which any man can submit. This was done by the widow to her husband's brother, and she CONFIRMED his ignominy by taking off his shoe. But this taking off of the SHOE (as we shall hereafter see) might allude to the DEATH of her husband, whose SHOES were taken off, and of no further use to him: and as she said, when she had taken off the SHOE from her

husband's brother's foot, "Thus shall it be done unto that man that will not build up his brother's house;" this expression, with the significant act by which it was accompanied, might convey an intimation to this effect: "He also shall soon follow his brother, and have *his shoes* taken off his feet in death."

When Rāmar was about to depart to reside in the desert for fourteen years, his brother Pārathan was very unwilling for him to proceed; and tried, in every possible way, to dissuade him from his purpose. But Rāmar persisted in his resolution, having fully made up his mind to take his departure. His brother, seeing his entreaties to be in vain, then said, "Since you are determined to go, promise me faithfully to return." Then Rāmar, having made the promise, gave his shoes to Pārathan as a CONFIRMATION of his vow.

Does a priest, a father, or a respectable friend resolve to go on a pilgrimage to some distant country? some one will perhaps say, "Ah! he will never return, he intends to remain in those holy places." Should he deny it, then they say, "Give us your *shoes* as a witness of your promise." Having done this, the man never will break this solemn engagement.*

An affectionate widow never parts with her late husband's shoes. They are placed near her when she sleeps; she kisses them, and puts her head upon them; and, nearly every time after BATHING, she goes to look at them. These, therefore, are the "TESTIMONY," the melancholy CONFIRMATION of her husband's death.

* Sir Frederick Henniker says, in reference to the difficulty he had in persuading some people to descend into the crocodile-mummy pits, in consequence of some men having lost their lives there,—“Our guides, as if preparing for certain death, took leave of their children; the father took the turban from his own head and put it on that of his son; or put him in his place by giving him his *shoes*! ‘a dead man's shoes.’” I doubt not these shoes were a pledge of their return, or to be kept as a memorial of their death.

Tyerman and Bennet relate, concerning the termagants in Benares: “If domestic or other business call off one of the combatants before the affair is duly settled, she coolly thrusts her *shog* under her basket, and leaves both on the spot to signify that she is not satisfied.” (Vol. ii. p. 331.) I should say, this significant action is tantamount to a positive pledge that she would return.

I SAMUEL.

CHAP. I.

The Lord had shut up her womb.—Verse 6.

THE same form of speech is used to denote a similar state. It is, however, principally applied to those who have ceased to bear children.

She continued praying before the Lord.—Verse 12.

Hannah, the wife of Elkanah, was sterile. But she had an intense desire to be the mother of a “man-child;” and she went to the “temple of the Lord” to vow, if he would give her one, that she would “give him unto the Lord all the days of his life,” and that “no razor should come upon his head.”

How often do we witness a similar scene! See the afflicted wife prostrate in the dust before the temple of her god! She earnestly entreats the deity to give unto her a “male-child.” “Ah! then will my husband love me! Then will my neighbours cease to reproach me. Ah! my god! a male-child, a male-child! he shall be called by thy name; and sacred shall be his hair.” When mothers lose their children also by death, they go before the temple, and make their vows and prayers to the gods in the same manner. Not long ago, when walking near a temple, (which was partly concealed from my view by its sacred shrubs and flowers,) I heard the plaintive voice of some one in distress: I softly approached the spot, and saw a female on the ground. Her long hair was dishevelled, and her person covered with dust: near her was an infant asleep on the ground. Not wishing to disturb her, I paused, when a man of the village came near. I pointed to her, and inquired, “Why is she in sorrow?” He replied, “Ah sir! that poor woman has lost *all* her children except the one you see; and she fears that likewise will be taken; and therefore, in her distress, she has come before the gods to pour out her complaint, and make her solemn vows.”

CHAP. II.

They that were full have hired out themselves for bread.—Verse 5.

A man of high caste, or one who was once in affluence, will almost as soon die as work for food; and, generally speaking, such is the pity felt for those people, that there are always some who will give a trifle to supply their wants. This is a phrase indicative of great misery: "The once-rich man is now hiring himself out for *conjee*," "gruel."

Nay, my sons.—Verse 24.

This affectionate form of speech may be heard in the mouth of every father. It is not common to mention the name, but, "My eldest son," "My youngest son," or some other epithet, to designate the one whom he wants. "My sons, listen to the voice of your father." In passing through a village, a man or woman may be heard in every corner bawling out, *Maganea!* that is, "O son!" or, *Magalea!* "O daughter! come hither; I want you."

There shall not be an old man in thine house.—Verse 31.

People, in cursing each other, say, "In thy family may there never be an old man!" meaning, May all die in youth! "Alas! alas! there has not been an old man in that family for many generations."

CHAP. VI.

Ye shall make images of your emerods, and images of your mice that mar the land.—Verse 5.

This command was given by the heathen priests and diviners to the Philistines, who were smitten with emerods, and whose land was nearly destroyed by the mice.

It is a remarkable fact, that when the Hindoos are afflicted in any particular member, or in the person generally, they make an image to represent the afflicted part, and send it to the temple of Kanda Swamy, the *Scandan* of Bengal, in order to obtain relief from their trouble.

The temple of Kattaragam, sacred to Scandan, is famous, in ALL parts of the East, for the cures which have been performed

by the deity there. At its shrine, pilgrims may be seen suffering under every kind of disease, who have walked, or have been carried, from an immense distance. The images presented are generally made of silver; and I have seven of them in my possession, which have been given to me by the Rev. J. M'Kenny, and which were offerings in that famous temple.

The first represents *a boy with a large belly*, which has probably been presented by the parents for their child, labouring under that (very common) complaint.



The second is that of *an infant*, probably sent by a mother who had one sick; or who, being herself in a state of pregnancy, had some fears respecting the future.*



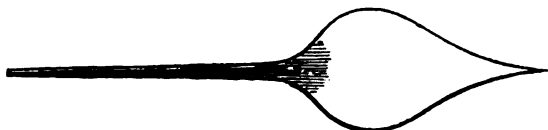
The third is, I suppose, intended to represent *an old man*, who may have made a vow in his sickness, that he would present an image of silver to the temple, should he recover.



* These rude representations are fac-similes of the originals.

But, strange to say, not only images of living beings are presented, but representations of things in common use. Thus, of the other four of the seven,—

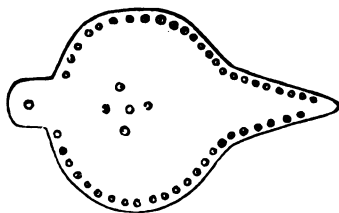
The first is *the head of a spear or arrow*, which may have been given by some one during the Kandian war, and which may represent a weapon that actually gave the death-wound to some British soldier. It is, however, possible, though not very probable, that it was given by a native sportsman, to insure success in the chase.



The next is a model of a *native hut*; which I conjecture to have been given by some poor man who was about to build one; or who could not rest in the one which he had, on account of evil spirits, or the menaces of some of his neighbours.



The third is *a still*; no doubt, presented by some one who was about to commence the distillation of arrack; and who, at the same time, gave a model of a *pair of bellows*.



But images of the eyes, the ears, the mouth, and of the nose, are also presented for the same purpose. Sig. Pietro della Valle, in a letter dated Ikkeri, India, Nov. 22, 1623, tells us that he saw in a temple "a silver hand hung up by some devout person, perhaps cured of some evil in his hands."

For a similar purpose the Romanists offer images of the diseased members; and Capt. Peter Gordon tells us, "In Tanjore, the church of *our Lady of Health* at Vaelingany is a

great resort of the diseased, of all faiths, from every part of India; their offering is an image of the afflicted member or part, (head, arm, or leg, &c.,) in gold, silver, or in some less precious material, according to the pilgrim's means."

I also recollect a Dutch Reformado, whose child lost his sight; when the father sent a pair of silver eyes to the Romish church, in hopes of his son regaining his sight, "*as many others had done before by the same means.*"

With these facts before us, we acquire a clearer view of what was intended by the priests and diviners of the Philistines, in ordering images of the emerods to be made which had so dreadfully afflicted their persons, and of the mice which had marred the land.

Take two milch kine, on which there hath come no yoke.—Verse 7.

These were employed to take home the ark of the Lord. It is more than probable that it was not a common thing to employ cows for drawing burdens, especially when they had sucking-calves. The providence of God was seen in this arrangement; as the mothers actually took the road which led from their calves, and thus showed that they were influenced by a superior power.

Cows in the East (except those which are sterile) are never used for domestic purposes. Of people who are proverbially wicked, it is figuratively said, "They are so vile that they even put cows into the yoke." When a person is requested to do that which is improper, he asks, "Can I put a cow into the plough?"

CHAP. VII.

They gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord.—Verse 6.

Samuel had been reproving the people for their sins, and exhorting them to repent, and come to Mizpeh to fast and pray, and confess their sins. They complied with his directions; and, in CONFIRMATION of their solemn vows, they poured out water before the Lord, to show that their words and promises had gone forth, and were "as water spilt on the ground, which cannot be gathered up again."

To pour water on the ground, is a very ancient way of taking a solemn oath in the East. When the god Vishnoo, in the disguise of a dwarf, requested the giant Mahā-Ville (Bāli*) to grant him one step of his kingdom, the favour was conceded, and CONFIRMED by Mahā-Ville pouring out water before the dwarf.

But in that ancient work, the *Scanda Purāna*, where the account is given of the marriage of the god Siva with Pārvati, it is said of the father, "He placed the hand of the goddess Pārvati, genitress of the world, in the hand of Parama Easuran, (Siva,) and, POURING OUT THE WATER, said, 'I give her with a joyful heart.'" This, therefore, was also done in CONFIRMATION of the compact.

The children of Israel, in their misery, came before the Lord: they wept, they fasted, and prayed, and made their solemn vows; and, in CONFIRMATION of their promises, they "poured out water before the Lord!"

CHAP. VIII.

The thing displeased Samuel.—Verse 6. In the Hebrew, "was evil in the eyes of Samuel."

When any thing gives displeasure to another, it is said to be evil in his eyes. "This thing is evil in his sight." "Alas! my lord, I am evil in your sight!"

CHAP. IX.

There is not a present to bring to the man of God.—Verse 7.

A present always precedes the man who has to ask a favour. Those who come on a complimentary visit, or to ask a favour, always present a lime, or a nosegay, with a graceful bow, to propitiate their benefactor. Precious stones were formerly put into the limes, as a genteel way of making a present or offering a bribe.

* Of the splendid ruins of Maha-Balli-poor.

Well said.—Verse 10. In the Hebrew, “Thy word is good.”

When you give orders, or advice, or warnings, or promises, those who hear you say at the close of every sentence, *Nal-lathu!* “Good, good!”

The Lord had told Samuel in his ear.—Verse 15.

The priests have a remarkable custom of whispering something in the ear of those who are to be initiated. When a boy has reached the age of eight, he is eligible to have the *uba-theasum* whispered in his right ear. The communication is generally made in the Grandam language, which, of course, is not understood. They do, however, sometimes speak in familiar speech; but it will never be repeated, for the priest assures him, that should he reveal it, his head will split in two. This ceremony is believed to have the power of a charm, and to possess talismanic influence. It is sometimes very expensive; but the benefits are believed to be so great as to warrant the great cost.

CHAP. X.

He held his peace.—Verse 27. In the Hebrew it is, “He was as though he had been deaf.”

This figurative expression is used throughout the East to denote silence.

CHAP. XIV.

Within as it were an half acre of land, which a yoke of oxen might plough.—Verse 14.

Dr. A. Clarke observes: “The ancients measured land by the quantum which a yoke of oxen might plough.” The same mode of speaking is still used by this people. Thus, in describing a man’s possessions, they convey an idea of their extent by asking, “How many yoke of oxen will be required to keep the fields in order?”

The Eastern farmers who wish to have a good crop, plough their fields eight or ten times over. Having made their fur-

rows lengthwise, they then cross them. The seed is also covered by the plough, instead of the harrow.

And when the people were come into the wood, behold, the honey dropped.—Verse 26.

Bees in the East are not, as in England, kept in hives: they are all in a wild state. The forests literally flow with honey; large combs may be seen hanging on the trees as you pass along, full of honey. Hence this article is cheap and plentiful, and is much used by the Vedahs to preserve the flesh of animals which they catch in the chase.

The ancient poets take great pleasure in speaking of the value of milk and honey.

Saul said unto the Lord God of Israel, Give a perfect lot. And Saul and Jonathan were taken. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.—Verses 41, 42. See also Matt. xxvii. 35.

To cast lots where human wisdom was either not able, or not allowed, to decide, appears to have been the custom of all antiquity.

The Hindoos often settle their disputes by casting lots. On particular occasions they do it opposite to the temple; and before they begin, they appeal to their gods, that they may show the right. "Let justice be shown!" "Show the innocent!" and appeals of similar import, are often uttered. But sometimes they cast the lot in the rest-house or a private dwelling. Should there be a dispute betwixt two people respecting the possession of any given article, the name of each will be written on separate pieces of *olah*, and thrown into a vessel half full of water. A person who is chosen by mutual agreement takes out an *olah*, and he whose name is inscribed thereon is deemed to be in the right. See the remarks on 1 Chron. xxvi. 13—16; Prov. xviii. 18; Jonah i. 7.

CHAP. XV.

Saul and the people spared the best of the sheep, and of the fatlings, and the lambs.—Verse 9. The margin has, instead of *fatlings*, "of the second sort."

This curious way of designating the quality of animals finds an exact parallel amongst the Hindoos. They do not usually

compare, as we do, by *good, better, and best* ; but by *first, second, and third sort*. An animal of the finest proportions is said to be "of the first sort," the next, "of the second," and the last, "of the third, sort." After a similar manner are all the productions of art and nature compared, with regard to their value. They tell us, there are three kinds of fruit which they prefer to all others: "The first is gold ; the second, precious stones ; and the third, land."

CHAP. XVI.

When the evil spirit from God was upon Saul, David took an harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.—Verse 23.

Several kinds of diseases are believed to be removed or alleviated by music ; and by similar means, with the addition of charms, devils and evil spirits are ejected. Thus, to a person suffering under the possession of a fiend, a man beats a small tambourine, and sings songs respecting the wife of Siva. Those who are deranged, likewise, are thought to be much benefited by music.

CHAP. XVII.

Look how thy brethren fare, and take their pledge.—Verse 18.

The sons of Jesse were serving in the army of Saul ; and as he probably had not heard from them for some time, he sent their brother David to take a present to the captain, to induce him to be kind to his sons ; also to bring a pledge, or token, from his sons themselves, to assure him that they were well. A person in a distant country sends to those who are interested in his welfare a ring, a lock of hair, or a piece of his nail. This is his "pledge" of health and prosperity. A man who has returned from a far country, in calling upon an old friend, (should he not be at home,) will leave a handkerchief, as a token to testify that he has called.

•

His sling was in his hand : and he drew near to the Philistine.—
Verse 40.

David was a keeper of sheep, and required a sling, not only to keep off the enemies of his flock, but also to chastise any of his charge which might go astray. Shepherds in the East, especially on the continent of India, carry a sling and stones for the same purpose.

The Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.—Verse 43.

Men of high caste will not strike those who are of low caste with the hand, because the touch would defile them : they therefore beat them with a stick or some other weapon. To offer to strike any person with a stick, then, is very provoking ; and the person so struck will ask, "Am I a dog?" When a man wishes to make another angry, he pretends to be looking for a stick, which will produce a similar question and feeling. Sometimes, however, they only repeat the proverb : "Take up a stick, and the dog will run off."

As did the Philistine, so do these people curse each other by their gods. The imprecations are generally of such a kind as it would be improper to repeat. The extremes of filthiness, of sin and hell, are put under contribution, to furnish epithets and allusions gross enough for their execrations.

I will give thy flesh unto the fowls of the air, and to the beasts of the field.—Verse 44.

The rodомontade of Goliath is still the favourite way of terrifying an enemy. "Begone, or I will give thy flesh to the jackals!" "The crows shall soon have thy carcass." "Yes, the teeth of the dogs shall soon have hold of thee," "The eagles are ready."

Whose son is this youth?—Verse 55. See also Num. xxiii. 18 ; Judges v. 12 ; 1 Sam. x. 11 ; xvi. 18 ; xx. 27 ; xxii. 7.

In the East, it is a favourite way of addressing a person, to begin thus : "You are the son of such a person:" or, "Is he not the son of such a man?" How Saul could have forgotten David, it is difficult to conjecture, except on the principle of occasional possession by "an evil spirit from the Lord," which, when ejected, took away all recollection of the man

through the charms of whose music the ejection had been effected.

When a person has to ask a number of questions, though he know well the name of the individual whom he has to address, he often begins by asking, "Whose son are you?" Many people never receive their proper name: they are known by the epithet of "the son of such a person:" as *Nellināderin Maggan*, that is, "the son of *Nellināder*."

CHAP. XVIII.

The women came out of all the cities of Israel, singing and dancing, to meet king Saul with tabrets, with joy, and with instruments of music.—Verse 6.

Has a long-absent son returned? is a person coming who has performed some great exploit? are the bride and bridegroom with their attendants expected? then those in the house go forth with tabrets and pipes to meet them, and greet them, and conduct them on the way.

When a great man is expected, the people of the village always send the tabrets and pipes to meet him. It is amusing to see with what earnestness and vehemence they blow their instruments, or beat their tom-toms, and stamp along the road.

The evil spirit from God came upon Saul.—Verse 10.

Nearly all diseases, and accidents, and misery, are attributed to the power of evil spirits. There are evil spirits for infants, others for youth, and many for old age. That which is so troublesome to the youth of both sexes is called *Mogani*, which bears some relation to the English notion of a fairy. The elves of ancient Britain, so famous for their midnight revelries, have a numerous sisterhood, of equal renown for their orgies, in the East. The fairies, like those of our native land, are believed to be subject to passion, pain, and death. In general they are supposed to be extremely beautiful; but when on an evil errand, they assume the most terrific shapes, having dishevelled hair, a dirty face, large teeth, and wounds in their legs. In their hands they carry a *rulkku-māru*, that is, "a broom," and are arrayed in black garments. But when

they go on an expedition of love, they are dressed in white or scarlet, and have great pleasure in their intercourse with the youth of both sexes when asleep. Lascivious dreams in early life are always attributed to their influence.

Does a young person look delicate? the parents or friends immediately suspect the fairy is troubling him or her; and they have recourse to a charm or *adcharam*, which is bound round the wrist or waist.

Some of these sylvan beings love to dwell in the jungle, trees, and rivers. They can assume either sex.

CHAP. XIX.

He stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked.—Verse 24. Moses saw that the people were naked; for Aaron had made them naked unto their shame among their enemies. (Exod. xxxii. 25.) See also 2 Sam. vi. 20; Isai. xx. 2; Micah i. 8.

It is supposed the term “naked,” in these and many other passages, means either to take off all the upper garments, or to be in a defenceless condition. That it does so in *some* of them, I do not doubt; but that it does so in *all*, I cannot believe. The nature of the idolatry, and the practices arising from it, in which the Israelites were engaged, probably demanded that shameless conduct in its votaries.

Those who engage in the lascivious rites arising from the Satte-Poosy, are always naked. There are also vast numbers of devotees who walk about entirely destitute of clothes. Not long ago one of them entered the town of Jaffna, and walked about the streets in that condition, till taken up by the authorities, and removed to the place whence he had come. When a person is requested to submit to any thing shameful, he says, “I would rather go naked than suffer that.”* See the remarks on Isai. lxxv. 4; and on John xiv. 2.

* M. Savary, in his “Letters on Egypt,” informs us, that many of the Santons “go entirely naked through the cities.” (Vol. i. p. 237.) “In the market stood a saint quite naked.” See Henniker’s “Travels in Egypt,” p. 90.

CHAP. XX.

There is but a step between me and death.—Verse 3.

Men in great danger say, "I have stretched my head to the gate of the pit." "Another step and the point is gained." "Fear not one step more."

To-morrow is the new moon, and I should not fail to sit with the king at meat.—Verse 5. And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon, shouldest be driven to worship them. (Deut. iv. 19.) See also Deut. xvii. 3; Amos viii. 5.

It appears to have been customary for David to dine with the king on the first day of the new moon; which may have arisen from the circumstance of some of their solemn sacrifices falling on that day. But the Heathen, and the idolatrous Jews, who copied from them, paid honour to the moon, from a belief that she had great influence over the affairs of men.

The Jews, as mentioned by the prophet Amos, were anxious that the new moon should be gone, that they might "sell corn." (Amos viii. 5.) There was no command for them to refrain from doing business on that day; which shows it to have been a custom of their own invention, the result of some heathen opinion or superstition, which made it unfortunate or improper to sell their corn at that period.

The merchants will not, except under particular circumstances, purchase stock during the first fifteen days of the new moon; they do, however, vend their goods to all who will buy.

On seeing the new moon for the first time, the people present their hands, in the form of adoration, in the same manner as they do to their gods.

CHAP. XXI.

The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth.—Verse 9.

All things which are valuable or sacred, or which have been acquired at great expense or trouble, are always folded in a cloth.

CHAP. XXIII.

Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?—Verse 19. The margin has, for *south*, “on the right hand.”

“The Hebrews express the east, west, north, and south, by words which signify *before*, *behind*, *left*, and *right*, according to the situation of a man with his face turned towards the south.” In the same way do the Hindoos speak on this subject; the north is shown by the left, the south by the right hand, the face being considered to be towards the east. When the situation of any thing is spoken of, it is always mentioned in connexion with the cardinal points.

Often, when people wish to give intelligence respecting any thing, they begin by asking a question *which conveys the information required*. Thus the situation of poor David was described by asking a question. “Have not the elephants been ravaging the fields of Tamban last night?” is a question asked, when such a circumstance has taken place.

CHAP. XXIV.

Saul went in to cover his feet.—Verse 3. See the marginal reading of Judges iii. 24.

The Hindoos say for this, “He has gone to the open place;” or, “He has gone to the tank;” or, “He has gone for the two things.”

After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog?—Verse 14.

It is highly contemptible and provoking to compare a man to a dead dog. Has a servant offended his master? he will say, “Stand there, and be like a dead dog to me.” Does a creditor press much for his money? the debtor will say, “Bring your bond, and then be as a dead dog to me.” “I care as much for that fellow as for a dead dog.” “I will tell you what that fellow is worth: a dead dog!”

Saul lifted up his voice, and wept.—Verse 16.

When a man who is in great sorrow is spoken of, it is said, "Ah! how he did lift up his voice and weep?" "Alas! how great is their trouble! they are all lifting up the voice."

CHAP. XXV.

Go to Nabal, and greet him in my name.—Verse 5. The aged arose, and stood up. (Job xxix. 8.) Who also honoured us with many honours. (Acts xxviii. 10.)

In the Old and New Testaments we have some striking examples of what may be termed "good-breeding." Look at the patriarchs and others, in their renunciation of self, their anxiety to please, to show respect to the aged, the learned, the dignified, or those of the sacerdotal character; listen to their affecting eulogies and their touching appeals; and then conclude, have we not in them some of the most pleasing instances of gentility and good-breeding?

On their great anniversary festivals, the Hindoos always send to "greet" each other. Has a son or daughter been married? has a "male child" been born? has prosperity attended the merchant in his pursuits? does a traveller pass through a town or village, where some of his friends or acquaintances reside? then those whom it immediately concerns, send greeting, expressive of their joy, and best wishes for future prosperity.

See them on receiving company. A servant or friend stands at the gate to watch for the approach of the guests, and to give notice to the master of the house. When they approach the premises, the host goes out to meet them, and, bowing, expresses his joy at seeing them; he then puts his arm over their shoulders, or takes them by the hand, and conducts them into the house. When they retire, he always accompanies them to the gate, and expresses the great joy he has had in their company.

Before people take their food, they wash their hands, feet, and mouth; and when they sit down, they take their places according to rank and seniority. Should any man presume to sit down "in the highest" place when he has not a title to

it, he will be sure (as in the parable) to hear the master say to him, in respect to "a more honourable man," "Give this man place;" and then, "with shame," he will be compelled "to take the lowest" place.

In supplying the guests, the chief person present is always served the first, and generally by the hands of the host himself. They are also particular as to the order of serving up their viands and condiments: to set on the table certain articles first, would be here considered as much out of place, as it is in England to set on the dessert before the more substantial dishes.

Epicures at home would smile, and pout the lip, at the vegetable feast of a Saiva man. His first course consists of pulse, green gram, rice, and *ghee*, or "butter;" the second, of numerous curries, and pickles made of half-ripe fruits, vegetables, and spices; the third, an acid kind of broth; the fourth, curds, honey, and rice; the fifth, a rich supply of mellow fruits. From this humble repast the guests arise with more pleasure, and at less expense of health, than the luxurious Englishman does from his half-medicated meal, to which science is now the footman, and a few French terms its fashionable vocabulary.

When the visitors have taken what they require, the principal person arises from his seat, and all present follow his example.

Who is David? and who is the son of Jesse?—Verse 10.

When a man has gained some ascendancy over others, or when he assumes authority which is offensive to some one present, it will be inquired, by way of contempt, as Nabal did respecting David, "Who is he? and whose son is he?"

They were a wall unto us both by night and day.—Verse 16.

This was said of David and his men, who had been kind unto the servants of Nabal, and had probably been a defence to them whilst they had been in the wilderness tending their sheep. And the same figure is also used amongst us, in reference to those who have been a defence to others. "Ah! my friend; you have been a *mathil*," that is, "a wall," "unto me." "Alas! my wall is fallen;" means, the friend is dead

or has become weak. "What care I for that jackal? I have a good wall before me." *

The soul of my lord shall be bound in the bundle of life with the Lord thy God.—Verse 29.

- * Any thing which is important or valuable is called a *kattu*, that is, "a bundle, a pack, or bale." A young man who is enamoured of a female, is said to be "bound up in the *kattu*, 'bundle,' of love." Of a just judge the people say, "He is bound up in the bundle of justice." When a man is very strict in reference to his caste, he is "bound up in the bundle of high caste." When a person is spoken to respecting the vanities or impurities of his system, he often replies: "Talk not to me! I am bound up in the bundle of my religion."—"Why do those people act so?" "Because they are bound up in the bundle of desire." David, therefore, was to be bound in the bundle of life;—nothing was to harm him.

I have hearkened to thy voice, and have accepted thy person.—Verse 35. I have accepted thee. (Gen. xix. 21.) The Hebrew has, "I have accepted thy face." Him will I accept. (Job xlii. 8.) In the Hebrew, it is, "I will accept his face or person." The Lord accepted Job. (Verse 9.) In the Hebrew, "The Lord accepted the face of Job."

Does a person ask a favour of his superior? it will not be, in general, said in reply, "I grant your request;" or, "You shall have your desire:" but, *Nan un muggatti parttain*, "I have seen thy face." Has a man greatly offended another, and does he plead for mercy? the person to whom offence has been given will say, "I have seen thy face;" which means, that he is pardoned. Should a friend inquire, "Well, what punishment do you intend to inflict on that fellow?" he will reply, "I have seen his face." In applying for help, should there be a denial, the applicant will ask, "In whose face shall I now look?" When a man has nearly lost all hope, he says, "For the sake of the face of God, grant me my request."

* An artful, treacherous man is called a jackal: this animal is very much like the fox of England in his habits and appearance. I have been told, that they often catch the crab by putting their tail into its hole, which the creature immediately seizes, in hope of food: the jackal then drags it out, and devours it.

CHAP. XXVI.

Take thou now the spear that is at his bolster, and the cruse of water.—
Verse 11.

Thus did Saul sleep, with his head on the bolster, and a vessel of water by his side; and in this way do all Eastern travellers sleep at this day. The bolster is round, about eight inches in diameter, and twenty in length. In travelling, it is carried rolled up in the mat on which the owner sleeps. In a hot climate, a draught of water is very refreshing in the night; therefore a vessel filled with water is always near the place where a person sleeps.

Let him accept an offering.—Verse 19. The Hebrew has, for *accept*,
“smell.”

Valuable gifts are said to have a pleasant smell. A man also of great property “has an agreeable smell.” “Why are you taking this small present to the great man? it has not a good smell.” “Alas! I have been with my gifts to the Modeliar, but he will not smell of them;” which means, he will not accept them.

The king of Israel is come out to seek a flea.—Verse 20.

Thus did David compare himself to a flea, to show his insignificance before the king. When a man of rank devotes his time and talents to the acquirement of any thing which is not of much value, it is asked: “Why does he trouble himself so much about a flea?” Should a required favour be denied, it will be said, “Ah! my lord, this is as a flea to you.” “Our head-man gave me this ring the other day, but now he wishes to have it again. What is this? It is but a flea.”

When poor relations are troublesome, the remark of the rich is: “As the flea bites the long-haired dog, so are you always biting me.” Should an opulent man be reduced to poverty, his FRIENDS forsake him, and the people say, “Yes, the same day on which the dog dies, the fleas leave him.”

CHAP. XXVII.

He hath made his people Israel utterly to abhor him.—Verse 12. The Hebrew has, for *abhor*, “stink.”

It is affirmed of a man who is hated by another: “Ah! how he stinks in his nose!” When a person comes amongst those whom he dislikes, he exclaims, “What a stink!” It is indeed a bitter sarcasm for a man to rise from company and say, “I must be off; there is a stink here.” This mode of speaking is adopted only when persons address those of inferior castes.*

CHAP. XXVIII.

Therefore will I make thee keeper of mine head for ever.—Verse 2.

The head is always spoken of as the principal part of the body; and when a man places great confidence in another, he asserts: “I will make him the keeper of my life or head.” An injured man expostulating with another, to whom he has been kind, asks: “Why is this? have I not been the keeper of your life?” A good brother is called “the life-keeping brother.”

Any thing valuable also is spoken of as being *on the head*.

Then Saul fell straightway all along on the earth.—Verse 20.

When people are under the influence of great sorrow or fear, they always do the same thing, and roll themselves along, making bitter lamentations. When men have escaped great danger, they roll themselves on the earth to the distance of a quarter of a mile, after the car of the temple, in performance of their vow.

He refused, and said, I will not eat.—Verse 23.

Saul, no doubt, on account of his sorrow and fear, refused to eat, as do others under similar circumstances at this day.

* There was in a certain cutchery an officer taken from the fisher-caste, which is lower than most others. A high-caste man went to the cutchery for a stamp, when the officer told him to get out of his way, that he was very busy. “Yes,” said the men of caste, “I will get out of your way; I smell fish!”

But when people are angry they often decline taking their food. Should the wife not bring the dinner to her lord at the proper time, or should it not be properly prepared, he declares he will not partake of it, and that he has made up his mind to die of hunger! She entreats him by the love she bears for him, she touches his feet with her hands, and strokes his chin, but, No! he has made up his mind; die he will! She shall have no more trouble! The afflicted woman then runs to call the mother or sisters of her inexorable lord, who has determined to commit suicide by starvation. They all come round him, but his eyes are fixed on the ground, and there are the viands just as left by his weeping wife. Then commence their tender entreaties, backed by the eloquence of tears; the mother, the sisters, the wife, all beseech him to take a little; and then the matron, from whose hand he has often been fed before, puts a little into his mouth; and it is merely to please them, that he begins to eat.* See the observations on 1 Kings xxi. 4.

The woman had a fat calf in the house; and she hasted, and killed it, and took flour and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul.—Verses 24, 25.

This calf was killed, dressed, cooked, and eaten in as short a time as possible; which quick process the urgent necessity of the royal guest might demand. But it is evident from other passages, that it was a custom to kill, cook, and eat an animal in a very short time. The heat of the climate in eastern countries certainly prevents flesh from being kept many hours; but there is no need to put the animal on the fire whilst its flesh is still warm. The people affect to be disgusted with us for keeping fowls six or eight hours before they are cooked, and say we are fond of eating *chettareyche*, that is, “dead flesh.” There are some Englishmen who become so accustomed to these things, that they have the chicken grilled and on their table, which a quarter of an hour before was playing in their yard.

* Some husbands will not for years eat any thing brought by their wives.

CHAP. XXX.

Behold, they were spread abroad upon all the earth, eating and drinking, and dancing.—Verse 16.

This is said of the Amalekites, after they had spoiled Ziklag. Parkhurst under זק says on this passage, also on 1 Kings xii. 32, "It plainly denotes dancing round in circles;" and he believes the word "is applied to the celebration of religious feasts, whether in honour of the true God or of idols;" and he cites several passages in support of his opinion. When the Heathen worship their demon gods, they dance in circles round the sacrifices, and throw themselves into the most violent contortions. Their arms, head, and legs appear as if they were in convulsions. They dash themselves suddenly on the ground, then jump up, and again join in the circular dance.

When David came near to the people, he saluted them.—Verse 21. In the Hebrew, "he asked them how they did."

To inquire after the health is in the East, as in England, a common mode of salutation. They do not, however, answer in the same unhesitating way. When a man has perfectly recovered from a fit of sickness, he will not say, "I am quite well;" because he would consider such an expression to savour of boasting, and be afraid of a relapse. He would therefore say, "I am a little better; not quite so ill as I was." Sometimes, when the question is asked, he will reply: "Can you not see for yourself? what answer can I give?"

To say, "You look well, or have become stout," is very annoying. A short time after my arrival in Ceylon, a very stout Brahmin paid me a visit; and on my saying he looked remarkably well, he fell into a great rage, and left the room. I explained to him afterwards, that I did not intend any offence; when he replied, that it was *very unfortunate* to be addressed in such language.

2 SAMUEL.

CHAP. I.

They mourned, and wept, and fasted until even, for Saul, and for Jonathan his son.—Verse 12.

THUS did David, and those who were with him, weep, and fast until the evening, because the “mighty were fallen,” and because “the weapons of war” had “perished.”

When a father or mother “falls on the ground,” the children have stated periods when they weep and fast in memory of their dead. On the day of the full moon, those who have lost their mothers fast until the sun comes to the meridian, and in the evening they take milk and fruit. For a father, the sons fast on the new moon in the same way as for the mother.

Fasts are exceedingly numerous amongst the Hindoos, and they often keep them with great rigour. Numbers abstain three days every month. On the first they do not eat till three o'clock P.M.; on the second, at night; and on the third, not till the evening. Some also watch during the whole of the last night. The Mahometans make a great merit of fasting (as they term it) forty days and forty nights: many of them take only just sufficient to sustain life. In the beginning of their great fast, therefore, a man will be comely and in good condition; but in the end of it he will appear to be little better than a skeleton.

CHAP. II.

Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.—Verse 5.

The bodies of Saul and his sons were burnt by the men of Jabesh-Gilead. Two of the thirty-two charities of the Hindoos are, to burn the bodies of those whose relations cannot do it, and to pay for the beating of the tom-toms to the place of burning. It is therefore considered a work of great

merit to perform the funeral rites for a respectable stranger, or for those whose relations are not able to meet the expenses. Hence the funerals of those who have lived in poverty, or who have known better days, may be seen conducted with great pomp, because the reward is great to him who advances the money, and because he receives great praise from the people. Rāma Swāmy, once a rich merchant, died in extreme poverty; but his funeral rites were conducted with great splendour at the expense of an opulent individual.

CHAP. III.

Deliver me my wife Michal, which I espoused to me.—Verse 14.
See Matt. i. 18.

Girls are espoused at the age of six and ten years of age, though they are not generally married till they are twelve or thirteen. Before they are fully betrothed, the register of their birth is examined, and the astrologer casts their nativity; and should the planets under which the parties are born occupy friendly mansions, the espousals will soon be finished; if, however, they are found to be in opposing houses, nothing will induce the parties to agree.

After the espousals, should the young man die, it will be very difficult to procure her another suitor, because it will be feared there is something unfortunate about her, and that he who espouses her again may meet a similar fate.

CHAP. IV.

Rechab and Baanah went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.—Verse 5.

It is exceedingly common for people to recline on their couches in the heat of the day. Hence, when you call on a person at that time, the answer often is: "The master is asleep."*

* Captain Basil Hall speaks of the inhabitants of South America as having the same custom. The old Romish missionaries in China used to take their siesta with a metal ball in the hand, which was allowed to project over the couch: beneath was a brass dish; so that as soon as the individual was asleep, the fingers naturally relaxed their grasp, and let the ball drop; and the noise of its fall awoke him from his slumbers.

CHAP. V.

We are thy bone and thy flesh.—Verse 1.

A child, in addressing his father or mother, or those of the same caste, often asks: "Am I not your blood? Am I not your eyes?"*

CHAP. XII.

Took the poor man's lamb.—Verse 4.

This alludes to Bathsheba, the wife of Uriah, who was taken by David from her husband. In speaking of a similar occurrence, the Hindoos say, "Ah! that bull has taken away the poor man's cow." The injured man says, "My cow has gone to the jungle." When the child is weaned, the father says, "My cow has ceased to give milk." A husband says of a good-tempered wife, "My cow has not any horns." Of a virago it is said, "Ah! she has large horns."

CHAP. XIII.

Amnon lay down, and made himself sick.—Verse 6.

The Asiatics are certainly the most expert creatures that I have seen in feigning sickness. Those who wish to avoid any work, or the performance of a duty, complain that they have a pain here, and another there. They then affect to pant for breath, roll their eyes about as if in agony; and, should you touch them, they shriek out, as if you were killing them.

The sepoy, and those who are servants in the government offices, give great trouble to their superiors by ever and anon complaining of being sick; and it requires great discernment to find out whether they are really so, or merely affecting illness. Their general object in such acts of dissimulation, is either to attend a marriage or some religious festival.

* The observation of the American Indian chief, when his children were all destroyed, is not a little affecting: "Not a drop of Logan's blood flows in the veins of any human creature."

He called his servant that ministered unto him.—Verse 17.

Eastern masters do not keep their servants at the distance which is usual in England. The affairs of the family, the news of the day, and the little incidents of life, are mutually discussed, as by equals. The difference betwixt them, in reference to property, is sometimes not great: the master has, perhaps, his small family-estate, or some business which produces a little profit; and the servant is content with his rice, and a scanty cloth for his loins.

No native who can afford it is without his servant; and many who can scarcely procure food for themselves, talk very largely about their domestics. See my lord seated in his verandah, chewing his betel, and cogitating his plans: hear him at every interval say to his attendant, "What think you of that? Shall I succeed?" "You must assist me; I know you have great sense." "Let this prosper, and you shall have rings for your ears, and a turban for your head." "Good: pour water on me." They go to the well, and the servant bales about a hogshead of water on his master's head. They go to the house; and then the command is, "Rub my joints and limbs." "Ah! bring my rice and curry." That finished, "Bring water to wash my mouth; pour it on my hands: a *shroot* and fire bring; fetch my sandals, my turban, umbrella, and betel-box. Let us depart." Then may be seen the master stepping out with a lordly air, and the domestic at his heels, giving advice, or listening to his master's tales.

The soul of king David longed to go forth unto Absalom.—Verse 39.
The Hebrew has, for *longed*, "was consumed."

A person labouring under an intense desire for the possession of an object, says, "My soul is consumed for it;" meaning, that his spirit is wasting away by the intensity of his wishes. "My life is burning away through fear." "My spirit is consuming for his safety."

CHAP. XIV.

Put on now mourning apparel.—Verse 2.

It is a curious fact, that the Hindoos do not put on what is called "mourning" at the death of their friends. The rela-

tions take off their ear-rings and other ornaments, and neglect the dressing of their hair. A woman, on the death of her husband, takes off the *thāli* (equivalent to the marriage ring) from her neck; but in all other respects she dresses as before. Formerly it was the custom for a widow to shave her head.

Those who are sick, as they suppose, "under the influence of Saturn," generally wear something black, or have marks of that colour on their clothes, as they believe the indisposition to be by such means removed.

They shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.—Verse 7.

So said the woman of Tekoah, who went with a fictitious story to David, in order to induce him to recall Absalom. She affected to be a widow, and said that one of her sons had killed the other, and that now the family demanded his life as an atonement for that of his brother; and she said, that if they succeeded, they would "quench her coal." But the life is sometimes called the light, as in 2 Sam. xxi. 17; which in the margin is translated "candle, or lamp." Both the comparisons include the idea of fire.*

Children in Ceylon are not called "coals," but *sparks*. It is said of a man who has a large family, "He has plenty of *por-rekal*," that is, "sparks." Those who are favoured with fine children are said to have *large sparks*. Of those whose children are all dead, the remark is: "Alas! their sparks are all quenched." To a person who is injuring an only child it is said, "Ah! leave him alone! He is the only spark."

For as an angel of God, so is my lord the king.—Verse 17.

Thus did the woman of Tekoah compliment David; and thus did Mephibosheth address him, when he had been slandered by Ziba. Great men are often compared to the messengers (the true meaning of *angels*) of the gods. Thus men of great wisdom or eloquence are represented to be like the angels of the gods. "Ah! my lord, you know all things; you are one of the angels of the gods."

Sometimes the person will not address you in a direct way,

* Formerly, and even now, it is not uncommon for travellers to have to purchase their fire before they can cook their victuals. Hence it is common, when neighbours ask for a light in the morning, to be answered, by way of pleasantry, "*You want fire! Well, where is your money?*"

and enough for you to hear :
 there is nothing concealed from
 his wisdom? From the gods.
 known to him." Then turning to
 your face, and say, " My lord, there
 God is the first; but you are the

let him turn to his own house, and let him not see
 face.—Verse 24. See Gen. xliii. 3.

are more offensive in the East, than to refuse to
 to those who come to see you. Send your ser-
 you are engaged, or that the individual may go,
 will be distressed or enraged, and not hesitate to
 his feelings. Should there, however, be any reason to
 he will wait for hours at your door; nay, he will come
 after day, till he shall have seen your face. They have
 an opinion, that if they once obtain admission into your pre-
 sence, a great point is gained: and so it is; for, what with
 their eloquence, and tears, and acts of abject submission, they
 seldom fail to make an impression. Even low people, who
 have no particular business, often call upon you, for no other
 purpose than that they may be able to say that they have
 seen your face. When a person says he has not seen the face
 of the great man, it means, that he has not gained his suit.
 See the high-caste native passing along the road; a humble
 suppliant is there to attract his attention: but let him turn
 his face another way, and it is as a dagger through the poor
 man's soul.

CHAP. XV.

David had his head covered, and he went bare-foot.—Verse 30.

Thus did David conduct himself in his sorrow, when Absa-
 lion had rebelled against him. But the Hindoos do not cover
 the head: they take a part of their robe and cover the face. In
 going to a funeral, the turban is generally taken off, and a
 part of the garment is held over the face. Nor is this com-
 mon merely at funerals: for on all occasions of deep sorrow,
 the same mode is obtained. At such times they invariably
 walk bare-foot.

CHAP. XVI.

Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.—Verse 13. In the Hebrew it is, “dusted him with dust.”

Who in the East has not often witnessed a similar scene? Listen to the maledictions: they are of such a nature that evil spirits only could have suggested them. Look at the enraged miscreant: he dares not come near for fear of punishment; but he stands at a distance, vociferates his imprecations, violently throws about his hands; then stoops to the ground, and takes up handfuls of dust, throws it in the air, and exclaims, “Soon shalt thou be as that! Thy mouth shall soon be full of it! Look, look, thou cursed one, as this dust, so shalt thou be!”

CHAP. XVII.

Thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field.—Verse 8. See Hosea xiii. 8.

The Hindoos are as much afraid of the bear,* as of any other animal of the forest. Therefore, when letter-carriers and others have to travel through districts infested by bears, they are always armed with a crooked knife, in the shape of a sickle; and, when the bear is preparing to give them a hug, one cut from the instrument will send it scampering off. When the female is robbed of her whelps, she is said to be more fierce than any other animal: hence, many sayings refer to her rage, and are applied to the fury of violent men. “I will tear thee to pieces as a bear which has cubbed.” “Be-gone, or I will jump upon thee as a bear.” When a termagant takes her children with her to scold, it is said, “There goes the she-bear with her whelps!”

* The Eastern bear is much smaller than that of the North, and exceedingly active. A friend of mine had made a large hole near a tank, in which to conceal himself, in order to shoot deer, or other animals, which might go thither to drink. He was in his retreat before day-light, when in a moment he saw something near him, and the next instant was in its embrace. He being a powerful man, seized his foe by the ears, and wrenched him backwards and forwards with all his might; he then got free, gave the animal a swing, and he ran off with great speed. It was a bear. My friend, the magistrate, was more careful in future.

The woman took and spread a covering over the well's mouth, and spread ground corn thereon.—Verse 19.

This was done to conceal Jonathan and Ahimaaz, who had gone down the well to escape from the servants of Absalom.

Wells in the East have their mouths level with the ground; hence, nothing is more easy than to put a mat or covering over the opening, to conceal them from the sight.

Who has not seen corn or flour spread on mats in the sun to dry? The woman affected to have this object in view when she spread a covering over the well: her "ground corn" was spread thereon to dry in the sun. The men were in the well, and when Absalom's servants came, and inquired, "Where is Ahimaaz and Jonathan;" she said, "They be gone over the brook of water."

In the Kandian war great numbers were required to follow the army as bearers, cooks, and messengers; and such was the aversion of the people to that duty, that government was obliged to use force. Under such circumstances it was nothing uncommon, when the officers were seen to approach a cottage, for the husband or the sons to be concealed as were Ahimaaz and Jonathan.

CHAP. XVIII.

There is tidings in his mouth.—Verse 26.

This was said by David when the watchman told him, that there was a man running alone. He proved to be Ahimaaz, who had escaped from the well, and had run to tell David, "All is well." Is a man seen to run fast? it is said, "Ah! there is news in his mouth."—"Why have you come so fast?" "In my mouth there is news." To a man in trouble, it is often said, "Fear not, a man will soon come with tidings in his mouth."

Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.—Verse 32.

This was a delicate way of telling David that the rebel Absalom was dead. A person, in communicating by letter intelligence of the death of a friend, does not always say, in

so many plain terms, "He is dead;" but, "Would that all our enemies were now as our friend Muttoo!" "Ah! were they all as he, we should have peace in our village." A son, in writing to an uncle concerning the death of his father, says, "Ah! the children of your brother are now given unto the Lord." "Would that our enemies were now as our father! They will now rejoice over us."

CHAP. XIX.

I have said.—Verse 29.

This form of speech is exceedingly common when a man wishes to confirm any thing, or when he wants to give weight to a promise. To show that all will be fulfilled, he says, *Nān-chon-nain-nea*, "O! I have said it."

CHAP. XX.

We have no part in David, neither have we inheritance in the son of Jesse.—Verse 1.

When slaves are liberated from their owners, they say, "We have no *pangu*," that is, "part," "in them, nor they in us." It is also very common to mention the name of the person, and that of his father. This sometimes implies disgrace, especially when the family has arisen from obscurity; therefore, to allude to his origin is to insult the descendants.

Joab took Amasa by the beard with the right hand to kiss him.—
Verse 9.

Often have I been amused to see men take each other by the beard or chin, when they wished to show affection, or gain a favour. Soon after my arrival in Ceylon, I saw a Mahometan in a great rage with several people around him, who at intervals placed their hands in a supplicating position, and then took hold of him gently by the chin and beard. Not then understanding the language, I inquired into the cause of their conduct, and was informed that the people were greatly in debt to the Mahometan, and that he was swearing

to sell their property, and send them to prison. They were, therefore, trying to appease his wrath by taking him by the beard.

See the wife also who wishes to have some new jewels or robes, or to go to a festival, or to be forgiven some fault; when she gently strokes her lord on the beard, and entreats his favour.

Thus did the treacherous Joab, under the guise of true friendship, stab Amasa "in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died."

CHAP. XXI.

Beth-shan.—Verse 12.

Calmet's remark on this is: "*House or temple of the tooth or of ivory*; from בֵּית *beth*, 'a house,' and שֵׁן *shen*, 'a tooth.' This title means, no doubt, simply *the temple of the tooth*; but we have no reason to conclude, that *a tooth only* was worshipped in any temple in Canaan; it must have been the symbol of some deity." Calmet then proceeds to show, that this may have been the god Ganesa of the East, who is represented with an elephant's head; and supposes that the tooth contains an allusion to the tusks. I am not aware, however, of any such distinction being made in that deity, and think it unlikely that his tusk would give the name to a temple.

Is it not a curious fact, that the tooth of Buddhu is the most sacred and precious relic, in the opinion of the inhabitants of Siam, of the Burman empire, and of Ceylon? That tooth is kept in the temple of Kandy, the capital of Ceylon. Buddhism is the religion of China, and of those countries which have been just mentioned; and it was formerly the religion of multitudes in India.*

* Dr. Finlayson says, in his "Account of Siam," "The priests of the Siamese believe their religion (the Buddhist) had its origin in Lanka," which is the sacred name of Ceylon in all parts of the East, and which is referred to in all the sacred books by that name. The priests (of the Siamese) state, that 2,340 years have elapsed since the religion was first introduced; a date which is said to be stated in their sacred books, and particularly in that called *Pra-sak-ka-rah*, which was written by Buddha himself, or at least under his direction.—Page 228. 1821.

Mr. James Prinsep, F.R.S., Secretary of the Asiatic Society of Bengal, in his

CHAP. XXII.

Thou hast also given me the necks of mine enemies.—Verse 41. See Gen. xlix. 8; Exod. xxiii. 27; Joshua x. 24; Job xvi. 12.

The neck is often used for the whole body; and in threatenings it is usually the part mentioned. A proprietor of slaves is said to have their necks. To a person who is going amongst wicked or cruel people, it is said, "Go not there! your *puddara*," that is, "neck or nape," "will be given to them." "Depend upon it government will have it out of the necks of those smugglers."—"Have you paid Chinnan the money?" "No, nor will I pay him." "Why?" "Because he has had it out of my neck."* When two men have been fighting, the conqueror may be seen to seize the vanquished by the neck, and thrust him to the ground.

notes attached to Burns's "Travels in Bokhara," says, "The epoch of Sakya (the fifth Buddha or Goutama) is determined by concurrent testimony of the Ceylonese, Siamese, Pegue, Burmese, and Chinese eras, which are all founded on the birth or death of the Buddha legislator; and all, though differing more or less, concur in placing him between the limits of 544 and 638 years before Christ. The Raj Gûrd of Asam, a pundit well versed in Buddha literature, fixes the Nirvan or emancipation of Sakya Muni (great hermit or sage) in the year 520 before Christ."

An American missionary in the Burman empire, in a letter dated 1829, to a friend in Ceylon, writes thus: "The author of the Buddhist religion died 2,372 years ago."

Thus it appears from three calculations, made by different men, in different countries, and for different purposes, that there is only a variation of some thirty years; which allows a short period from the time when the religion was established to the death of its founder. The settlement of any data in mythological or historical learning is of *vast* importance in the East; for there we find a resting-place whence we can look at the circle of events, and are enabled to judge more accurately amidst the wildness and lofty pretensions of their chronological records.

If we admit the accuracy of these calculations, and those of Usher and others, we shall see that the tooth of Buddha could not have been that which was worshipped at Beth-shan, because that place is mentioned 1056 years before Christ; whereas Buddha did not establish his religion till 521 years before Christ, which was about the time of the prophet Haggai.

These facts, however, are worthy of being recorded, as they afford some curious coincidences, and may serve to illustrate future discoveries.

* In his examination before the Honourable the Supreme Court, a witness said, that the prisoner at the bar threatened to have the value of the article out of his neck. This being interpreted to the Judge, he smiled and said, the figure was most absurd. His lordship, however, did not then know that the figure was most appropriate, and conveyed a very forcible idea to the minds of the Orientals.

1 KINGS.

CHAP. I.

Let there be sought for my lord the king a young virgin : and let her cherish him, and let her lie in thy bosom.—Verse 2.

THIS is by no means so uncommon a thing as people in England suppose. Men of seventy years of age and upwards often take a young virgin for the same purpose as David did, and for no other. It is believed to be exceedingly healthful for an aged person thus to sleep. "In the hot season, he is kept cool, and, in the cold season, warm, by sleeping with a young person ; his withered body derives nourishment from the other." Thus decrepit men may be seen having a young female in the house ; to whom, generally, they are not married, and to whom they bequeath a considerable portion of their property.

I also will come in after thee, and confirm thy words.—Verse 14. The Hebrew has, for *confirm*, "fill up."

"I wish you to go and inform Tamban, that I will gladly go into the court and fill up all his words."—"My friend, do not believe that man's words." "*Not believe them!* why, his words have been filled up by many people."—"Well, you say you saw Muttoo turn his cattle last night into your rice-fields ; what proof have you ?" "None, my lord ; I was alone, and therefore have no one to fill up my words."—"As Venāse was coming through the cinnamon-gardens, that notorious robber Kalloway* met him, took from him his ear-rings, finger-rings, and five gold mohurs ; but, before he got off, several people came up, who knew him well, so that there will be plenty of witnesses to fill up his words."

Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldst thou ?—Verse 16.

When a husband goes on a journey, or when he returns, his wife, on seeing him, puts her hands together, and presents them to him as an act of obeisance. When she has an im-

* The Dick Turpin of Ceylon.

portant request to make, she does the same thing : and it is surprising to see the weakness of him who pretends to be the stronger vessel ; for, under such circumstances, she will gain almost any thing which she may require. Hence the force of their popular proverb : “ The woman who regularly makes obeisance to her husband, can make it rain whenever she pleases.”

When Bath-sheba made her obeisance to the king, he asked, “ What wouldest thou ? ” But the Hebrew has this, “ What to thee ? ” This accords with the idiom of the Tamul language. Thus it will be asked of a person who stands with his hands presented to a great man, *Ummak-enna*, “ To thee what ? ” If speaking of a third person, *Avanuk-enna*, “ To him what ? ” or literally, “ Him to what ? ”

CHAP. II.

I ask one petition of thee, deny me not.—Verse 16. The Hebrew has, for *deny me not*, “ turn not away my face.”

When a man has gained the attention of the person to whom he wishes to speak, he generally says, *Oru-kealve-māteram*, that is, “ One request only ! ” to show he is not about to give him much trouble, and to ask for many things.

Adonijah said to Bath-sheba, “ Turn not away my face ! ” Under similar circumstances here, it would be said, “ Ah ! do not make my face ashamed. Do not put away my face. Reject not my face.”

He was buried in his own house in the wilderness.—Verse 34.

This refers to the interment of Joab, who was slain by the hands of Benaiah. It is probable that Joab had built this house for the purpose of being buried in it, as it is not reasonable to suppose that he would erect a house in such a place, to be the habitation of the living.

Children or parents often build a house in a retired place, over the remains of their dead ; where also the rest of the family, when they die, are interred.* In some of these

* Some of these houses are most splendid. See DANIELL's “ Oriental Views.”

receptacles may be seen, suspended from the roof, the funeral car, or palankeen, in which the corpse was taken to its long home. At the anniversary of the death of a father, mother, or any other near relation, the friends go to this building to perform the annual rites for the benefit of their *manes*. As long as the descendants of the dead who are there interred have the power to prevent it, such a "house in the wilderness" will never be allowed to decay.

Shimei dwelt in Jerusalem many days.—Verse 38.

Ask a man how long he has lived in the village, or a priest how long he has officiated in the temple, the answer is not, "A long time," or, "Many years;" but, *Veagu-nāl*, that is, "Many days."—"How long were they digging that tank?" "Ah! many days."—"Who built that temple?" "Ah! my lord, how can I tell? it has been built many days."—"I hear you were at the taking of Seringapatam, when the great Tippoo Saib was slain." "Yes, I was." "How long is that since?" "I cannot certainly tell; but—many days."

CHAP. III.

I am but a little child: I know not how to go out or come in.—Verse 7.

Such was the humble confession of Solomon when he came to the kingdom of his father: and such frequently is the form of speech used by men here, though they be advanced in years, when they wish to speak of their incapacity for any performance. "What can I do in this affair? I am but a boy of yesterday's birth." When a man pleads for forgiveness, he says, "I am but a little child; it was my ignorance." Has a man insulted another by not bowing to him, or refusing to take off his sandals in his presence, or by the use of some improper expressions? those who go to intercede for him say, "Forgive him, sir; he is but an infant of yesterday." A person wishing to compliment a holy or learned person, says, "I am but a little infant when compared with you."

Divide the living child in two, and give half to the one, and half to the other.—Verse 25.

The great merit of the king in this matter was that of finding out the real mother.

“A woman who was going to bathe left her child to play on the banks of the tank, when a female demon who was passing that way carried it off. They both appeared before the deity, and each declared the child was her own. The command was therefore given, that each claimant was to seize the infant by a leg and an arm, and pull with all their might in opposite directions. No sooner had they commenced than the child began to scream, when the real mother, from pity, left off pulling, and resigned her claim to the other. The judge therefore decided, that as she only had shown true affection, the child must be hers.”*

The decision of a Hindoo magistrate in the case of some travellers is also in point:—

“Two travellers once went into a rest-house to sleep: the one had on beautiful ear-rings, the other had none. In the night the latter awoke, and, while the other slept, took off one of his rings, and put it in his own ear. In the morning the former, missing one of his rings, looked at his companion, and saw it in his ear. He immediately charged him with the theft; but the thief retorted, and charged him with having stolen one of his rings. They disputed for some time, and at last each determined to make his complaint before a magistrate. His worship patiently heard the case; but as each swore that the other was the thief, and as neither of them could produce a witness, he was at a loss how to decide. He then took one of them into a private apartment, and said, ‘I cannot find out who is guilty; but as I perceive the rings are worth one hundred rupees, I will sell them. You shall each pay a fine of twenty-five rupees, and the remaining fifty you may divide betwixt yourselves.’ The man replied with some warmth: ‘I will not have the twenty-five rupees! They are my own rings: you can do as you please.’ The magistrate then called the other man into the room, and proposed the same thing to him, who replied: ‘What can I do, my lord? I must submit to your pleasure: I accept of the twenty-five

* From the Rev. Robert Spence Hardy.—See book *Panseyapanas-jatika*.

rupees.' His worship saw that this man was much pleased with the prospect of getting the rupees, and therefore concluded that he was the thief. The ring was then given to the other man, who was the rightful owner."

Her bowels yearned upon her son.—Verse 26. The Hebrew has, for *yearned*, "were hot."

A mother, in lamenting over her suffering child, says, "Ah! my bowels are hot over the child." "My bowels burn in his misery." "My heart is burned to ashes."

CHAP. V.

I will convey them [timber of cedar and fir] by sea in floats unto the place that thou shalt appoint me.—Verse 9.

Bishop Patrick supposes, "that they conveyed the pieces of timber from the high parts of the mountains to the river Adonis, or to the plain of Biblos." "By floats is probably meant, that the pieces of timber were bound together, and so drawn through the rivers and the sea."

Exactly in this way is timber conveyed, in all parts of the East. The trees are cut down before the rainy season; all the branches are lopped off, and the trunks are squared on the spot. Notches are then made in the logs, and they are tied together by ropes made of green withes gathered in the forests. If, however, the waters of the rainy season should not reach the spot where they are hewn down, they are dragged singly to the place where it is known that in the wet monsoon they will float. Thus, in passing through remote forests in the dry season, the inexperienced traveller, in seeing numerous trees felled in every direction, and then again, in another place, a large collection bound together like a raft, which is also fastened to trees that are still standing, (to prevent it from being lost when the floods do come,) is at a loss to know how the raft can be got to the river, or to the sea; for he sees no tract or path except that which is made by the wild beast; he knows no vehicle can approach the place, and is convinced that men cannot carry it. But let him visit the spot when the rains have fallen, and he will see in one place

men in a little canoe winding through the forest, in another directing a float which has some men on it, and is moving gently along; and in the river itself he sees large rafts sweeping down the stream, with the dexterous steersmen, who are making for some neighbouring town, or the more distant ocean: and then may be seen, in the harbour, immense collections of the finest timber, which have been brought thither "by sea in floats." *

CHAP. VI.

The cedar of the house within was carved with knops.—Verse 18.
See also Prov. vii. 16.

The people of the East are exceedingly profuse in their carved work. Look at a temple: it is, almost from its foundation to its summit, a complete mass of sculpture and carved work. Look at the sacred car in which their gods are drawn out in procession; and you are astonished at the labour, taste, and execution displayed by the workmen in carved work. Nay, the roof and doors of private dwellings are all indebted to the chisel of the "cunning workman." The pillars that support the verandahs, their chests, their couches, (as were those of Solomon,) the handles of different instruments, their ploughs, their vessels, however rude in other respects, must be adorned by the skill of the carver.

CHAP. VIII.

They blessed the king.—Verse 66. The Hebrew has, for *blessed*,
"thanked."

"Blessed be the most high God." (Gen. xiv. 20.) The Tamul translation has, for *blessed*, "praised." So in Joshua xxii. 33, also in 2 Sam. xxii. 47, and in all other passages

* Sometimes the rains come on earlier than expected; or the logs may not have been well bound together, or not have been fastened to trees still standing: under these circumstances, when the floods come, the rafts naturally move towards the river; and then may be seen noble trees whirling and tumbling along till they reach the sea; when they are generally lost to man.

where this word occurs, (when used in reference to God,) it is rendered "praise," or "praised."

The word "bless," amongst the Hindoos, is, I think, not used, as in English, *to praise, to glorify*, but *to confer happiness, to convey a benediction, or to show good-will*. St. Paul says, "Without all contradiction, the less is blessed of the better;" and this I believe, joined with *greatness*, is the only idea the Orientals attach to those who bless others. He therefore who blesses another, must be a superior, either in years, rank, or sanctity. The Heathen never *bless* their gods.

CHAP. X.

And when the queen of Sheba * heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.—Verse 1. The Septuagint has, for *hard questions*, *αινγμασι*, "enigmas, riddles." See Judges xiv. 12; Psalm xlix. 4; lxxviii. 2; Prov. i. 6; Ezek. xvii. 2. See likewise the observations on 2 Kings xiv. 9; also on Psalm lxxvii. 2.

The Hindoos, especially the ladies, take great delight in riddles, apologues, and fables. By this method they convey pleasure, instruction, or reproof. See them in their marriage-feasts, or in their "evenings at home:" how pleasantly they pass their time, in thus puzzling each other, and calling forth the talents of the young!

The story of Sinthā-manni and Veera-māran is a striking instance of the importance which they attach to riddles:—

The king, called Veerasoora-toora-tān, and his nobles, went out with their chariots, horsemen, footmen, and elephants, to hunt the savage beasts of the desert.† After some time, the

* The Septuagint has, instead of Sheba, *Σαβα*. See the remarks on Job xxviii.

Lobo, the Portuguese Jesuit, who left Portugal in 1662, says of Abyssinia, "They call the place of her birth the land of Saba." See "Voyages and Travels of Lobo," translated by Dr. Johnson.

† There is scarcely any pastime more animating to the Orientals than the chase; and when we consider the destructive propensities of the animals which they destroy, few sports can be conceived to be more useful. Sometimes the Rajah, and his nobles and hunters, frequently amounting to more than a thousand men, sally forth to the pursuit. Elephants, dogs, leopards, and hawks, trained to the sport, are their companions; and, for their game, they soon find tigers, bears, leopards and buffaloes, wild elephants, and boars. Such an im-

king complained of thirst, when the prime minister took him to a deep well, and whilst his majesty was looking down, his faithless minister pushed him in. He then returned to the capital, published the death of the sovereign, and proclaimed himself king. The queen of the deceased monarch immediately went to a distant country, and procured a living by selling firewood. Not long after her residence there, some officers, on a hunting excursion, saw her, and told their sovereign of a majestic-looking woman whom they had seen selling firewood. The king sent for her, became enamoured with her, and determined to make her his wife; but she, on pretence of going out a little, departed to another country. After travelling some days, she came in sight of the cottage of a despised Pariah; and on her going near to it, he came out, and, seeing her noble mien, bowed to the earth. She said, "I am a seller of fire-wood, and beg you will allow me to live near you." The Pariah replied: "Madam, you must be of another rank; you look like a queen. I will build your majesty a cottage, and supply your wants." She had not been long there before she brought forth a son to the late Veerasooratōra-tān, to whom she gave the name of Veera-māran. The infant was anointed with oil, and rubbed with holy ashes. The Pariah went forth and blew the victorious chank, put up the triumphant flag, purchased anklets, a waist-chain, bracelets, armlets, and neck-rings for the infant prince. So great was his joy, that he made gifts in money, robes, and cows to the Brahmins, and offerings to the gods. In course of years, the youth became exceedingly beautiful and accomplished. In the battle or the chase, he was always the hero of the field. He, having heard of the fascinating princess Sinthā-manni, determined to try to get her for his wife; but was told that she would not give her hand to any one who could not explain all her riddles; and that those who failed were to forfeit their lives. His soul was fixed on the attempt; and, notwithstanding many princes had fallen a sacrifice to the talented princess, and, in despite of the entreaties of his friends, he took his departure for the palace of Sinthā-manni. When he

mense multitude of pursuers and pursued afford a wonderful contrast to the English mode of hunting the fox and hare, against which a few gentlemen, dressed in red coats, put horses, huntsmen with their horns, dogs, and out-runners, into imposing array.

came in sight of the city, he was perfectly astonished at its splendour. Now he thought of all he had heard of the nine hundred and ninety-nine gates ; of the ponds and streams of perfumed waters ; of the groves ; of the fair deity of the palace, with her attendants, the astronomers, the heralds, the bearers of incense, the beautiful footmen, the nobles, the musicians. He thought on her banners of gold, her throne of precious stones and gold ; her shield made of the same metal ; her couch made of the nine precious stones : and his mind became enraptured with the prospect of having her for his own. With joy he entered the fort without asking permission, and galloped about the streets ; after which, he ordered his attendant to make a triumphal arch of fragrant flowers. He then spread his carpet on the ground, and sate there, that he might be seen by the passers-by. They soon began to inquire about his country, and his object in coming to their city ; and when they heard it, they laughed, and clapped their hands, saying, "Another madman has come to explain the riddles of the princess, and to add another to the list of those whose lives have been sacrificed to their ambition." He arose, and went till he came to the tenth gate, when the guards pushed him away, and treated him with great contempt. He then sent a letter to the princess by a confidential person, stating his object, and requesting to be allowed to come into her presence. The next day Veera-māran stood before the beautiful, the splendid Sinthā-manni. There she was seated on her throne of diamonds and rubies ; there were the warriors, with their shields of gold ; there were the poets ; there the players on instruments, the tambour, the harps, and the lutes. Near her were females of great wisdom, and all around were garlands of flowers ; there was the precious ointment, and there were those who sprinkled the guests with perfumed waters. Veera-māran looked around, and then with dignity walked up to the princess, and requested to have a seat by her side on the throne. This being granted, he ascended with matchless grace, and took his place near the object of his desires. She then commenced her riddles, which in number amounted to a thousand ; but Veera-māran, so fast as she proposed them, gave the most complete explanation. The princess became greatly agitated, as she thought she must now give her hand to this young stranger. They sprin-

kled her with rose-water ; all the courtiers were much excited ; and one thing only remained to be done before this wonderful transaction should come to its crisis. The prince had to give her a riddle, which, if she failed to explain, she became his own ; but if she succeeded, his life was the forfeit. Veera-māran boldly gave his riddle, and retired for the night. In the course of the evening, a beautiful female, in elegant attire, came to his lodgings, and said, " O you, who have beautiful arms ! I have come to touch your majestic feet, and gain your favour ! " He inquired who she was, when she replied : " I am the daughter of the prime minister to the princess Sinthā-manni, to whom, I am told, you have proposed a riddle which she cannot explain. Now I wish you to unfold it to me, that I may tell the meaning in the morning." The prince then said, " Give me the jewels and ornaments which you now have on as a pledge, and I will unfold the riddle." This being done, she expressed a wish to retire for a moment, but did not return. The morning came, and there was the princess, with great pomp, seated on her throne. In her hand was a large sword, and near her were the executioners, ready to drag off the body of Veera-māran. She then, with great triumph, explained the riddle which he had proposed the day before ; and was about to order him for execution, when he begged to be allowed to relate a dream he had during the night. This being granted, he said, " A young female, disguised like a parrot of the groves, came and pledged her jewels to get the meaning of my riddle. I will show them to you." He then began to take them from his waist-cloth, when the princess waved her hand for him to desist, and said, " I was your visiter : I am conquered ! Come, sit on my throne." She then made obeisance to him ; the courtiers worshipped him ; and Veera-māran became the husband of the beautiful Sinthā-manni.

By this account we gain a clearer view of the importance attached to the riddle proposed at the marriage of Samson ; and the meaning of the Psalmist, when he said, " I will open my dark sayings ;" and of the riddle " put forth " by the prophet Ezekiel at the divine command. We also perceive the skill and industry of the queen of Sheba ; and the adroitness of Solomon, who gave an answer " to all her questions."

Most of the riddles of the princess Sinthā-manni allude to Eastern subjects, and consequently can only be solved by the people who live there. Some also contain equivocal words which may be explained two or three ways, and which therefore cannot easily be rendered into English. The following are, perhaps, exceptions :—

There is one who, though she has only one breast, is exceedingly interesting; she walks up and down the country, and is an inheritance to the kitchen. She is of great value; and so noble that the highest castes follow her; * and so happy that she sometimes dances in the streets.

The next, perhaps, is still more easy :—There is one who is courageous in battle, but he is not a king; he is adorned with red, and is so wise as to speak correctly of the past and future.

CHAP. XII.

So did he in Bethel, sacrificing unto the calves that he had made.—
Verse 32.

There does not appear to be much reason to doubt, that these calves were imitations of that which was made by Aaron, and which he copied from the Mnevis and Apis of the Egyptians. That animal is still sacred in India. The festival of Jeroboam was held in the eighth month, on the fifteenth day of the month.

CHAP. XIII.

O altar, altar, thus saith the Lord, Men's bones shall be burnt upon thee.—Verse 2.

These words were uttered in consequence of the profanation of the altar, and the wickedness of those concerned.

Has a man brought or purchased a kid for a sacrifice to his deity? should it be stolen, he goes to his god to tell his story, and then says, "O Swamy! may the bones and the body of him who stole the kid intended for you, be offered up to you as a sacrifice!"

Whoever walks upon the place where men's bones have been burnt, becomes impure.

* Inferiors always walk behind their superiors.

Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored to me again.—Verse 6.

This is said in reference to the hand of Jeroboam, which had become stiff in consequence of the violence he had offered to the prophet.

The face of the Lord was to be entreated. Has a man injured another? he says, "Ah my lord! forgive me for the sake of the face of your son." Or does he wish another to intercede for him? he says, "Ah! go, and beseech his face for me."

A man, whose name was Veatha-Veyāthar, was once asked, by some prophet: "Who is the greatest god, Siva or Vishnoo?" The man then stretched forth his hand towards a temple of Vishnoo, and said, "He is the greatest." Immediately his arm became stiff and withered. The prophet, seeing this, then prayed to Siva, and his hand was restored.

When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones.—Verse 31.

His object in making this request was, no doubt, a selfish one. He believed the deceased to be a good man; and felt a hope, that if his body were to rest near him, it would be protected from insult, and that with him he would share the blessings of the resurrection.

Wherever the body or the bones of Hindoo or Mahometan saints are buried, there will others also wish to be interred. Often, when men think themselves near death, they say, "Take care that you bury me near the holy man." "Ah! remember, you are to put me near to the sacred place."* The idea seems to be, that the spot being thus sanctified, neither devils nor evil spirits can injure them. Numbers are carried to a great distance to be interred in this manner.

Some of those who have been in repute for their holiness, are buried in salt, and in a sitting posture; so that they are

* Lieut.-Col. Johnson, C. B., in his "Journey from India to England, through Persia, Georgia," &c., says of the tomb of a holy man which he saw in Ispahan, "Imaum Zada Ishmael ordered that his remains should be buried in an adjoining apartment, in consideration of the acknowledged sanctity of the place." "Around this there are many other tombs; and such is the reputed sanctity of the place, that the bodies of three or four Sirdars recently deceased were deposited here, until they could be removed to the sacred receptacles."

considered to be still at their devotions. Thus was Koonakai-tambarān, of Jaffna, buried.

CHAP. XIV.

Come in, thou wife of Jeroboam.—Verse 6.

This woman had disguised herself, in order to deceive the prophet; and therefore he addressed her by name, to show that she was known to him. Married women are generally spoken to as the *wives* of particular persons. Supposing a married female to be in a crowd, and that a man on the outside wishes to speak to her; he will say, "Come hither, wife of Chinne Tamby;" literally, "Chinne Tamby's wife, hither come." "O Muttoo's wife! where are you?" Should a person have occasion to speak to a female who is walking before him, he will not call her by name, but address her, "Such an one's wife! I wish to speak to you." A Hindoo considers himself insulted, if you ask the name of his wife.

CHAP. XV.

She had made an idol in a grove.—Verse 13. See 2 Chron. xv. 16.

The temples of the Hindoos are usually connected with a grove, or sacred tree, and some of them are built under the branches of a single tree. Frequently may be seen the noble banyan, (*Ficus Indica*,)* with his giant arms, and self-planted supporters, overshadowing the temple of superstition. The Vulgate, according to Dr. A. Clarke, makes this grove sacred to Priapus. The courtesans of the Hindoo temples are called "parrots of the groves." See the observations on Isai. lxvi. 17.

CHAP. XVII.

I have commanded the ravens to feed thee.—Verse 4.

Some suppose ravens to be a mistranslation, and that the promise referred to a people who were to feed the prophet.

The following quotation from the *Scanda Purāna* does not negative the opinion; but it shows that, in a remote period,

* Temples are also built, and altars are erected, under the *Ficus Religiosa*.

birds were supposed on some special occasions to depart from their usual habits. In the relation of the events of great antiquity amongst the Heathen, much of fable must be expected; but there is often a glimmering ray of light in the obscurity, pointing to circumstances which assist the mind in its attainment of truth.

In the town of Kanche, (Conjeveram,) it is said, "Of the birds, there is a sāthaka bird which takes food to the gods, a swan which gives precious stones, a parrot which repeats science, and a cock which crows not in time of trouble."

I am gathering two sticks, that I may go in and dress it.—Verse 12.

So said the widow of Zarephath to the prophet Elijah. How often do we see females, just before the time of boiling their rice, strolling about in search of a few sticks to make it ready! All their fires are made of wood, or dried cows' dung; and in a country where there is so much jungle and so little rain, they seldom trouble themselves before the moment when the wood is required.

But the widow said, that she was gathering *two* sticks; and it is not a little singular to find, that the Hindoos often use the same number when *two* refers to *many* things.

"Well, Venāsi, what are you looking for?" "I am looking for two sticks to prepare my rice."—"Child, go fetch me *irendu-taddi*, 'two sticks,' to make ready my curry." "Alas! I cannot find two sticks to make the water hot." "My lord, I only ask for two mouthfuls of rice."—"Ah! sir, if you will allow me to repeat two words in your ear I shall be satisfied." "Good, have you any thing more to say?" "No, sir." "Then I have not two words for that;" meaning, that he does not object. Any person who has been in the East will recognise in these quotations, a figure of speech which he has heard a thousand times.

CHAP. XVIII.

Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive.—Verse 5.

There had not been rain upon the earth for three years and six months; a circumstance which must have had a fatal effect

on vegetation. Situated in a temperate climate, what would England be under such circumstances? In droughts in the East, which have lasted from six to ten months, how often have we seen men, like Obadiah, going along in marshy places, or by the sides of tanks, in search of grass for their cattle! See the poor fellow with a basket (made of the leaves of the palmirah) on his back, a little instrument (which works like a Dutch hoe) in his hand! He strolls from fountain to brook; and no sooner does he see a green patch of verdure, than he runs with eagerness to the spot. Perhaps he meets another in search of the same thing, when each declares he had the first view. They set to work, snarling at each other, and dealing out all kinds of abuse, till they have completely cleared the place of every green blade.

Wherever there is a stream or an artificial watercourse, there the eye is refreshed with delightful verdure. But look a few yards from the place, and you see the withered herbage, which apparently is gone beyond recovery; but which, in a few hours, would start into fresh life, if visited by showers. The effect of rain operates like enchantment on the scene; and the English stranger is often reminded of the green fields of his own native land.

What have I sinned?—Verse 9.

Obadiah asked this question of Elijah, when the prophet wished him to go and tell Ahab, his bitter enemy, "Behold, Elijah is here." Thus, a person requested to do any thing which implies danger or difficulty, asks, *Enna-pollāppo-scythane?* "What evil or sin have I done?" The question is also asked, when a man is visited with affliction: "What evil has he done?"

He took an oath of the kingdom and nation, that they found thee not.—
Verse 10.

People in England would be astonished and appalled at the frequency and nature of the oaths of the Heathen. A man's assertion or affirmation, in common conversation, is seldom believed. Thus, men may be heard in the streets, in the fields, or bazaars, saying to others, "Swear you will do this!" "Now take an oath you have not done it." The parties then do as they are requested, swearing by the temple or its lamp, by

their parents or children, and appeal to their deities for a confirmation of the assertion. Such likewise is the reprehensible practice of the very children in the schools, or the playgrounds.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud : for he is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.—Verse 27. The margin has, for *is talking*, “*meditateth*,” and, for *pursuing*, “*hath a pursuit*.”

This keen and ingenious sarcasm undoubtedly relates to their god, as having been accustomed sometimes to sleep, to talk, to proceed on a journey, or to join in the pursuit. That the Baal-peor of Assyria, and the Siva-Lingam of India, are the same, is certain.* And is it not interesting to know that those things which are attributed to Baal are also attributed to Siva ?

Either he is talking—The margin has, for *is talking*, “*meditateth*.” Dr. A. Clarke says, “Perhaps the word should be interpreted as in the margin, *he meditateth*, he is in a profound reverie, he is making some godlike projects, he is considering how he may keep up his credit in the nation.”

Siva was once absorbed in a profound meditation : to him the time appeared only as a moment, but to the world as ages. Universal nature, for want of his attention, was about to expire. Women had ceased to bear, and all things were out of course. The gods and men became alarmed, and their enemies began to oppress them. All were afraid to disturb him in his meditations, till Cama, the god of love, agreed to stand before him : when Siva, being aroused from his reverie, sent fire from his frontal eye, which destroyed the intruder.

Or he is pursuing—The Hebrew has this, “*hath a pursuit* :” on which Dr. A. Clarke says, “He may be taking his pleasure in hunting.”

Siva is described as taking great pleasure in the chase ; and, in the month of September, his image, and that of Pār-vati, his wife, are taken from the temple, put into a *keadagam* or “*car*,” and carried on men’s shoulders, to enjoy the pleasures of the chase !

* See the remarks on Deut. iv. 16, and the introduction to this volume, on the identity of the gods of India and Assyria.

Or he is in a journey—Siva is represented as taking long journeys, and sometimes for very discreditable purposes.

Peradventure he sleepeth—Siva often did this, especially when he took the form of a cooly; for, after he had performed his task, he fell asleep under the tree called the *Konda Maram*.

Thus the prophet mentioned four things, in some one of which their god was engaged, and, consequently, could not attend to their requests. But if he were thus occupied, it was manifestly improper for them to disturb him: yet Elijah said, “‘Cry aloud,’ let him hear you; he is no doubt a god.”

When a holy person before the temple or in any sacred place is meditating, no one will presume to disturb him: how, then, could they interrupt their deity?

When engaged in pleasure, whether of the chase or any other amusement, no one dares to interfere with the great man; and yet Baal was on this occasion to be called from his pleasures.

It is accounted an impropriety to interrupt those who are on a journey. They have an object in view, and that must first be accomplished.

No one will disturb a person when he is asleep. To them it seems to be almost a sin to awake a man from his slumbers. “Where is your master?” *Nittari*, “Asleep;” and then you may walk off till another day.

Yet, improper as it was to interfere with Baal in his engagements, the sarcastic prophet still urged: “Cry aloud!”

And they cried aloud, and cut themselves with knives.—Here, also, the devotees may be seen cutting themselves with knives till the blood streams from their bodies, suspended from a pole with hooks in their flesh, with their tongue cut out, or practising other cruelties on themselves, for the expiation of their sins, or the glory of their gods.

For there is a sound of abundance of rain.—Verse 41.

It is as common in the East to say, “There is the *sound* of rain,” as it is in England to say, “There is an *appearance* of rain.” Sometimes this refers to thunder, as the precursor; and at other times to a blowing noise in the clouds, which indicates that rain is at hand. In the vicinity of a hill or tall trees, the sound is the loudest; and it is worthy of notice, that Elijah was in the neighbourhood of Mount Carmel.

He cast himself down upon the earth, and put his face between his knees.—Verse 42.

Who in the East has not seen the natives thus sitting on the earth, with their faces between their knees? Those who are engaged in deep meditation, in a long train of reasonings, who are revolving the past or anticipating the future, or who are in great sorrow or fatigue, (as coolies are after a journey,) may be seen seated on the ground with the face between the knees. "This morning as I passed the garden of Chinnan, I saw him on the ground with his face between his knees. I wonder what plans he was forming! It must have been something very important to cause him thus to meditate." "Kandan is sick or in trouble; for he has got his face between his knees."—"The man threatens to trouble you." "*He trouble me!* I shall never put my face between my knees on his account." "Alas! poor woman, she must have a cruel husband; for she has always her face between her knees."

Elijah went "to the top of Carmel," to meditate on the past and the future. There he was, after the display of God's majesty in the fire from heaven, in the destruction of the priests, and in the certain anticipation of rain, with "his face between his knees."

The hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab.—Verse 46.

See the man who has to run a race, or to take a journey; he girds up his loins with a long robe or shawl. Elijah, therefore, thus prepared himself to run before the chariot of the king.

Great persons have always men running before them, with an ensign of office in their hands. Elijah probably did this in consequence of the wonderful events that had taken place: fire having come from heaven, Baal's priests having been destroyed, the rain having descended, and the proud king his enemy having been reconciled, he ran before, as the priest of the Lord, to show from whom the blessings had come.

CHAP. XIX.

All the knees which have not bowed unto Baal, and every mouth which hath not kissed him.—Verse 18. See Job xxxi. 27; Hosea xiii. 2.

Things which have been sent to the temples to be presented to idols, are, when returned, kissed by the people. Should a priest give areca-nuts, betel-leaves, or cakes, which have been presented to the gods, they are kissed by the person to whom they are presented. When a devotee has touched the feet of a priest, he kisses his hands.

He found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth.—Verse 19.

The natives use the ox for the plough and all other agricultural purposes. It is no disgrace for a great man to follow the plough; and, generally speaking, the master is the first to commence the operations of the season. The first day is always settled by a soothsayer, or a book of fate.*

Elijah passed by him, and cast his mantle upon him.—By this act Elisha was invested with the sacred office; but it is probable there would be other ceremonies, and a more pointed address and extended conversation than that recorded in this verse.

When a Brahmin is invested with the sacred office, both in the first, second, and third initiations, he is always covered with a yellow mantle, and in such a way as to prevent him from seeing any object. The sacred string also is put over his right shoulder, and worn like a soldier's belt; which indicates his office.

Elisha said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?—The answer of Elijah is certainly not very easy to be understood. The Hebrew has, instead of *go back again*, "go return;" this makes good sense, especially when the conjunction is added, "go and return." The Tamul version has that rendering. It likewise has, instead of *for what have I done to thee?* "what I have done to thee think;" literally, "I to thee what have done, think." I have called thee according

* They have many books of fate. I have translated one, called the *Saka-Thevan Sāsteram*, which has been printed by the Royal Asiatic Society.

to the divine command ; now thou askest to take leave of thy father and mother : take care thou art not led aside from thy calling ; “ go and return,” think on what I have done to thee.

CHAP. XX.

Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.—Verse 10.

It is an interesting fact, that this figure of speech, in reference to the dust not being sufficient to fill the hands of the numerous hosts of Ben-hadad, is in common use at this day. In the story called *Asuwāmea-thaiya-kathi*, it was said by the inhabitants of certain countries, who were expecting an invasion from a king who had already conquered the “ eight quarters,”—“ We had better at once give up our possessions : why attempt to resist such hosts ? the dust of the country will not be sufficient to furnish a handful for each of the soldiers. *Ovoru-pud-de-man-kānumo ?*” that is, “ For every one will there be a handful of dust ?”

The people of the village of Sandarippi ask, “ Why do the inhabitants of Batticotta hate and despise us ? If we all go against them, will their country afford a handful of earth for each of us ?” *

Ben-hadad said, “ The gods do so unto me, and more also !” This form of imprecation or prayer is very common : “ If I do not ruin that fellow, then the gods do so to me !” “ If I kill not that wretch, then may the gods kill me !” If, therefore, the dust of Samaria be sufficient to fill the hands of each of my soldiers, then may my dominions be subject to the same fate.

Their gods are gods of the hills ; therefore they were stronger than we ; but let us fight against them in the plain, and surely we shall be stronger than they.—Verse 23.

The Hindoos have their gods of the hills, and also those of the lower places. Thus Siva, Vishnoo, and Murruga-Murte

* The people of the two large villages of Batticotta and Sandarippi often meet to play at rude games, when the latter are generally the conquerors, which has led to great animosity. Hence the proverb : “ Take up the stalk of a cocoa-nut leaf, and the Batticottians run ;” and hence the saying respecting the handfuls of earth.

are those of the high places ; but Vyravar, Urruttera, and many demons, are the deities of the lower regions.

It was rather strange that this heathen king and his generals should come to the conclusion, that their gods were those of the plains.

CHAP. XXI.

Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs. Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.—Verses 2, 3. See Eccles. ii. 5.

Our first parents had for their residence a beautiful garden ; which may have had some influence upon their immediate descendants, in imparting to them a strong predilection for the best emblems of paradise. People in England will scarcely be able to appreciate the value which the Orientals attach to a garden. The food of many of them consists of vegetables, roots, and fruits ; many of their medicines also, being indigenous, are produced in their gardens. Here they have their fine fruit-trees, and constant shade ; and here they have their wells and places for bathing. See the proprietor, in his undress, walking around his little domain ! His fence or wall is high enough to prevent any one from overlooking him. He strolls about to smoke his *cheroot*, to pick up the fruit, and cull the flowers. He cares not for the world ; his soul is satisfied with the scenes around him.

Ahab wished to have Naboth's garden. But how could he part with "the inheritance of" his "fathers?" There was scarcely a tree which had not some pleasing associations connected with it : one was planted by the hand of a beloved ancestor, another in memory of some great event ;* the water which he drank, and the fruit which he tasted, were from the same sources as those which refreshed his fathers. How then could he, in disobedience to God's command, and in violation of all those tender feelings, give up his garden to Ahab ? To part with such a place is, to the people of the East, like parting with life itself.

* On the day a child is born, parents often cause a number of fruit-trees to be planted.

And he laid him down upon his bed, and turned away his face, and would eat no bread.—Verse 4.

Thus acted the puissant monarch, because he could not get Naboth's garden. See the creature in the shape of a man, pouting his lip, and throwing himself on his bed, and refusing to eat food, because he could not gain his wishes. The domestics brought refreshment, but their lord would not take it; they went therefore to queen Jezebel, to communicate the sorrowful intelligence; and she immediately went to his Majesty, and inquired, "Why is thy spirit so sad, that thou eatest not bread?" He then told his pitiful story.

How often do we see full-grown men acting in a similar way, when disappointed in their wishes! Approach them, and they avert their faces; offer them food, they will not eat; and, generally speaking, their friends are so weak as to gratify their wishes at any expense. See the remarks on 1 Sam. xxviii. 23.

Does a person wish another to forgive him some crime or debt? he will refuse to take food till he shall have gained his purpose: and though the injured man may feel very unwilling to pardon, yet the dread of being haunted by the ghost of him who dies through hunger, will generally induce him to comply. But instances have occurred where whole families, and even towns, have refused to eat food till those who were placed over them granted their requests. Bishop Heber mentions a great religious offence having been committed by the Mahometans of Benares against the Hindoos of that city, when "all the Brahmins in the city, amounting to many thousands, went down in melancholy procession, with *ashes on their heads*, naked, and fasting, to the principal *ghats* leading to the river, and sate there, with their hands folded, their heads hanging down, to all appearance inconsolable, and refusing to enter a house, or to *taste food*." (Vol. i.) He also describes another scene of almost a similar nature in the same city, which arose from a house-tax imposed by the British government. On that occasion, more than "three hundred thousand persons, as it is said, deserted their houses, shut up their shops, suspended the labour of their farms, *forbore to light fires, dress victuals, many of them even to eat*, and sate down, with folded arms, and drooping heads, like so many sheep on the plain which surrounds Benares." (Vol. i. p. 434.)

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.—Verse 8.

At this day, in the East, not a female in ten thousand is acquainted with the art of writing; and I think it probable that Ahab's affectionate queen did not write the letters with her own hand, but that she caused it to be done by others. It is not unlikely that the state of female education in the East, in modern times, is precisely the same as was that of antiquity; for I do not recollect any female in the scriptures, excepting Jezebel, who is mentioned as having any concern in the writing of letters. That highly-gifted Hindoo female, Aviyār, has left wonderful memorials of her cultivated mind; and I doubt not, when female education shall become general in the East, from them will be furnished many an Aviyār, to bless and adorn the future age.*

She set two men, sons of Belial, before him, to bear witness against him.
—Verse 10.

Ask any judge, any gentleman in the civil service of India, whether men may not be had, in any village, to swear any thing for the fraction of a shilling; and he will soon adduce sad proofs of the wide-spread subornation of evidence among the natives. Jezebel would not find it difficult to procure agents to swear away the life of Naboth the Jezreelite.

When Ahab heard those words, he rent his clothes, and put sackcloth upon his flesh, and went softly.—Verse 27.

See the man who goes into the presence of a superior: he takes off his sandals, and *walks softly*; he has a timid air, and you cannot hear the tread of his foot on the ground. When a dutiful son goes to his father, or a devotee into the presence of a sacred personage, his gait is at once silent and solemn. Has a proud, boasting man been humbled? the people say, "Aha! aha! he can now walk *mitha-vāka*," that is, "softly." "What! the proud Muttoo walk softly? whoever expected that?"

* For a short account of that distinguished female, see "Journal of the Royal Asiatic Society," No. I., p. 140.

CHAP. XXII.

How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?—Verse 16.

In England, this solemn appeal is never made but in cases of extremity. In the East, however, the most trifling circumstance will induce a person to say, *Unni-āni-uddukerain*, “By thy oath!” or, “I impose it upon thee.”

2 KINGS.

CHAP. I.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease.—Verse 2. See Matt. xii. 24; Mark iii. 22; Luke xi. 15, 18, 19.

CALMET says, “Ekron may denote the Aun who directed our flight from our native country; and as this town was one of those belonging to the Philistines, who were foreigners in Canaan, it gives much colour to this explanation.”

“Beel-zebub, *god of the fly*, had a famous temple and oracle at Ekron.”—CALMET.

Dr. Lightfoot says, “Among all the devils, they esteemed that devil the worst, the foulest, as it were the prince of the devils. He was called *god of the fly*, and a *dung-god*.”

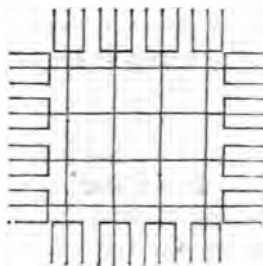
Dr. A. Clarke says, “Baal-zebub, literally, the *fly-god*, or *master of flies*.” “Baal-zebub, *god of dung*.” *

Some suppose “fly-god” or “dung-god” is an epithet of contempt; but would Ahaziah, in his illness, call the god by a name which implied scorn? Certainly not. There must, therefore, have been some reason for those names being assigned to him. The following are the characteristics in Baal-zebub: First. He was the prince of devils. Second. The dung-god. Third. The fly-god. Fourth. He was the deity to whom people went in their sickness.

Vyavarar is the Hindoo prince of devils; and by whatever

* See the remarks on Deut. xxix. 17, where the same offensive epithet is applied to Pulliar.

demon a man is possessed, or by whatever kind of sickness he may be afflicted, his offerings for deliverance are principally made to Vyravar. But should he, as the monarch of demons, possess a man, then the offering must be made to Siva,* in the following way. A figure like this, having two



hundred and fifteen squares, is made on the ground, and an image of Siva is placed in the centre, and the incantations continue till Vyravar shall be ejected. Should, however, a female demon have possession of a person, then recourse must be had to the wife of the prince of devils.

Baal-zebub is called "the dung-god." Vyravar, in one of his *avatārs*, or "births," is said to have taken delight in ordure and blood. And at certain seasons females have a broom placed across the threshold, or margossa or mango leaves, or a rope of straw, tied across the door, to keep him and others from the house.

But he is also called "the fly-god." Vyravar assumes the shape of a wasp, to punish those who offend him. When a person buries, or in any other way conceals, his money, he makes an offering to the chief of the devils, and prays that none but those of his own family may enjoy that treasure. If, however, others should discover the hoard, he begs the demon to assume the form of wasps, and drive them away.

Magicians often dispute with each other respecting their respective powers. One says, "I am greater than thou:" another, "Thou art a low-caste magician; I have power with gods and demons." They then begin to defy each other, and at last conclude to let their superiority be proved by the power of a spell. The one buries a goat, leaving only his head above the ground, and then defies the other magician to

* Or to Scandan his son.

take it away. As the antagonist approaches the spot, the other throws rice upon him, and earnestly prays that Vyravar will assume the form of wasps, and drive the intruder away. But when people in common life hate each other, they also throw rice in the direction of the house, and invoke their demon-god to change it into wasps, to sting and destroy their foes. Another plan is this: A magician buries money in the earth, and then prays Vyravar to sting and drive off the other when he comes near the place. But if, in spite of these incantations, the other does take off the goat, or find out the money, then he is acknowledged to be the greatest.

The hornet, the fly, and the bee, are all mentioned in the scriptures, as instruments of punishment. See the remarks on Deut. vii. 20; and on Isai. vii. 18.

Ahaziah sent to Baal-zebul to inquire how his sickness would terminate. He must, therefore, have been the most famous deity, and the most proper for such an application. When people are injured by a fall, or are bitten by a serpent, or any other reptile or animal, they generally have recourse to Vyravar. In time of danger, sickness, or fear, they make an offering to him of a goat, which, if possible, is black.* One of his names is *Āba-thotaran*, from *āpattu*, "calamity," and *tottukurruthu*, "to appear to the sight or imagination."

Thus this chief of devils, who is also called "the dung-god," and "the god of flies," was the god to whom people applied in their troubles; and he, to say the least, greatly resembles Baal-zebul, the god of Ekron. See the observations on Matt. xii. 27.

CHAP. II.

There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.—
Verse 11.

The Hindoos believe that their supreme god Siva sends his angels, with a green chariot, to fetch the souls of those who

* In the 29th plate of Calmet's "Illustrations," there are representations of Baal-zebul. On two coins, there is on one side the head of a goat and a fore leg, as if cut off in sacrifice; which agrees with that offered to Vyravar, as the head is severed, and the fore leg is cut off and put into the mouth. On the other side of the coin is a figure of the wasp or bee,

are devoted to him; and that there are occasionally horses, but at other times none. "The holy king *Tirru-Sangu*"* (that is, "divine chank") "was taken to heaven, body and soul, without the pain of dying." When a man, as a Heathen, is very regular in his devotions, or when he reproves others for vice or neglect of duty, it is often scornfully asked: "What! are you expecting the green † chariot to be sent for you?" meaning, "Do you, by your devotions, expect to go to heaven in the chariot of Siva without the pain of dying?" Does a man act with great injustice? the person who finds him out asks: "Will you get the green chariot for this?" Has a Heathen embraced Christianity? he is asked the same question. "Charity, charity!" says the beggar at your door, "and the green chariot will be sent for you."

Go up, thou bald head; go up, thou bald head!—Verse 23.

See Isai. xv. 2; Amos viii. 10.

Some suppose that this expression alludes to the head being uncovered. I was not a little astonished in the East, when I first heard a man who had a large quantity of hair on his head called "a bald head:" and I found, upon inquiry, it was an epithet of contempt! A man who has killed himself is called, "a bald-headed suicide;" and a stupid fellow, "a bald-headed dunce." It is asked concerning those who are powerless, "What can those bald heads do?" Hence the epithet has often been applied to Christian missionaries. Is a man told, that his wife does not manage domestic matters well? he replies, as if in contempt of himself: "What can a bald head do? Must he not have a wife of the same kind?"

Let a merchant, or any other person, who is going on business, meet a man who is *really* bald, and he will assuredly refuse to attend to the business; and pronounce, if he dare, some imprecations on the object of his hatred. Sometimes he will repeat the proverb: "Go, thou bald head, pilferer of a small fish, and sucker of bones cast away by the goldsmith!"

* I think it is Mosheim who says, "The Kalmucks worship an idol called Xacamuni, who is represented to have been a sovereign prince of India: he lived four thousand years ago, and on account of his great sanctity was taken to heaven without dying." Is it not remarkable that the word *Xacamuni* is from the Sanscrit language, and is also Tamul, *Saca-Muni*, that is, "great hermit?"

† *Pachi* means not only "green," but also something fresh: thus an infant is called *green child*, which means "just born."

Call a man a *mottiyan*, that is, "bald head," (though he may have much hair,) and then abuse, sticks, or stones, will certainly be your portion. Thus the epithet implies great scorn, and is given to those who are weak or mean.

In viewing this subject, does not the mind naturally revert to the bald-headed Samson, bereft of his strength, and made the sport of the lords of the Philistines? Would such an event as that soon be forgotten? Is it not likely, that the extreme folly of Samson, in disclosing the secret of his strength, would give rise to such an epithet? When was Samson killed? About A.M. 2884. When was Elisha mocked? In A.M. 3108, which makes it only 224 years after the event. Samson was a servant of the true God; (Heb. xi. 32;) those who conquered him in consequence of his bald head, were Heathens. Elisha was a servant of the true God; those who applied the epithet to him were also Heathens; for he was going "up unto Bethel," which has been called "the mother city of idolatry." Some young heathen "lads" met the servant of the Lord, and mocked him, saying, "'Go up, thou bald head! go up, thou bald head!' As did thy master Elijah, so do thou, go up to heaven." The spirit of this is in excellent keeping with modern Heathenism; and it is the way in which they show their contempt for those who are weak, and for those servants of the true God among them who now labour for their conversion to Christianity.

Look at the time when Samson lived,—1229 years after the flood. Would all the regions of the East then be peopled? Some parts would have few inhabitants; others, none at all. Is it not likely that such a person as Samson, his amazing strength, his wonderful exploits, and the manner in which he became weak as other men, as well as the destruction of the heathen nobility, would be known to the neighbouring Heathen? Of this no doubt can be entertained. I am therefore of opinion that the term "bald head," as applied to the prophet Elisha, was derived from the foolish, the bald-headed Samson; and that the epithet, as used in the East at this day, is derived from the same source. See the remarks on Isai. vii. 20.

CHAP. III.

Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.—Verse 11.

We read, that Elisha “went after Elijah, and ministered unto him ;” which simply means he was his servant. The people of the East use their fingers in eating, instead of a knife and fork, or spoon ; and consequently after each of their meals, as well as before, they are obliged to wash their hands. The master, having finished his repast, calls a servant to pour water on his hands. The domestic then comes with a little brass vessel filled with water, which he pours on the hands and fingers till he hear the word *Potham*, “Enough !”

CHAP. IV.

Lay my staff upon the face of the child. And Gehazi laid the staff upon the face of the child ; but there was neither voice, nor hearing.—Verses 29, 31.

The rod or staff is mentioned in the scriptures, as an emblem of authority over inanimate nature, over man, and over the diseases to which he is subject ; and also as an instrument of correction for the wicked. The Lord commanded Moses : “Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood.” (Exod. vii. 19.) The magicians of the heathen king had their rods also, by which they performed many wonderful things.

I see no reason to doubt, that the staff of Elisha was of the same nature, and for the same purposes, as the “rod of God,” which did such wonders in the hands of Moses. Gehazi, though he had the emblem of his master’s office, could not perform the miracle : and no wonder ; for, the moment before that in which he received the command from Elisha, he had showed his evil disposition to the mother of the dead child, when she caught the prophet “by the feet” to state her case : “But Gehazi came near to thrust her away.”

The *orou-mulle-pirambu*, that is, “a cane with one knot,” is

believed to possess miraculous power, whether in the hand of a magician or of a private individual. It is about the size of the middle finger, and must have only one knot in its whole length. "A man bitten by a serpent will be assuredly cured, if the cane or rod be placed upon him: nay, should he be dead, it will restore him to life!" "Yes, sir, the man who has such a stick need neither fear serpents nor evil spirits."

A native gentleman who is known to me, has the staff of his umbrella made of one of these rods; and great satisfaction and comfort seem to be infused into his mind by this his constant companion. "The sun cannot smite him by day, neither the moon by night; the serpents and wild beasts move off swiftly; and the evil spirits dare not come near him." *

There came a man from Beal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof.—Verse 42. The margin has, instead of *in the husk thereof*, "in his scrip or garment."

I think the marginal reading is better than the text. In what was the man to carry the ears of corn? In that which may be seen every day,—*"in his scrip or garment."* In the mantle which resembles a scarf, the natives carry many things: in this manner the petty merchant takes some of his wares, and the traveller his rice.

CHAP. V.

The Lord pardon thy servant.—Verse 18.

This phrase is much oftener in the mouth than in the heart. Thus when a man is talking to you, he is every moment repeating, *Umudiya valekaran*, that is, "Your servant!" "Sir, how can I reply to you? How can I oppose? Am I not *your servant*?" and this when the man

* "Not only the Chaldeans used *rods* for divination, but almost every nation which has pretended to that science has practised the same method. Herodotus mentions it as the custom of the Alani; and Tacitus, of the old Germans."—CAMBRIDGE'S "Scribleriad."

"No man can tell why forked sticks of hazill (rather than sticks of other trees) are fit to show the places where the veins of gold and silver are."—"Historicall Meditations," folio, 1621.

possesses property, and influence in society, far beyond the person whom he addresses. When he receives a gentle intimation on this point, he courteously subjoins: "True, sir; I have houses and lands; but I am *your servant*."—"Why do you come to ask me to speak for you? I am a low man." "No, my lord, you make a mistake: I am *your servant*." The phrase therefore is used to evince humility on the one part, and dignity on the other; and this peculiarity in Eastern manners illustrates the feelings and demeanour of the Syrian commander to the prophet of the Lord.

When my master goeth into the house of Rimmon, and he leaneth on my hand,—Verse 18.

It is amusing to see full-grown men here, as they walk along the road, leaning on each other's hands, like school-boys in England. Those who are weak or sick lean on another's shoulder. It is also a mark of friendship to lean on the shoulder of a companion.

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.—Verse 27.

This was denounced by Elisha against Gehazi, because he ran after Naaman, who had been cured of his leprosy, and told him that his master had sent him to receive "a talent of silver, and two changes of garments," of which he actually took possession.

There is an account, in the Hindoo book called *Scyth-Purāna*, of a leper who went to Ramiseram to bathe, in order to be cured of his complaint. He performed the required ceremonies; but the priests refused his offerings. At last a Brahmin came: in the moment of temptation he took the money, and immediately the leprosy of the pilgrim took possession of his body!

This complaint is believed to come in consequence of great sin, and therefore no one likes to receive any reward or present from a person infected with leprosy.

There are many children born white, though their parents are quite black. These are not lepers, but *albinos*; and are of the same class as the white Negroes of Africa. To see a man so unlike the rest, almost naked, walking amongst the

natives, has an unpleasant effect on the mind ; and induces spectators to suspect that all has not been correct. Their skin has generally a slight tinge of red, their hair is light, their eyes are weak ; and when they walk in the sun, they hang down their heads. The natives do not consider it as a disease, but a *birth* ; that is, something produced by the sins of a former birth. It is considered to be a great misfortune to have a child of this description, and there is reason to think that many of them are destroyed.*

The parents of such an infant believe ruin will come to their family ; and the poor object, if spared, has generally a miserable existence. His name, in Tamul, is *Pāndan* ; and this is an epithet assigned to those also who are not white, for the purpose of making them angry. The general name for Europeans in the East is *Pranky*, which is a corruption of the word Frank.† Hence those white Hindoos are, by way of contempt, called *Pranky* ! Should a man who is going to transact important business meet one of them on the road, it will be considered a very bad sign ; and he will not enter into the transaction till another day. Should a person who is giving a feast have a relation of that description, he will invite him ; but the guests will not look upon him with pleasure. Women have a great aversion from them, yet some of them marry them ; and if they have children, they seldom resemble the father. I have only heard of two white Hindoo females : a circumstance which leads me to suspect, that such infants are generally destroyed at their birth ; for, were they allowed to grow up, no one would ask them in marriage.

* One method of killing infants is, to put a few grains of paddy (rice in the husk) into the throat, and in a few hours death ensues, without leaving any signs to judge of the cause. The Hindoos were once much addicted to this cruel practice.—See Moon's "Hindoo Infanticide."

† There is not the letter F in the Tamul alphabet.

CHAP. VI.

And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of doves' dung for five pieces of silver.—Verse 25.

The Tamul translation for *doves' dung* is “doves' grain;” which is known in the East by the name of *Kāramanne-piru*. Dr. Boothroyd translates it “a cab of vetches,” which conveys nearly the same meaning. Bochart, Dr. Clarke, and many others believe it to have been pulse. The Orientals are exceedingly fond of eating leguminous grains, when parched; * (Lev. xxiii. 14; Ruth ii. 14; 2 Sam. xvii. 28;) and it is surprising to see the great distance which they will travel only with that food and water. It was therefore in consequence of the famine, that this their favourite, and generally very cheap, sustenance had become so dear. Of what use would “a cab of doves' dung” be unto them? Some say, in explanation, “It was good for manure!” † But, upon what were they to subsist till the manure had produced the grain? and in what part of a besieged city was a field to be found on which to spread it?

Is not the sound of his master's feet behind him?—Verse 32.

This form of speech is used to denote the rapid approach of a person. When boys at school are making a great noise, or doing any thing which they ought not to do, some one will say, “I heard the sound of the master's feet.” Are people preparing triumphal arches, (made of leaves,) or cleaning the rest-house, for a great man? some of them occasionally cry out: “Quick, quick! I hear the sound of his feet.” “Alas! alas! how long you have been! Do we not even hear the sound of the judge's feet?”

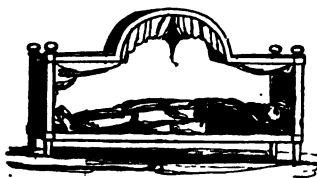
* I have often eaten the pulse of which doves are so fond; and have found it very wholesome, either in puddings or soups.

† “Doves' dung” is used as manure for the *Maruk-kollunthu*, that is, the Indian wormwood; which is said to have a very intoxicating effect when smoked with tobacco. It is, however, by no means valued as a manure for general purposes. Doves' dung is also used for magical rites: thus, new-born infants are fumigated with it, to keep off evil spirits; and wicked men, who have designs on females, try to have some put into their food. Dubois, in his “India,” mentions the “*Pra Man*,” which he calls “a kind of earth,” (doves' dung!) as being sometimes “eaten in solemn ceremonies.”

CHAP. IX.

His servants carried him in a chariot to Jerusalem, and buried him in his sepulchre.—Verse 28. His servants carried him in a chariot dead from Megiddo.—xxiii. 30.

What means this funeral chariot, which was carried by men? That which may be seen in the vicinity of any large town in India every day of our lives. This chariot, or *thandeki*, as it is called in Tamul, is about six feet long, three feet broad, and in the centre about four feet in height. The shape is various, but the following is more common than any other. The



drapery is of white or scarlet cloth; and the whole is covered with garlands of flowers. The servants then carry it on their shoulders to the place of sepulture, or burning.

CHAP. XIV.

The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.—Verse 9. See Judges ix. 8.

We have here another beautiful instance of the way in which the ancients conveyed instruction or reproof in parables, apologues, or riddles. Jehoash, the king of Israel, the author of the parable, compares himself to a cedar; and Amaziah, the king of Judah, to a thistle. It would no doubt be very annoying to Amaziah to be represented by a thistle, and his opponent by a cedar.

Some years ago, two magistrates, who were much superior to their predecessors, in reference to the manner in which they had discharged their duties, were appointed to take charge of separate districts. The natives, as usual, did not speak plainly as to their merits, but under "the similitude of

a parable." One of the districts was very famous for the banyan-tree, the fruit of which is only eaten by the flying fox, birds, and monkeys. The people, therefore, to show how much better their present magistrate was than the former, said, "Ah! the banyan of our country is now giving the fruit of the palmirah."*

Those of the other district, where the palmirah was exceedingly plentiful, said of their magistrate, "Have you not heard that our palmirah is now giving mangoes?"†

Some men are always known by the name of certain trees. Thus, a person who is tall, and stoops a little, is called *the cocoa-nut tree*; and he who has long legs and arms is called *the banyan*, which spreads its arms, and lets fall its supporters to the ground. It is, therefore, not very improbable that Jehoash was known by the name of *the cedar*, and Amaziah by that of *the thistle*. See the observations on 1 Kings x. 1; Psalm xlix. 4.

CHAP. XVII.

And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen.‡—Verses 10, 11.

Thus did the wicked Jews imitate the Heathen. The whole verse might be a description of the localities and usages of modern Heathenism. See their high hills: each of them is famous for being the habitation of some deity. On the summit there is generally a rude representation, formed by nature, but distorted by the imagination, into the likeness of a god: in going to this spot, you find images set up in every direction, as so many sentinels and guides to the sacred enclosure.

See the *figus religiosa*, and numerous other trees, under which various symbols of idolatry may be found. Fastened into the roots of one, we discover the trident of Siva; under

* This fruit is nutritious, when young; it contains a gelatinous pulp, called *noongu*, which is cooling in hot weather. When ripe, and dried in the sun, it serves for food in the wet monsoon. Its seeds, when planted, produce a fine edible root, which serves either for gruel or vegetables.

† The mango is a delicious fruit, and much esteemed by the natives. The tree is sacred to Cama, the god of love, whose arrows are tipped with its leaves.

‡ Reminding us of the Druid and his oak. The name is said to be taken from *Spqr*, an oak.

another, an emblem of Ganesa. Here we see a few faded flowers, a broken cocoa-nut; and there an altar, or the ashes of a recent fire.

They caused their sons and their daughters to pass through the fire.—
Verse 17.

The Tamul translation has, “to *pass* or *tread on* the fire.” But in Lev. xviii. 21; Deut. xviii. 10; 2 Kings xxi. 6; xxiii. 10; and Jer. xxxii. 35; the same word is rendered “*step over* the fire.”

To begin with Lev. xviii. 21: “Thou shalt not let any of thy seed pass through the fire to Moloch; neither shalt thou profane the name of thy God: I am the Lord.” Under the phrase “profane the name of thy God,” are the marginal references, Lev. xix. 12; xx. 3; xxi. 6; xxii. 2, 32; Ezek. xxxvi. 20. The first of these passages contains this command to the Israelites: “And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.” Connected, therefore, with passing through the fire, as mentioned in Lev. xviii. 21 and the marginal references, it is clear that the name of God was profaned by *swearing*. The Tamul translation of Lev. xviii. 21, has, for *pass through the fire*, “step over the fire;” which alludes to the *oath* which is taken by *stepping over the fire*.

It is a solemn way of swearing, in averment of innocence, to make a fire, and, when stepping over it, to exclaim, “I am not guilty!” Hence the frequency of the question, when a man denies an accusation, “Will you step over the fire?” But so careful are the Heathen in reference to fire, when they are not on their oath, that they will not step over it. See a traveller on his journey: does he come to a place where there has been a fire? he will not step over it; but walks round it, lest any evil should come upon him. I think it therefore probable,—from the words, “neither shalt thou profane the name of thy God,” as mentioned in connexion with passing through the fire, and from the Eastern custom,—that the ancient idolaters did take a solemn oath of allegiance to their gods, or of their innocence of crime, by thus stepping over the fire.

But it is also a custom amongst these Heathen to pass through, or rather to walk on, the fire. This is done sometimes in consequence of a vow, or from a wish to gain popu-

larity, or to merit the favour of the gods. A fire is made on the ground, from twenty to thirty paces in length; and the individual walks on it barefoot, backwards and forwards, as many times as he may believe the nature of his circumstances require. Some assert that these devotees put a composition on their feet, which prevents them from being much scorched; but I am of opinion that this is not often the case.

To walk on the fire is believed to be most acceptable to the cruel goddess Kālī,* the wife of Vyravar, who was the prince of devils. When a man is sick, he vows: "O Kālī, mother, only cure me, and I will walk on fire in your holy presence." A father, for his deeply afflicted child, vows: "O Kālī!" or, "O Vyravar! only deliver him; and when he is fifteen years of age, he shall walk on fire in your divine presence."

Ye shall not fear other gods.—Verse 37.

The most prominent effect of Heathenism on the minds of its votaries is fear: and no wonder; for how can they love deities guilty of such repeated acts of cruelty, injustice, falsehood, dishonesty, and impurity? Strange as it may appear, European descendants, as well as native Christians, are in danger of fearing the gods of the Heathen. There are so many traditions of their malignity and power, that it requires great strength of mind, and, above all, faith in Jesus Christ, the conqueror of devils, to obtain a perfect victory over the panic dread which seems to infect all the surrounding moral atmosphere.

On this account, the Danish missionaries, sent out more than one hundred years ago, and some of their successors, have not approved of the native Christians studying the Heathen books and superstitions. This, however, has had an injurious effect; because it has disqualified the members of the church from exposing the errors of Heathenism to the people, and has also conveyed an idea of something like inadequacy in the gospel of Christ to meet such a system. In view of this, the missionaries of the present day, and many of their converts, have, like Ezekiel, looked into these vile arcana, dragged the monstrous transactions to light, exposed them to

* There are many Kālīs; but she to whom walking on fire is acceptable is the wife of Vyravar.

public gaze, and have driven from the field of argument the proud and learned Brahmin. (Ezek. viii.)

CHAP. XVIII.

They are but vain words.—Verse 20. The Hebrew has, for *vain words*, “word of the lip.”

The Hindoos say of boasting words, or those which do not proceed from the heart, “They are words of the mouth.” But to speak evil of a person is called a *chondu-chadi*, “a hint of the lip.”

Hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?—Verse 27. See also Isai. xxxvi. 12.

This insulting and blasphemous message was delivered by Rab-shakeh, the heathen general, to Eliakim, and Shebna, and Joah, the servants of Hezekiah. These disgusting allusions are in keeping with Heathenism at this day; and are often used to denote extreme contempt for the individual, and his future desolation.

CHAP. XIX.



The children are come to the birth, and there is not strength to bring forth.—Verse 3.

When a person has all but accomplished his object, when only a very slight obstacle has prevented him, it is then said, “The child came to the birth, but there was not strength to bring it forth.” Some time ago, an opulent man accused another, who was also very rich and high in office, of improper conduct to the government: the matter was well investigated by competent authorities; but the accused, by his superior cunning and by bribes, escaped, as by the “skin of his teeth;” and the people said, “Alas! the child came to the mouth, but the hand could not take it.” When a person has succeeded in gaining a blessing which he has long desired, he says, “Good, good! the child is born at last.” Has a person lost his lawsuit in a provincial court? he will go to the capital

to make an appeal to a superior court; and should he there succeed, he will say, in writing to a friend, "Good news, good news! the child is born." When a man has been trying to gain an office, his friend, meeting him on his return, does not always ask, "Is the child born? or did it come to the birth?" but, "Is it a male or a female?" If he say the former, he knows that his friend has gained his object; if the latter, he is sure that he has failed.

Therefore their inhabitants were of small power.—Verse 26. The Hebrew has, instead of *small power*, "short of hand."

This figure is much used here, and is taken from a man trying to reach an object for which his arm is not long enough. When it is wished to ascertain what is a man's capacity or power, it is asked, "Is his arm long or short?" "Let me tell you, friend, Tamban will never succeed; his arm is not long enough." Of feeble people it is said, "They have short hands." These sayings impart an interesting view of the encouraging interrogation, "*Is my hand shortened at all*, that it cannot redeem?" (Isai. l. 2.) "The Lord's hand is not *shortened*, that it cannot save." (Isai. lix. 1.)

I will put my hook in thy nose.—Verse 28.

A person declares concerning his deliverer from prison or danger: "Ah! the good man took me out by his *tote*," that is, "by his hook." A culprit says of the officers who cannot catch him, "Their hooks are become straight." The man who cannot drag another from his secrecy says, "My hook is not sufficient for that fellow."

CHAP. XXII.

My wrath shall be kindled against this place, and shall not be quenched.—Verse 17.

We constantly hear: "Ah! who can quench the wrath of my enemy?" "*Who?* O, I have done it already, for his anger is turned to water." Does a person reply to another in such a way as to increase anger? it is asked: "Will *ghee* ('clarified butter') quench fire?" "Do not cast *ghee* on that

man's passion."—"I beseech you, try to make peace for me."
 "Peace for you! can I quench his wrath?"

CHAP. XXIII.

He put down them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.—
 Verse 5.¹ The margin has, instead of *planets*, "twelve signs or constellations." So in the marginal reading to Job xxxviii. 32, "the twelve signs."

That the signs of the zodiac were known in very remote antiquity; and that they were Oriental in their origin, the symbols themselves abundantly testify. Joseph, in his dream, saw "the sun, and the moon, and the eleven stars," bowing to him. What were these eleven stars? I am inclined to the opinion, which is that of many others, that they represented the *eleven* signs of the zodiac, bowing to him as the *twelfth*; and that his eleven brethren were thus understood as paying respect to him. Look also at the address of the dying patriarch to his twelve sons, where some learned men have supposed that allusion is made to the same subject. See the observations on Gen. xlix, pp. 56—60.

In a Hindoo book called the *Panja-patchi-sāteram*, which professes to account for all future contingencies, the twelve signs are of especial use in solving the problems. Thus, for instance, a man in any difficulty goes to a soothsayer* to state his case. The "wise man" looks in what point of the compass the inquirer stands, and then refers to his tables. Should he be *in* or *from* the East, there is an important key; because Aries, the first sign of the zodiac, is there.

Is a child born when two opposing planets meet in any sign? the parents become greatly alarmed, and make offerings

* A great and truly excellent prelate in the English church, in mentioning a Hindoo book of fate which I had presented to him, asked me many questions respecting the soothsayers of the East, and said (by the way) that this word is derived from *sooth*, "truth," that is "truth-sayers." He noticed also the word *wiseacre*, as meaning the same thing; whereas we usually apply it to a foolish fellow: the latter part is derived from the German, and tantamount to "a wise-sayer."

of incense and other things to the "twelve signs or constellations."* See the remarks on Isai. xlvii. 13.

Where the women wove hangings for the grove.—Verse 7.

Very large hangings are used in the temples, some of which are fastened to the roof, others used as screens, and others to cover the sacred cars. On them are painted the actions of the gods, as described in the books *Rāmyanum* and the *Scanda Purāna*; and things of the most indecent nature are there portrayed.

And he took away the horses that the kings of Judah had given to the sun, and burned the chariots of the sun with fire.—Verse 11.

The Hindoos believe that the sun is drawn in his course by seven horses, and that the deity sits in his chariot of one wheel, which is driven by Arunan. Here may be seen the sun and his horses represented in wood, or painted on the hangings which adorn the cars.

See, then, the profligacy of the kings of Judah! They gave horses and chariots to the sun, as a sign of their attachment to that system of idolatry, and to procure those blessings which are believed to be dispensed by the gods; for it must be observed, that such gifts to the deities and their temples are only for the fulfilment of some vow for favours received, or for those which are earnestly desired.†

* The offering is made as follows:—A square hole is made in the floor of the house, which is coated with cows' dung. The priest then comes, and, with many charms, puts sacred fire into the hole. On the finger of the child, or man, who is believed to be suffering under the planets and the signs, a ring is placed, made of the sacred grass called *tetpa*. Then bundles of mango-wood, ebony, parasu, sinthal, each containing 1008 pieces, are touched by the sufferer, and cast into the fire; also 1008 buds of the sacred banyan-tree, and other articles, which are sprinkled with milk, honey, and *ghee*, pass through the same process. The ceremony occupies seven days, after which presents are made to the priests.

† Herodotus informs us that the Massagetæ "sacrifice horses to the sun, their only deity; thinking it right to offer the swiftest of mortal animals to the swiftest of immortal beings." See Clio, 216.

The Greeks also believed the sun was drawn by four horses, who were called Pyrois, Eëus, Ethon, and Phlegon. In Barthelémy's "Anacharsis" we are told that "horses were sacrificed to the sun" by the same people.

CHAP. XXV.

The brass of all these vessels was without weight.—Verse 16. “Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.” (1 Kings vii. 47.)

To say the vessels were “without weight,” or were “unweighed,” may mean they were so very numerous, or so very heavy, that it was not easy to speak accurately. In Num. vii. 85, 86, mention is made of weighing the spoons and charger; but I think it very likely that some of the vessels were so sacred as to make it improper to weigh them. The *tālī*, on which is stamped a representation of a deity, though made of gold, is not weighed. The javelin or spear of Scandan, or of the other gods, is deemed so sacred as to make it unlawful to weigh any one of them. Idols of silver and gold are never weighed to find out their value.

1 CHRONICLES.

CHAP. X.

They sent into the land of the Philistines round about, to carry tidings unto their idols.—Verse 9.

AFTER Saul had fallen on Mount Gilboa, his enemies stripped him, and took off his head, and sent the tidings to their idols.

When the Heathen of the present day gain a victory over their enemies, they always take the tidings to their idols. There is the king, and there are his general and troops, with the priests and people, all marching in triumph to the temple. Then they relate to the gods all their proceedings; how they conquered the foe, and have now come to them to give the glory.

But the people resort to the same practice in the common affairs of life. A man delivered from prison, or any great emergency, always goes to his gods, to carry the joyful tidings. Hear him relate the story: “Ah! Swamy, you know Muttoo

wanted to ruin me ; he therefore forged a deed in my name, and tried to get my estates. But I resisted him ; and it has just been decided before the court, that he is guilty. I am therefore come to praise you, O Swamy ! ”

CHAP. XVIII.

Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah ; he sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him.—Verses 9, 10. See also 2 Sam. viii. 9.

Here again we have a beautiful and simple picture of Eastern manners. Tou, the heathen king, sent a messenger to compliment David on his success over his enemies. Who, in the East, has not witnessed similar scenes? Has a man gained a case in a court of law? has he been blessed by the birth of a son? has he given his daughter in marriage? has he gained a situation under government? has he returned from a voyage or a journey, or finished a successful speculation?—then his friends and neighbours send messengers to congratulate him, to express the joy they feel in his prosperity ; “so much so, that had it come to themselves, their pleasure could not have been greater.”

CHAP. XXII.

Bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.—Verse 19.

In all heathen temples, there are numerous vessels of brass, silver, and gold, which are especially holy. Those, however, of the highest castes may be allowed to touch them, and even to borrow them for certain purposes. Thus a native gentleman, on preparing to give a feast, borrows the large caldron for the purpose of boiling the rice. Should his daughter be about to be married, he has the loan of the silver salvers, plates, and even jewels ; which, however, must all be purified by incense and other ceremonies when returned to the temple.

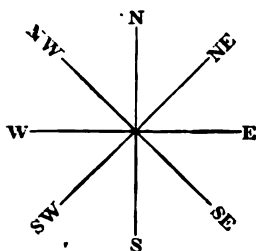
“The ark” finds a striking illustration in the *keadagam*

of the Hindoos,—a model of which may be seen in the house of the Royal Asiatic Society.* In it are placed the idols, and other sacred symbols, which are carried on men's shoulders.

CHAP. XXVI.

And they cast lots, as well the small as the great, according to the house of their fathers, for every gate. And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. To Obed-edom southward; and to his sons the house of Asuphim. To Shuphim and Hosah the lot came forth westward.—Verses 13—16. See the remarks on Prov. xviii. 18.

Thus the gates were assigned to the different officers by lot. On the death of a parent, the whole of his fields and gardens are often divided amongst his children; and great disputes generally arise, as to whom shall be given this or that part of the property. One says, "I will have the field to the east." "No," says another, "I will have that." And it is not till they have quarrelled, and exhausted their store of ingenuity and abuse, that they will consent to settle the matter by lot. The plan they take is as follows: they draw on the ground the cardinal points thus: they then write the



names of the parties on separate leaves,† and mix them all together. A little child is then called, and told to take one leaf and place it on any point of the compass he pleases; this being done, the leaf is opened, and to the person whose name is found therein will be given the field or garden which is in that direction.

* 14, Grafton-street, Bond-street. † Leaves of the palmirah or cocoa-tree.

I think it, therefore, probable, that the lots eastward, westward, northward, and southward, which fell to Shelemiah, Shuppim, Zechariah, and Obed-edom, were drawn in a manner somewhat similar.

CHAP. XXIX.

All the princes, and the mighty men, submitted themselves unto Solomon the king.—Verse 24. The Hebrew has, for *submitted*, “gave the hand under.”

“To give the hand under,” is a beautiful Orientalism to denote submission. See the man who wishes to submit to a superior: he stands at a short distance, then, stooping, he unceasingly moves his hands to the ground, and says, “I submit, my lord.”—“You recollect having heard that Kandan and Chinnan had a serious quarrel?” “Yes, I heard it.” “Well, they have settled the matter now, for Chinnan went to him last evening, and ‘gave his hand under.’”—“The Modeliar is no longer angry with me, because I have put down my hand to the ground.”



“That rebellious son has, for many years, refused to acknowledge his father’s authority; but he has at last put his hand under;” that is, he has submitted to him, has become obedient.

2 CHRONICLES.

CHAP. XIV.

He took away out of all the cities of Judah the high places and the images.—Verse 5. The Hebrew has “sun images.” “They brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down.” (Chap. xxxiv. 4.) The Hebrew has again, “sun images.” “The groves and images shall not stand up.” (Isai. xxvii. 9.) Heb. “sun images.” “Your images shall be broken.” (Ezek. vi. 4.) Heb. “sun images.”

We see these “sun images” were connected with the altars and worship of Baal. (2 Chron. xxxiv. 4.) This is in addition to the *Peor*; and the *Lingam* gives another confirmation of the identity of Baal and Siva. The “sun-images” are principally, if not exclusively, kept in the temple of Siva. They are made of black granite, in the shape of a man, and about his size. There are, however, many of them with only a head, having a halo or numerous coruscations to represent the orb of day. Thus, in the houses of rich natives may be seen, near a niche, on one side, the representation of the sun; and, on the other, a figure of the crescent moon.

The temple-images are placed on the east side, and offerings are sometimes presented to them before they are taken to the *Lingam*. See the observations on Baal and Siva, Deut. iv. 16; and Amos v. 26.

CHAP. XVI.

And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries’ art: and they made a very great burning for him.—Verse 14.

CHAP. XXI.

He died of sore diseases. And his people made no burning for him, like the burning of his fathers.—Verse 19. “But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and

they will lament thee, saying, Ah lord!" (Jer. xxxiv. 5.) "Call for the mourning women, that they may come. Let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." (Jer. ix. 17, 18.) "They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!" (Jer. xxii. 18.) See also Gen. l. 10; 2 Chron. xxxv. 25; Psalm lxxviii. 64.

The whole of these passages refer to the funeral rites observed on the demise of the various persons that are mentioned. Dr. A. Clarke says, "All these rites are of Asiatic extraction. Virgil borrows almost every circumstance from Homer; and we well know that Homer ever describes Asiatic manners."

Some critics suppose, that the bodies of those of whom mention is made in the preceding verses were not burned, but that aromatics were consumed in honour of their memory. I, however, coincide in opinion with Dr. Clarke, that the bodies were actually burned on the funeral pile,* and that Asa's bed, and the sweet odours and the spices, were exactly the same as those which are used in the East at this day. Besides, "burning for the dead" does not, in my recollection, find a single parallel in the customs of any nation, ancient or modern. The Hindoos burn nearly all the bodies of their "illustrious dead;" and it is considered disgraceful not to attend to the ceremony. It is said of Jehoram, because of his wickedness, "His people made no burning for him."

After life has become extinct, the Hindoos wash the corpse with water, mixed with fragrant oils and scented waters.† It is then placed in the bed or chariot covered with white or crimson cloth,‡ and is carried on men's shoulders to the place of burning. (See the remarks on 2 Kings ix. 28.) The funeral pile is seldom more than five feet in height; and when prepared for great men, it is made of sandal and other aromatic woods; to which are added "sweet odours," and

* The men of Jabesh-Gilead "took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there." (1 Sam. xxxi. 12.)

† "Warm waters then, in brasen caldrons borne,
Are pour'd, to wash his body joint by joint,
And fragrant oils the stiffening limbs anoint."

DRYDEN'S *Virgil*.

‡ "Then on a bier with purple cover'd o'er."—*Idem*.

"divers spices."* The body is then placed on the pile, and the son or nearest relation has his head shaved.† See Deut. xiv. 1; Lev. xxi. 5; Jer. vii. 29; xvi. 6. See also the observations on Deut. xxi. 12, 18.

The son then takes an earthen vessel, which is carried *three* times round the pile, and then broken, and the water runs on the ground. After this, he takes a torch, and lights the funeral pile, with his face turned in another direction, and then returns to his home.‡ Those who remain to see the corpse consumed, throw clarified butter and oils on the fire, to hasten its consumption.§

On the third day, the half-calcined bones which remain are gathered, and put into a new vessel,|| and thrown into the sea or some river, or carried to the Ganges.¶ At other times the bones are kept for a considerable time in the house of the nearest relation, till an opportunity shall occur for sending them to the Ganges. (See the remarks on Amos vi. 10.) When the relics are placed in the vessel, the priest takes a branch of the mango-tree, and dips it in a liquid composed of milk, clarified butter, cows' urine, and curds, and sprinkles the whole three times, and then retires.**

In these observances, as well as from the notes on Deut.

* "First, from the ground a lofty pile they rear."

DRYDEN'S *Virgil*.

† "But great Achilles stands apart in prayer,
And from his head divides the yellow hair,
Those curling locks which from his youth he vow'd,
And sacred grew to Sperchius' honour'd flood."

POPE'S *Homer, Iliad* xxiii. 175.

‡ "And fire the pile, their faces turn'd away!"

§ "Pure oil and incense on the fire they throw."

|| The poet concludes his description of Hector's funeral with this verse:—

"The snowy bones his friends and brothers place
(With tears collected) in a golden vase."

POPE'S *Homer, Iliad* xxiv. 1006.

¶ The Rev. C. S. Stewart, American missionary, relates concerning the funeral rites of the Sandwich Islanders,—“They, since time unknown, have been dissected in secret, by their nearest friends, their flesh has been burned and cast into the sea, and their bones carefully preserved and worshipped. Karamaku said to the king, ‘What fools we have been to burn our dead, and cast them into the sea!’”

** “And dipp’d an olive-branch in holy dew,
Which *thrice* he sprinkled round, and *thrice* aloud
Invoked the dead, and then dismiss’d the crowd.”

xxi. 12, we perceive the striking similarity which exists in the funeral rites of the inhabitants of the Sandwich Islands, India, Madagascar, Siam, Southern Africa, Abyssinia, of Greece and Rome, and of the ancients whose history is recorded in holy writ: a similarity which is no mean proof of the common origin of mankind.

But in the case of Jacob, for whom they made a "very sore lamentation;" in that of Moses, over whom they wept in the plains of Moab thirty days; in that of Jonathan, for whom David made such a pathetic lamentation; in that of the old prophet, who mourned over him that was slain by the lion, saying, "Alas my brother!" and in the citations from Jeremiah, in reference to the mourning-women who were to take up a wailing, and to the lamentations, "Ah my brother!" "Ah sister!" "Ah Lord!" "Ah his glory!"—from all these instances it is plain, that *the ancients did indulge in expressions of grief.**

Immediately after death, the people of the house begin to make a great lamentation. They speak of the virtues of the deceased, and address the body in very touching language. The female relations come together, and beat their breasts. Their long hair is soon dishevelled; they sit down on the floor around the corpse, put their arms on each others' shoulders, and, in a kind of mournful recitative, bewail the loss of their friend.

I have sometimes been not a little affected to hear their exclamations. See the wife bending over the dead body of her husband; listen to her lamentations:†—"Ah, how many years have we been married, and lived happily together! Never were we separated, till now! Alas, my king, my kingdom, my master, my wealth, my eyes, my body, my

* Mr. Benson quotes from Jerome: "That women at funerals, with dishevelled hair and naked breasts, endeavoured in a modulated voice to unite others in lamentation with them."

Captain Franklin relates, in his "Journey to the Polar Sea:" "We found several of the Indian families in great affliction for the loss of three of their relations, who had been drowned in the August preceding by the upsetting of a canoe, near Fort Enterprise. They bewailed the melancholy accident every morning and evening, by repeating the names of the persons in a loud singing tone, which was frequently interrupted by bursts of tears." (Vol. iv. p. 142.)

† Some of these laments have appeared in the "Journal of the Royal Asiatic Society," (No. III. p. 63,) as communications from Lieutenant-Colonel Colbrook, to whom I gave them when on a visit at Jaffnapatam.

soul, my god! Shall I make an offering to Brahma, because thou art taken away? Now will your enemies rejoice, because you are gone. Did the gods call for you? Are you in Siva's mount? Though I saw you die, I am still alive. When shall I again see the light of your beautiful countenance? O when again shall I behold his noble mien? How can I look upon that face which was once like the full-blown lotus, but now withered and dry! When shall I again see his graceful bearing in the palankeen? * Alas! my name is now *the widow*! When will my aged father again say to you, *Son-in-law*? Do the eyes which saw the splendour of my bridal-day witness this deathly scene? In future, by whom will these children be defended? When I am sick, who will go for the far-famed doctor? When my children cry, to whom shall I complain? When they are hungry, to whom will they say, *Father*? Ah! my children, my children! you must now forget that pleasant word!"

Hear the daughter lamenting over her father:—"My father, had I not my existence from you? Who had me constantly in his arms, lest I should fall? Who would not eat, except I was with him? Who fed me with rice and milk? When I was dejected, who purchased me bracelets? Who purchased the beautiful jewel for my forehead? O my god! you never could bear to look in my withered face. Who will now train my brothers? Who procured me the *tāli*, 'husband'? To whom shall I go when my husband is angry? Under whose shade shall my husband and children now go? To whom will my children now say, *Grandfather*? In whose face will my mother now look? Alas my father, my father! you have left us alone."

Listen to the son over his father:—"From infancy to manhood you have tenderly nursed me. Who has given me learning? Who has taught me to conduct myself with discretion? Who caused me to be selected by many? Who would not eat, if I had the headach? Who would not allow me to be fatigued by walking? Who gave me the beautiful palankeen? Who loved to see his son happy? Whose eyes shone like diamonds on his son? Who taught me to prepare

* Has no English wife looked with pride on her husband when mounted on a stately horse? A native gentleman sits with peculiar grace in his palankeen, and moves with great dignity to those who pass him on the road.

the fields? Who taught me agriculture? Ah my father! I thought you would have lived to partake of the fruits of the trees I had planted. Alas! alas! I shall now be called *the fatherless son.*"

Hear the aged father over the body of his son:—"My son, my son! art thou gone? What! am I left in my old age? My lion, my arrow, my blood, my body, my soul, my third eye! gone, gone, gone! Ah! who was so near to his mother? To whom will she now say, *Son*? What! gone without assisting us in our old age? Ah! what will thy betrothed do? I hoped thou wouldst have lived to see our death. Who will now perform the funeral rites for us? Who will light up the pile? Who will perform the annual ceremonies? To the bats, to the bats, my house is now given!"

The daughter exclaims over the body of her mother:—"Alas! what shall I do in future? We are like chickens whose mother is killed. Motherless children are beaten on the head.* We are like the honeycomb hanging on the trees, at which a stone has been thrown: all, all are scattered."

She thus addresses the females who are coming to mourn over her mother:—"I am the worm which has to eat a dead body. Though you should give me *a large vessel full of water*, it will not quench my thirst so well as *a few drops* from the hand of my mother! My mother is gone, and has left us for the streets. Who lulled me to repose? Who bathed me near the well? Who fed me with milk? Ah! my father also is dead.† Why have you gone without seeing the splendour of my bridal-day? Did you not promise to deck me for the festive scene? What! am I to be alone that day? Ah my mother! how shall I know how to conduct myself? When I am married, should my husband use me ill, to whom shall I go? Who will now teach me to manage household affairs? Ah! there is nothing like a

* The Hindoos beat their children with the knuckles on the head; and a child thus chastised often asks, "Am I a motherless child?" Mothers in the East are exceedingly fierce when their children are beaten. Woe be to the offender, if the mothers have the power or means to inflict on him what they may deem to be due punishment.

† Her meaning is, that he will marry again, and that his affections will be weaned from her and the rest of the children.

mother! How many pains, how many difficulties, have you had with me? What have I done for you? Alas! alas! had you been long sick, I might have done something for you. Ah! you told me, disobedience would be my ruin. You are gone: why did I not obey you? My fate, my fate! my mother, my mother! will you not look at me? Are you asleep? You told us you should die before our father.* My mother, will you not again let me hear your voice?"

If the daughter be married, such exclamations as these will likewise be uttered:—"When I am in pain, who will say, 'Fear not, fear not?' I thought you would have lived to see the marriage of my daughter. Come hither, my infant, look at your grandmother. Was I not nursed at those breasts? You said to my father, when you were dying, 'Love my children.' You said to my husband, 'Cherish my daughter.' Ah! did you not bless us all? *My mother, my mother!* that name I will not repeat again."

The son says to the mourning women:—"Ah! was she not the best of mothers? Did she not conceal my faults? Can I forget her joy when she put the bracelets on my wrists? O how she did kiss and praise me, when I had learned the alphabet! She was always restless whilst I was at school; and when I had to return, she was always looking out for me. How often she used to say, 'My son, my son, come and eat!' but now, who will call me?" Then, taking the hand of his deceased mother into his own, he will often ask:—"And are the worms to feed on this hand which has fed me?" Then, embracing her feet:—"Ah! these will never more move about this house. When my great days are come, in whose face shall I look? Who will rejoice in my joy? When I go to the distant country, who will be constantly saying, 'Return, return?' Ah! how did she rejoice on my wedding-day! Who will now help and comfort my wife? If she did not see me every moment, she was continually saying, 'My son, my son!' Must I now apply the torch to her funeral pile? Alas! alas! I am too young for that. What! have the servants of the funeral-house† been anxious to get their money? Could they not have waited a

* Hindoo females greatly desire to die before their husbands, because they are believed to be blessed of the gods.

† Washermen, barbers, and others.

few years? What do those bearers want? Have you come to take away my mother?" Then, lying on the bier by her side, he says, "Take me also. Alas! alas! is the hour come? I must now forget you. Your name must never again be in my mouth. I must now perform the annual ceremony. O life, life! the bubble, the bubble!"

Listen to the affectionate brother over the body of his sister:—"Were we not a pair? Why are we separated? Of what use am I alone? Where is now my shade? I will now be a wanderer. How often did I bring you the fragrant lotus? but your face was more beautiful than that flower. Did I not procure you jewels? Who gained you the bridegroom? Have I not been preparing to make a splendid show on your nuptial-day? Alas! all is vanity. How fatal is this for your betrothed! For whose sins have you been taken away? You have vanished like the goddess Lechimy. In what birth shall we again see you? How many suitors waited for you? You have poured fire into my bowels: my senses have gone, and I wander about like an evil spirit. Instead of the marriage-ceremonies, we are now attending to those of your funeral. I may get another *mother*, for my father can marry again: I may acquire *children*; but a *sister*, never, never! Ah! give me one look: let your lotus-like face open once—one smile. Is this your marriage-ceremony? I thought one thing, but fate thought another. You have escaped like lightning: the house is now full of darkness. When I go to the distant town, who will give me her commissions? To whom shall we give your clothes and jewels? * My sister, I have to put the torch to your funeral pile. You said, 'Brother, we will never part; we will live together in one house!' but you are gone. I refused to give you to the youth in the far country; but now, whither have you gone? To whom shall I now say, 'I am hungry?' Alas! alas! my father planted cocoa, mango, and jack trees in your name; but you have not lived to eat the fruit thereof.† I have been to tell them you are gone. Alas! I see her clothes: take

* These are often given to some sacred object, as the friends cannot bear to see them.

† On the birth of a daughter it is common to plant fruit-trees in her name, and these are often given as a dowry in marriage. This practice also is frequently adopted on the birth of a son.

them away! Of what use is that palankeen now? Who used to come jumping on the road to meet me? If I have so much sorrow, what must have been that of your mother for ten long moons? Whose evil eye has been upon you? Who aimed the blow? Will there ever again be sorrow like this? My belly smokes. Ah, my sister! your gait, your speech, your beauty, all gone! the flower is withered—the flower is withered! Call for the bier; call for the musicians!”*

Husbands who love their wives are exceedingly pathetic in their exclamations; they review the scenes of their youth, and speak of their tried and sincere affection. Affectionate allusions are likewise made to the children to whom she has given birth, and, to use an Orientalism, the man is plunged into a sea of grief. “What, the apple of my eye gone? my swan, my parrot, my deer, my Lechimy! Her colour was like gold; her gait was like the stately swan; her waist was like lightning; her teeth were like pearls; her eyes like the *kiyal-fish* (oval); her eyebrows like the bow; and her countenance like the full-blown lotus. Yes, she has gone, the mother of my children! No more welcome, no more smiles in the evening, when I return. All the world to me is now as the place of burning. Get ready the wood for *my* pile. O my wife, my wife! listen to the voice of your husband.”

CHAP. XXXII.

The people rested themselves upon the words of Hezekiah.—Verse 8.
The margin has, for *rested upon*, “leaned upon.”

Similar expressions of the same import are here of common occurrence:—“I lean” (from *sārukirathu*) “on the words of

* As the corpse of Hector was taken away,

“With plaintive sighs and music’s solemn sound,”

so is it done here. The musicians always precede the procession, and they endeavour, with great success, to make their instruments imitate certain words. The following is a translation of a verse they thus repeat. “The company of relations, weeping, cry *Kāl*.” They see the dead body carried to the place of burning. The music and tambours, which gave such joy at the wedding, now proclaim, ‘There is yet another! There is yet another!’” *Vore-undu! Vore-undu!* meaning, “Yet another, yet another.”

* Exclamation of sorrow.

that good man." "All people gladly lean on the words of that just judge." "Who would lean on the words of that false-man?" "Alas! we leaned upon his words, and have fallen into trouble." "My husband, have I not leaned upon your words? Yes, and therefore I have not fallen."

EZRA.

CHAP. V.

They sent a letter unto him, wherein was written thus ; Unto Darius the king, all peace.—Verse 7.

THE people of the East are always very particular as to their manner of commencing a letter. Thus, they take into consideration the rank of the individual to whom they are about to write, and the object which they wish to attain ; and then commence in full and florid style : "To you who are respected by kings." "To him who has the happiness of royalty." "To the feet of his excellency, my father, looking towards the place where he is worshipping, I write." A father to his son writes :—"Head of all blessings, chief of life, precious pearl."

When people meet each other on the road, they say, "*Salam*," "Peace to you." Or, when they send a message, or ask a favour, it is always accompanied by a *salam*.

CHAP. IX.

I plucked off the hair of my head.—Verse 3.

In great disappointment, fury, or distress, this people tear out their long hair. They also bite their lips and arms.

Our iniquities are increased over our head, and our trespass is grown up unto the heavens.—Verse 6.

This phraseology is usual with the natives :—"Ah, that fellow's sins are on his head!" "How numerous are the

Sins on his head!" "Alas for such a head as that!" "Who **can** take them from his head?" "His iniquity is so great, **you** may see it on his head."

Does a man wish to extenuate his crime, to make himself appear not so great a sinner as some suppose? he asks: "What! has my guilt grown up to heaven? No! no!" "Abominable wretch! your guilt has reached to the heavens." "Can you call that *little*, which has grown up to the heavens?"

Grace hath been showed from the Lord our God, to give us a nail in his holy place, that our God may lighten our eyes.—Verse 8. The margin has, "or a pin, that is, a constant and sure abode."

It is worthy of notice, that the Tamul translation has it, "a hut in his holy place." To *lighten the eyes* signifies, "to give comfort, to strengthen, to refresh." A father says to his son, when he wishes him to do any thing, "My child, make these eyes light." "O woman! enlighten my eyes, lest I be swallowed up with sorrow." "O that our eyes were clear! who will take away the darkness from my eyes?"

CHAP. X.

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God.—Verse 1.

People on their arrival from England are astonished at the apparent devotion of the Hindoos, when they see them cast themselves down before their temples. Those of high rank, and in elegant attire, do not hesitate thus to prostrate themselves in the dust before the people. How often, as you pass along, may you see a man stretched at full length on the ground, with his face in the dust, pouring out his complaint, or making his requests unto the gods! It matters not to him who or what may be near him: he heeds not, and moves not, till his devotions are finished.

All the people sat in the street of the house of God, trembling because of this matter, and for the great rain.—Verse 9.

What a marked illustration we have of this passage every wet monsoon! See the people on a court-day, or when they

are called to the different offices on business. The rains come on ; they have only a piece of cotton round their loins, and a small leaf, which they carry over their heads : they all run in a stooping position (as if that would screen them from the rain) to the nearest tree, and there they sit in groups, huddled together, and trembling "for the great rain."

NEHEMIAH.

CHAP. II.

Why is thy countenance sad, seeing thou art not sick ?—Verse 2.

WHEN friends, servants, or acquaintances have a request to make, or a secret to disclose, they walk about with a gloomy countenance, and never speak but when some one speaks to them. Their object is, to induce others to ask what is the matter, because they think they will be then disposed to listen to their complaint.

Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah.—Verse 7.

No person of consequence travels in the East without a letter or *kattali*, that is, a command from the Rasa, the governor, the collector or officer in authority, to the different chiefs of the districts through which he may have to travel. Were it not for this, there would often be a difficulty in getting supplies, and there would generally be a great delay ; the officers would be insolent and overbearing, and the purveyors would demand thrice the worth of the articles. The letters in question are generally in duplicate, so that one precedes the traveller, and the other is in his possession. Thus, when he arrives at the choultry or rest-house, there will always be people to receive him, who are ready to furnish him with supplies, and coolies to help him on his journey. Sometimes they declare that they are in the greatest want, that they cannot get rice, have neither fish nor fowls, and are brought to the lowest ebb of misery.

CHAP. IV.

Even that which they build, if a fox go up, he shall even break down their stone wall.—Verse 3.

When men deride the workmanship of a mason, they say, "*Che!* why, if a dog or a jackal run against that wall, it will fall." "*A wall!* why, it will not keep out the jackals."

Half of them held the spears from the rising of the morning till the stars appeared.—Verse 21.

Thus did the people labour from the earliest dawn till the latest glimpse of evening light. "Well, Tamby, have you found your cattle?" "*Found them!* No! and I wandered from the rising east, till the stars appeared."—"At what time do you intend to leave the temple?" "Not till the stars appear."—"When do you expect the guests?" "Immediately when the stars appear."

CHAP. V.

I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied.—Verse 13.

When men or women curse each other, they shake the lap, that is, they shake their cloth, or robe, and say, "It shall be so with thee." Does a man begin to shake his *sali*, or "waist-cloth," in the presence of another? the other will say, "Why do you shake your cloth here? go to some other place." "What! can you shake your lap here? do it not, do it not!" "Yes, yes, it is all true enough; this misery has come upon me through that wretched man shaking his cloth in my presence."

The natives always carry a pouch, made of the leaf of the cocoa, or other trees, in their lap; in one part of which they keep their money, and in another their areca-nut, betel-leaf, and tobacco. It is amusing to see how careful they are never to have that pouch empty; for they have an idea, that so long as a single coin shall be found in it, (or any of the other articles alluded to,) the *attraction* will be so great, that the con-

tents of the pouch will not be long without companions. See the Englishman who wants any thing out of a pouch or bag ; if he cannot soon find the article he requires, he shakes out the whole. Not so the Hindoo ; he will fumble and grope for an hour, rather than shake out the whole. "*Do that !* why, who knows how long the pouch would remain empty ? " It is therefore evident, that *to shake the lap* conveyed with it the idea of a curse.

I and my brethren have not eaten the bread of the governor.—Verse 14.

Nehemiah did not eat that bread which properly belonged to him as the governor. When the Orientals declare that they eat the rice of a person, it denotes them to lie under obligations to him. People who have formerly been employed by you often come and say, " Ah my lord ! how long it is since I had the pleasure of eating your rice ! " Those who are in the service of the government are said to eat the rice of the king. A servant who is requested to injure his master exclaims : " No, no ! have I not eaten his rice for many days ? " Of a person who has been faithful to a superior, it is asserted : " Yes, yes ! he has eaten his rice, or he would not have been so true to him."

CHAP. IX.

It yieldeth much increase unto the kings whom thou hast set over us
because of our sins.—Verse 37.

These people attribute all their losses and afflictions to their sins. Has a man lost his wife or child ? he says, *En-pāvatin-nemityam*, " For the sake of my sins, this evil has come upon me."—" Why, friend, do you live in this strange land ? " " Because of my sins." No people can refer more to sin as the source of their misery, and yet none appear more anxious to commit it. " The sins of my ancestors, the sins of my ancestors, are in this habitation ! " exclaims the old sinner, who wishes to escape the sight of his own.

ESTHER.

CHAP. I.

Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.—Verse 9.

FEMALES, in the East, never have their feasts in the same room with the men; because it would be highly indecorous towards their lords, and they would not be able to indulge in that excess of merriment which they could do when alone. On meeting, they embrace and smell each other; and, after they are seated, the betel-leaf, the chunam, and the arecanuts, are brought round, and presented to each. Have their lords given them any new jewels or robes? they are soon mentioned, in proof of the favour in which they severally stand. And after they have finished their food, cheroots* and scandal become the order of the day.

Therefore was the king very wroth, and his anger burned in him.—
Verse 12. See Gen. xliv. 18.

When a person is speaking to you, on almost any subject, he repeats every moment: "Be not angry, my lord!" or, "Let not your anger burn." Judah said to Joseph, "Let not thine anger burn." "Go not near that man; his anger is on fire."—"Well, well! what is the matter with that fellow?" "Not much; some one has put the torch to his anger." "Go, throw some water on that fire, or it will not soon be out."

CHAP. V.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.—
Verse 9.

This is, indeed, a graphic sketch of Eastern manners. The colours are so lively and so fresh, that they might have been but the work of yesterday. See the native gentleman at the

* Nearly all the females smoke tobacco.

head of his courtly train : he moves along in pompous guise and all who see him arise from their seats, take off their sandals, and humbly move in reverence to him. To some he gives a graceful wave of the hand ; to others not a word nor look. Should there be one who neither stands up nor moves to him, his name and place of abode will be inquired after and the first opportunity eagerly embraced to gratify the proud man's splenetic feeling.

The case of Muttoo-Chadde-Appa, Modeliar of the Dutch Governor Van de Graaff's gate, is illustrative of this disposition. A Moorman of high bearing and great riches had purchased the rent of the pearl-fishery of the bay of Ondāchy, and, in consequence, was a person of great influence amongst the people. The proud Modeliar was one day passing along the road, where was seated on his carpet the renter of the pearl-fishery. He arose not, moved not to him, when passing by ; and the proud Modeliar's soul was fired with indignation. He forthwith resolved upon his ruin ; and, by deeply-formed intrigues, too well succeeded. The rent was taken from the Moorman ; the money which he had advanced to the headmen, the officers, the boatmen, the divers, and others, was lost ; his estates were sold ; and, to make up the deficiency, he himself was disposed of by auction for four hundred and twenty-five rix-dollars ; and the Modeliar himself became the purchaser.

CHAP. IX.

A good day, and of sending portions one to another.—Verse 19.

On the first of the Hindoo month of July, also on the first day of the new moon of their October, the people send portions of cakes, preserves, fruits, oil, and clothes one to another.

JOB.

CHAP. I.

There was a man in the land of Uz, whose name was Job ; and that man was perfect and upright, and one that feared God, and eschewed evil.—Verse 1.

THE Hindoos have an account of a "perfect man," called Ara-Chandran, who was sovereign of a large kingdom, and whose history has furnished materials for a beautiful and popular drama.*

Indran, the king of heaven, and the assembled gods and genii, were once disputing about the point *whether a perfect man could be found on the earth*. At last, a divine sage said, "There is one, and his name is Ara-Chandran." At the mention of this, an evil genius, called Visumā-Mitaran, started up, and determined to try all his malignant powers on the holy monarch. He therefore sent two priests to the perfect Ara-Chandran, to request him to grant a large sum of money to enable them to offer burnt-offerings to the gods. On their wishes being complied with, they returned to the evil genius, and mentioned the piety of the king, and the readiness with which their demands had been granted. Disappointed in this, he went himself to the king, and told him that the heap of gold required for the sacrifices must be as high as a man could throw a stone out of a sling when standing on the back of an elephant. The good man acceded to the demand, and said, "Take it now." But the evil genius replied, "I will leave it in your possession till it be required." He then went away, and created numerous cruel beasts to ravage and destroy the kingdom of Ara-Chandran. The inhabitants, on seeing the devastation made by the savage animals, went to their sovereign to request him to join with them to go out to hunt and destroy them. He, therefore, and his queen, went forth to the chase; and after they had made great havoc amongst their foes, the king, through fatigue, laid down and slept on the ground. When he awoke, he said, "I have had a dream, in which I lost my riches, my country, my wife,

* I only detail the principal facts of the history.

and child:" at which she replied, "Siva (the Supreme) will not allow this evil to come upon us; he will take care of us." Shortly after this, the evil genius sent two courtesans to the good man; and charged them to use all their arts to induce him to utter a falsehood, or in any way to cause him to sin. They accordingly entered upon their task, and danced and sang before Ara-Chandran in the most fascinating manner. He then gave them some money, and told them to depart; but they refused, stating, they had been so captivated with his person, that they wished to have further intercourse with him: at which he became exceedingly angry, and ordered them to be dismissed from his presence. They then returned to the genius, and told him they had been used exceedingly ill, that their clothes had been torn, that they had been beaten with sandals, and driven from the presence of Ara-Chandran. Enraged at this, he went to the king, and inquired why he had treated the females with so much indignity. The good man replied, "They came and danced before me; I rewarded them: and because they made improper intimations, I turned them away." The genius then replied, "This is all false; I do not believe you. Give me instantly the money for the sacrifices; also your fortress and dominions, according to your promise." The king then replied, "I never made any such promise:" to which the genius responded, "You did, you did!" Permission was then given for him to take possession of all the good man's property: after which he went again, and demanded the money for the sacrifices. Ara-Chandran said, "How can I do this? You have taken my all. The gold is in the fortress; what can I do more?" The genius replied, "The whole of that is mine. I will have the money for the offerings to the gods in addition, or you have uttered a falsehood." The king, knowing the power of the genius, became greatly embarrassed, and at last promised to pay that also: asking only for forty days to be allowed to collect the amount. The genius then inquired, "Whither will you go?" he replied, "To Kāsi," on the Ganges. A dwarf was then called, and directed to accompany Ara-Chandran on his journey, to afflict him in every possible way, and to compel him to utter a falsehood. The king, his wife, and child, accompanied by Nat-Chestran, the dwarf, commenced their travels. They had not gone far, before the dwarf began

to exercise his malignant power. Sometimes he forced them to remain for a long time in the burning sun; then, if they came near a shade, he ordered them to push on; again he pretended he could not walk any further, and demanded the money without any delay. The king asked, "How can I pay the money in this desert? Forty days have not yet elapsed. Give me the time, and you shall have the full amount." But the dwarf determined to spend as much of the time as possible on the journey, that the good man might not be able to keep his word: he therefore said, "I cannot walk any further, you must now carry me." After this, the genius sent a fiend to make a river of fire to alarm and impede the travellers in their progress; at the sight of which they became greatly distressed, and the dwarf asked, "Have you brought me hither to be destroyed? Give me the money, and I will be gone." Ara-Chandran asked: "Can this be a trial from Siva? At no time have I seen any thing like this. Ah! what shall I do?" His wife then arose and went towards the river of fire, and said, "Follow me." No sooner had she entered, than her purity quenched the flames, and they all went through unhurt. Again the dwarf began to trouble them, saying, "I cannot proceed; I cannot walk: only say you did not make the promise to the genius, and I will go." The good man exclaimed, "Ah king of Kāsi! I never, even in a dream, uttered a falsehood. I will give the gold." They then came within the limits of Kāsi, and saw its towering flag-staff; at which the dwarf said, "We are now at the end of our journey. Give me the money." Ara-Chandran was greatly troubled, and knew not what to do; at which his wife said, "O king! sell me and the child to pay the evil genius; and should there be any deficiency, you can borrow the sum at interest." The good man was now plunged into the deepest sorrow, and said, "What shall I do? what shall I do? my *tali-vithe*, my *tali-vithe*,* 'my fate, my fate!'" The queen, however, persisted in her resolution, and at last prevailed on him to offer her for sale. He then published, "This woman and child are to be sold." A Brahmin, on hearing this, came up and inquired, "What is the price? and what can she do?" Ara-Chandran replied, "She can separate pearls, and is well acquainted with the nature of precious stones."

* See the remarks on Deut. v. 22, and the note.

At which the Brahmin said, "I want a slave to sweep and smear my house, to pound my paddy, and prepare my curry and rice." The king said, "Only teach her, and she will soon learn." When he heard that her price was to be a heap of gold so high as a man could throw a stone from a sling when standing on the back of an elephant, he treated them with derision, and asked, "What! am I to give so much for such a blockhead? If you will take forty thousand pieces of gold, you may have them." The bargain was therefore made, and the money given to the dwarf; who then said, "Remember, this is for my wages, and not for the genius." After disputing some time, they went before the civil authorities, by whom the case was decided in favour of the dwarf. Ara-Chandran again exclaimed, "Ah! why is this? why have these things come upon me?" The dwarf, seeing his misery, said, "Only utter a small falsehood, and I will let you go." "No," said he, "I will pay the money;" and then proclaimed himself in the streets, saying, "I am to be sold, who will buy me?" On hearing this, a Pariah* came and asked, "What is your price?" The king replied, "A heap of gold so high as a man can sling a stone, when standing on the back of an elephant." The amount was paid, and handed to the dwarf, with a request from Ara-Chandran to forgive him any offence he might have committed. The agent of the evil genius returned to him, and produced the money, saying, "You will never conquer that man, he has given me more than you demanded;" but the genius said, "I will yet prevail: he shall still utter a falsehood."

The Pariah then ordered the king his slave to go to the place of burning, and remain there as a watchman, to take the toll from those who came to burn their dead. For each corpse he was to receive one cubit of cloth, one pice† in money, and a quarter of a measure of rice; the latter of which was to be his own perquisite.

The Brahmin who purchased the wife and the child, was angry one day, and asked, "Why is this boy here idle?" and he sent him into the jungle to cut firewood. As the child went to his task, a poisonous serpent bit him, and he died: on hearing of which, the mother was in great misery, and

* A man of the lowest caste.

† A small copper coin.

requested her master to allow her to go and perform the funeral ceremonies. He, however, said, "Finish your work, and then you may go." After that she went to the spot, found the body of her son, and placed him in her lap, saying, "Ah my child! have the birds been your musicians?* have they lamented you? Have the beasts been your companions? Has the grass been your couch? Have the stones been your pillow? Has the fire-fly been your lamp?" and again she gave vent to her sorrow. After this, she took the corpse to the place of burning, and was making ready the funeral pile, when a man came up, and asked, "Who is this? What fellow is here trying to cheat me of my fee!" She replied, "I am a destitute woman: for charity, allow me to burn the body." He then said, "Give me your *tāli*, ('marriage jewel,') and you may do it." At which she exclaimed, "This was tied on by my husband. Has it come to this, that a Pariah asks me for it? O Siva, has it come to this?" and she wept aloud. Then the watchman asked, "Who are you?" To which she replied, "I am the wife of the king Ara-Chandran: we lost our kingdom; I was sold to a Brahmin; this our child was bitten by a serpent, and is dead." He then said, "For my reward, the rice, I mind not, but the cloth and the money I must have. Go to your master, and procure them, and you shall then burn the body." Accordingly she departed; and when she came near the house of her master, the evil genius had sent a fiend to strangle the child of the king of Kāsi, and place it in her way. On seeing the dead body, she took it in her arms, from an idea that it might be her own. At that crisis, the soldiers of the king of Kāsi, who were in search of the murderer of the child, came, and seeing her in that condition, concluded she was the culprit. They took her and the corpse to their master, who immediately said, "Take her to the place of burning, and order the Pariah who is stationed there to strike off her head." She was taken to the place, and just as the watchman was about to despatch her, the god Siva came and seized the sword. At that instant the evil genius also appeared, and said to the watchman, "O Ara-Chandran, forgive me all the evil I have done to you. I return your fortress, your riches, your dominions, and all the merit of your penance." Then Siva was delighted. He

* Alluding to the funeral rites.

restored to life the child which had been bitten by a serpent, also the child of the king of Kāsi; and said to Ara-Chandran and his queen, "Return to your dominions, and there reign till you come to me." But the king replied: "My wife has been the slave of a Brahmin. I have been the slave of a Pariah. How can we return? All will treat us with disrespect." The god rejoined, "I was the Brahmin who bought your wife. I was the Pariah who purchased you. Therefore there is no dishonour. Go, rule your kingdom." They then praised Siva, and joyfully returned to their own country.

Whatever may be the origin of this Indian story, it is worthy of notice, that in this, as well as in the history of Job, the subject was a *perfect man*; that in both cases he was very rich; that his character had occupied the attention of "the sons of God," the "adversary," and the Lord, or the King of heaven, the assembled gods and evil genii; that "burnt offerings" were connected with the beginning of Job's sufferings, and also with those of Ara-Chandran; that an evil spirit and a malignant dwarf were the instruments employed in the trial; that both Job and Ara-Chandran lost all their earthly possessions; that they had both much personal suffering; that in both cases the wife was concerned, though in different ways; that as the troublers of Job had to propitiate him, so the evil genius had to do the same to Ara-Chandran; that both were restored to their former prosperity; and lastly, the Supreme, in both instances, was the source from whom their blessings came.

Hast not thou made an hedge about him?—Verse 10. See also
Job iii. 23.

It is said of a man who cannot be injured, "Why attempt to hurt him? is there not a hedge about him?" "You cannot get at the fellow: he has a strong hedge about him." "Yes, yes; the Modeliar has become his hedge."

CHAP. II.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.—Verse 7.

Respectable people have the greatest possible dread and disgust at boils, and all cutaneous diseases. Here, then, we

see the princely Job the victim of a loathsome disorder, sitting amongst the ashes and broken earthen vessels, the impure refuse of the kitchen and other places. See the poor neglected object who is labouring under similar diseases at this day from the head to the foot, he is covered with scales and blotches; around his loins is a scanty rag; he wanders from one lonely place to another; and when he sees you, he stretches out a hand towards you, and another to his sores, and piteously implores help.

Curse God, and die.—Verse 9.

Some suppose this ought to be rendered, “Bless God, and die.” But Job would not have reproved his wife for such advice, except she meant it ironically. It is a fact, that when the Heathen have to pass through much suffering, they often ask, “Shall we make an offering to the gods for this?” that is, “Shall we offer our devotions, our gratitude, for afflictions?”

Job was a servant of the true God, but his wife might have been a Heathen; and then the advice, in its most literal acceptation, would be perfectly in character. Nothing is more common than for the Heathen, under certain circumstances, to curse their gods. Hear the man who has made expensive offerings to his deity, in hope of gaining some great blessing, and who has been disappointed: he will pour out all his imprecations on the god whose good offices (as he believes) have been prevented by the malign influence of some superior deity. A man in reduced circumstances says, “Yes, yes! my god has lost his eyes; they are put out; he cannot look after my affairs.” “Yes,” said an extremely rich devotee, (V. Chetty,) in reference to the supreme god Siva, after he had lost his property; “shall I serve him any more? What! make offerings to him? No, no; he is the lowest of all gods.” With these facts before us, it is not difficult to believe that Job’s wife actually meant what she said.

Thou speakest as one of the foolish women speaketh.—Verse 10.

It is not easy to know to whom Job alludes by “the foolish women;” but in all parts of the East, females are spoken of as being much inferior to men in wisdom; and

nearly all their sages have proudly descanted on the ignorance of women.

In the Hindoo book called the *Kurral*, it is declared, "All women are ignorant." In other works similar remarks are found: "Ignorance is a woman's jewel." "Female wisdom is from the evil one." "The feminine qualities are four: ignorance, fear, shame, and impunity." "To a woman disclose not a secret." "Talk not to me in that way; it is all female wisdom."

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: for they had made an appointment together to come to mourn with him and to comfort him.—Verse 11.

Has a man fallen into some great calamity? his friends immediately go to his house to comfort him. Thus may be seen numbers of people going daily to the house of mourning for the dead, studying to find out some source of comfort for their afflicted friend. "Whither are you going?" "As a comforter to my friend in sorrow." "How great is his distress! he will not listen to the voice of the comforters."

They rent every one his mantle, and sprinkled dust upon their heads toward heaven.—Verse 12.

In this way, also, do men and women conduct themselves here, when they are in deep sorrow, or when they participate in that of others. See the observations on Joshua vii. 6.

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.—Verse 13. See Gen. l. 10; 1 Sam. xxxi. 13; 1 Chron. x. 12.

Those who go to sympathize with the afflicted, are often silent for hours together. As there were seven days for mourning in the scriptures, so is it here; and the seventh day is always the most sorrowful. The chief mourner, during the whole of these days, will never speak, except when it is absolutely necessary: when a visiter comes in, he simply looks up, and then bows down his head.

A wedding, also, has seven days of festivity.

CHAP. III.

Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.—Verse 3.

Dr. Boothroyd prefers, "Perish the day in which I was born; the night it was said, Lo! a man child." Dr. A. Clarke thinks the word *conceive* "should be taken in the sense of *being born*;" and the Tamul translation takes the same view.

When a male child is born, the midwife goes outside the house, and cries aloud three times, "A male child, a male child, a male child is born!"

Dig for it more than for hid treasures.—Verse 21.

We are constantly hearing of treasures which have been, or are about to be, discovered. Sometimes you may see a large space of ground which has been completely turned up, or an old foundation or ruin entirely demolished, in hopes of finding the hidden gold. A man has found a small coin, has heard a tradition, or has had a dream, and off he goes to his toil. Perhaps he has been seen on the spot, or he has consulted a soothsayer. The report of this escapes, and is quickly circulated; and then come the needy, the old, and the young, a motley group, all full of anxiety to obtain a part of the spoil. Some have iron instruments, others have sticks, and some only use their fingers to scratch up the ground. At last some of them begin to look at each other with considerable suspicion, as if all were not right; and each seems to wish he had not come on so foolish an errand: and at last they severally steal away as quietly as they can.

I once saw a deep tank which was completely emptied by immense labour, under the fallacious hope of the discovery of great treasures, that were said to have been cast into it during the ancient wars. Passing by one day, when the busy multitude had nearly finished their work, and when their hopes were considerably moderated, I went up to the sanguine owner, (whose face immediately began to exhibit some chagrin,) and inquired, "Why are you taking so much trouble to empty that tank?" He replied, as calmly as he could, "We are merely cleaning it out." Poor man! I

believe he found nothing but stones, bones, and a few copper coins.

The proverbial expression, "Dig for it more than for hidden treasures," thus finds a practical illustration in the East; and it is a figure of common use in the language.

CHAP. IV.

By the blast of God they perish, and by the breath of his nostrils are they consumed.—Verse 9. The margin has, "by his anger." See also Exod. xv. 8; Job i. 19; xv. 30; Isai. xi. 4; xxx. 33; 2 Thess. ii. 8.

When the natives are angry, they distend their nostrils and blow with great force: the action may be taken from some animals, which when angry blow violently. Of a man who is much given to anger it is said, "That fellow is always blowing through his nose." "You may blow through your nose for a thousand years: it will never injure me." "Go not near the breath of his nostrils: he will injure you."

The hair of my flesh stood up.—Verse 15.

This refers to the great fear of Eliphaz; but the same effect is often ascribed to much joy. Thus, in Hindoo books, in describing the ecstasy of gods or men, it is often recorded: "The hair of their flesh stood erect." A father addresses his long-absent child: "My son, not having seen your lotus-face for so long a time, my hair stands up with joy."

CHAP. V.

Man is born unto trouble, as the sparks fly upward.—Verse 7. The marginal reading is, "The sons of the burning coal lift up to fly." "Canst thou guide Arcturus with his sons?" (Job xxxviii. 32.)

The word *son*, amongst the Hindoos, is applied to man and all kinds of animal life. Men of ignoble parentage are called sons of the *koddekai*, that is, "the mechanics." When animals, reptiles, or insects are troublesome, they are called *passāsīnudia-maggal*, "sons of the devil;" or *vease-maggal*, "sons of the prostitute," or "of the treacherous ones." See

The ploughman at his occupation : should the bullocks prove restive, he immediately vociferates and bestows on them these epithets. Listen to the almost breathless cow-herd, who is running after some of his refractory kine, to bring them to the fold : and he abuses them in the most coarse and indelicate language. The man, also, who for the first time discovers the white ants destroying his property, bawls out with all his might, “ Ah ! *vease-maggal*,” “ sons of the prostitute !”

Thou shalt be hid from the scourge of the tongue : neither shalt thou be afraid of destruction when it cometh.—Verse 21.

Dr. A. Clarke says, “The Targum refers this to the incantations of Balaam : ‘From the injury by the tongue of Balaam thou shalt be hidden.’”

The people here live in great dread of the scourge of the tongue, and that independent of an incantation ; because they believe the tongues of some men have the power of inflicting a dreadful curse on any object which has incurred their displeasure. Thus, many of the evils of life are believed to come from *nā-vooru*, “the curse or the scourge of the tongue.”—“Have you heard what Kandan’s tongue has done for Muttoo?” “No ! what has happened?”—“Why, some time ago, Muttoo promised on his next voyage to bring Kandan a cargo of rice, but he did not keep his word ; Kandan, therefore, became very angry, and said, ‘I shall not be surprised at hearing of thy vessel being wrecked.’ Muttoo again sailed without caring for Kandan’s tongue. But, lo ! his vessel has been knocked to pieces on the rocks ; and I saw him this morning on his way home, beating his head and exclaiming, ‘Ah ! this *nā-vooru*, *nā-vooru* ! this evil tongue, this evil tongue ! my vessel has gone to pieces on the rocks.’”

But the tongues of some men are believed to possess malignant power, not merely in imprecations, but also in their blessings and praises. “The other day, when I and some others were sitting with our friend the Doctor, one of his daughters came to speak to her father. As she was delivering her message, one of the party exclaimed : ‘What a beautiful set of teeth !’ and from that moment they began to decay.” “Alas ! alas ! poor old Murager purchased a fine milch cow

yesterday, and was driving her along the road this morning, on his way home; when, behold, a fellow met them and said, 'Ah, what large teats!' The cow broke from the string, she rushed on the hedge, and a stake ran through her udder." "Ah, what a miserable man is Valen! A few days ago, as his wife was nursing the infant, he said, 'How comely art thou, my fawn!' when immediately a cancer made its appearance in her breast, from which she can never recover."

The beasts of the field shall be at peace with thee.—Verse 23.

In a country where wild beasts are so numerous and so fierce, and where the natives have so few means of defence, can it be a matter of surprise that people on a journey are always under the influence of great fear? The father encourages his son, when he is about to depart from him: "Fear not; the beasts will be thy friends." The dealer in charms says, when giving one of his potent spells, "Be not afraid, young man! this shall make the cruel beasts respect thee."

Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.—Verse 25.

When a priest or an aged person blesses a young couple, he says, "Your children shall be as the grass *arruga-pillu*. (*Agrestis linearis*.) Yes; you shall twine, and bind yourselves together, like the grass."

Thou shalt come to thy grave in a full age.—Verse 26.

Great is the desire of the men of the East to see a good old age. Thus the beggars, when relieved, often bless you, and exclaim: "Ah my lord! may you live a thousand years." "Live, live, till the shakings of age."

CHAP. VI.

O that my grief were thoroughly weighed, and my calamity laid in the balances together!—Verse 2.

"Ah my lord! could you weigh my poverty, I am sure you would relieve me." "The sorrows of that man's soul,—who can weigh them?" "Alas! if my sorrows could be weighed, then would pity be shown unto me."

Is my strength the strength of stones? or is my flesh of brass?—
Verse 12.

Is a servant ordered to do a thing for which he has not strength? to undergo great hardships? he asks: "Is my strength as iron? Am I a stone?"

My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away.—Verse 15.

This probably refers to those brooks which are dried up in the hot weather.

Of a man who cannot get any more money or help from another, and who, in consequence, forsakes him, this comparison is employed: "Ah! yes: that man is like the water-fowl, which immediately takes its departure when the tank becomes dry." "The true friend is like the water-plants; they never leave their place."

Now therefore be content, look upon me; for it is evident unto you if I lie.—Verse 28.

When a person is accused of uttering a falsehood, he replies: "Look in my face, and you will soon see I am innocent." "My face will tell you the truth." When the countenance does not indicate guilt, it is declared: "Ah! his face does not say so." "The man's face does not contain the witness of guilt."

CHAP. VII.

As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work.—Verse 2.

The people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he immediately goes into the sun-shine, stands erect, then looking where his shadow terminates, he measures the length with his feet, and tells you the time with tolerable exactness. Thus they earnestly desire *the shadow*, which indicates the time for leaving their work. A person wishing to leave his toil, often cries out: "How long my shadow is in coming!" When asked: "Why did you not come sooner?" his answer is: "Because I waited for my shadow."

He shall return no more to his house, neither shall his place know him any more.—Verse 10.

Inanimate objects are often spoken of as if they knew their owners.

A man who has sold his field, exclaims: "That will not know me any more!" Does a field not produce good crops? it is asserted: "That field does not know its owner." Has a man been long absent from his home? he asks, when entering the door: "Ah! do you know me?" Does he, after this, walk through his garden and grounds? the servants tell him: "Ah! how pleased these are to see you!" Has a person been unfortunate at sea? it is said, "The sea does not know him."

Am I a sea, or a whale, that thou settest a watch over me?—Verse 12.

Some critics suppose this to be an allusion to the sea overflowing its banks. But the Orientals believe, that the sea is the dwelling-place of many of their spiritual enemies. Hence they have a deity to watch the shore, whose name is Kāli. Numerous enemies, also, are compared to the sea; and wicked chiefs who oppress the people, to a *temingalam*, that is, "a whale." "Ah that whale! who can escape him?"

CHAP. IX.

He will not suffer me to take my breath.—Verse 18.

Concerning a cruel master, it is sometimes declared: "When his servants stop to take their breath, he abuses them." "The man grudges me my breath." "What! can I work without taking my breath?" "The toil is always upon me: I have not time for breathing."

My days are swifter than a post.—Verse 25.

"Ah! my days are like an arrow." "What is my time? It is like the wind." "It is like cotton spread in the strong wind." "See that falling leaf; that is life." "It is but as a snap of the finger." "Am I not like a flower?" "Yes; it is a stream; a *neer-mulle*," that is, "a bubble!" "how softly it glides along! how beautiful its colours! but how soon it disappears!"

CHAP. X.

Hast thou not poured me out as milk, and curdled me like cheese?—
Verse 10.

Much philological learning has been brought to the explanation of this passage. In the preceding verse, Job is speaking of his death: "Wilt thou bring me unto dust again?" But what has the pouring out of milk to do with death? The people of the East pour milk on their own heads, after having performed the funeral obsequies for others. Has a father a profligate son, one whom he never expects to reclaim? he exclaims, in reference to him: "Ah! I have poured milk upon my head," that is, "I have done with him; he is as one dead to me."

And curdled me like cheese—The cheese of the East is little better than curds: and these also are used at the funeral ceremonies.

CHAP. XII.

No doubt but ye are the people, and wisdom shall die with you.—
Verse 2.

The people of the East take great pleasure in irony, and some of their satirical sayings are very cutting. When a sage intimates that he has superior wisdom, or when he is disposed to rally another for his meagre attainments, some of his expressions are: "Yes, yes; you are the man!" "Your wisdom is like the sea." "You found it in dreams." "When you die, whither will wisdom go?" "You have *all* wisdom!" "When you are gone, alas! what will become of wisdom?" "O the *nyāni*! O 'the philosopher!'"

I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.—
Verse 4.

Though Job, in his distress, cried unto the Lord, his neighbours mocked him, and laughed him to scorn; showing their own impiety, and their belief that God would not answer him.

Sometimes when a Heathen, who is supposed to be forsaken of the gods, performs a penance or religious austerity,

others will mock him thus : " Fast for me also ! Yes, perform the *poosy* for me, and you shall have all you want." Show ^{and} a man, who is suffering under the punishment due to ^{his} crimes, cry to the gods for help, those who are near reply, ^{for} the gods : " Yes, we are here ! What do you want ? We will help you." " When the gods come, tell them I am going home ; I could not remain any longer."

Thus was the just, the upright Job laughed to scorn when he called upon God.

He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.—Verse 5.

D'Oyly and Mant quote from Caryl and Poole as follows : " *A despised lamp* is of the same signification with ' a smoking fire-brand ; ' which last is a proverb for that which is almost spent, and therefore despised and thrown away as useless." In view of these observations, it is worthy of notice, that, concerning a man who is much despised, or who is very contemptible, the remark is frequently made : " That fellow is like the half-consumed fire-brand of the funeral pile."

Job was accounted by his enemies as a despised lamp. When a person is sick unto death, the natives say, " His lamp is going out." When death has ensued, the reflection is : " Ah ! his lamp has gone out ! " When a person is indisposed, should a lamp give a dim light, the people of the house will become much alarmed, as they think it a bad sign. A lamp, therefore, which burns dimly, as did that of Job, will be lightly esteemed.

But ask now the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee.—Verse 7.

He who refuses instruction, or who will not be convinced, is told to ask the cattle. " Inquire thou of the birds, and they will give thee wisdom."

CHAP. XIII.

Though he slay me, yet will I trust in him.—Verse 15.

When a master chastises an affectionate slave, or tells him to leave his service, he replies : " My lord ! though you slay

me, yet will I trust in you !” Does a husband beat his wife ? she exclaims : “ My husband ! though you kill me, I will not let you go !” “ Kill me, my lord, if you please ; but I will not leave you ! I trust in you.” “ O ! beat me not ! do I not trust in you ?” “ What an affectionate wife that is ! Though her husband cut her to pieces, yet she trusts in him.” “ The fellow is always beating her, yet she confides in him.”*

Wherefore hidest thou thy face ?—Verse 24.

Job, in his distress, makes this pathetic inquiry of the Lord.

Should a great man become displeased with a person to whom he has been previously kind, he will, when he sees him approaching, avert his face, or conceal it with his hand ; which shows at once what is the state of the case. The poor man then mourns, and complains, and asks : “ Ah ! why does he hide his face ?” The wife inquires of her offended husband : “ Why do you hide your face ?” The son employs this entreaty to his father : “ Hide not your face from your son !”

Thou writest bitter things against me.—Verse 26.

“ Ah ! the things that man has written against me to the judge, are all *kassapu*,” are all “ bitter.” “ O ! that is a bitter, bitter fault !” “ Who will make this bitterness sweet ?”

Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths : thou settest a print upon the heels of my feet.—Verse 27.

The punishment of the stocks has been common in the East from the most remote antiquity, as is seen in all their records. But whether the stocks were formerly like clogs, or

* Married females in the East are in a state of great degradation ; for men of every rank feel no hesitation in beating them on the most frivolous occasions. The late king of Kandy, when on his passage to Madras in His Majesty's ship Cornwallis, commanded by Captain O'Brien, was so unmerciful to his wives, that the officer in charge was obliged to remonstrate with his most gracious Majesty.

Should a husband, on coming home, not find his food ready, or not made to his taste, he immediately commences a brutal attack upon his wife. Should he, however, be afraid of that, he commences offensive operations against all the cooking utensils, which he breaks in pieces, cuts down the plantain-trees, or beats the children.

Like those of the present day, it is impossible to say. Those in use in Ceylon differ from the stocks in England; as an unfortunate culprit here has to lie with his back on the ground, having his feet fast in one pair of stocks, and his hands in another. In that very painful posture, all that he can do is to writhle his body; his arms and legs being so fast, that he cannot possibly move them.



A man placed in great difficulty, exclaims: "Alas! I am now in the stocks." Concerning his son, a father observes: "I have put my boy in the *u/anga*," that is, "in the stocks;" which means, that he is confined, or sent to the school. The advice given to a young man of roving habits, is: "You must have your feet in the stocks," that is, "You must get married." "Alas! alas! I am now in the stocks; the guards are around my path, and a seal is put upon my feet."

CHAP. XIV.

Who can bring a clean thing out of an unclean?—Verse 4.

The following are common sayings: "Who can turn a black crow into a white crane?" "Who can make the bitter fruit sweet?" "Who can make straight the tail of the dog?" "If you give the serpent sweet things, will his poison depart?"

There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.—Verse 7.

Trees here seem to be more tenacious of life than in England. See them blown down: yet from their roots fresh shoots spring up. See them sometimes at such an angle, in consequence of storms, that their branches nearly touch the ground: and yet they keep that position, and continue to bear fruit. Those trees, also, which have actually been cut

Down, soon begin, after a few showers, to send forth again the tender branch." The plantain-tree, after it has borne fruit once, is cut down; but from its roots another springs up, which, in its turn, also gives fruit, and is then cut down, to make way for another. Thus, in reference to this tree, it may be truly affirmed: "Cut it down; yet 'the tender branch thereof will not cease.'"

The waters wear the stones.—Verse 19.

Is a man chidden because he makes slow progress in his undertaking? his answer is: "Never mind; the water which now runs so softly will, in time, wear away the stones."

CHAP. XV.

Art thou the first man that was born?—Verse 7.

When a majority of people agree on any subject, should an individual pertinaciously oppose them, it will be asked: "What! were you born before all others?" "Yes, yes; he is the first man! No wonder he has so much wisdom!" "*Salām* to the first man!"

How much more abominable and filthy is man, which drinketh iniquity like water?—Verse 16.

Concerning a man who wallows in sin, it is declared: "He lives on it." "That wretch eats and drinks injustice." "Truly, that wretch lives on *avva-suttam*," "uncleanness."

CHAP. XVI.

Shall vain words have an end?—Verse 3. The Hebrew has, "words of wind."

"*His promise!* it is only wind." "His words are all wind." "The wind has taken away his words." "Breath, breath; all breath!"

Mine enemy sharpeneth his eyes upon me.—Verse 9.

"Has not the cruel man been sharpening his eyes upon me?" "His eyes are like arrows: they pierce my life."

"Truly, his cutting eyes are always upon me." "Yes, *yes!* the eyes of the serpent!"

They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully.—Verse 10.

Here is another living picture of Eastern manners. See the exasperated man: he opens his mouth like a wild beast, shows his teeth, then suddenly snaps them together. Again he pretends to make another snatch, and growls like a tiger. Should he not dare to come near, he moves his hand, as if striking you on the cheek, and says, "I will beat thy *kan-nan*," that is, "thy cheek," "thou low-caste fellow!"

He hath also taken me by my neck, and shaken me to pieces.—Verse 12.

This is a favourite way of showing contempt or superiority, and is finished by thrusting the face of the unfortunate one on the ground.

CHAP. XVII.

The graves are ready for me.—Verse 1.

A man far advanced in years, or one who is in deep affliction, complains: "The place of burning is near to me, and the wood is laid together for my funeral pile."—"How are you, my friend?" "*How am I?* I will tell you: go, order them to get the wood together to burn this body." A father sometimes declares concerning his wicked sons: "Yes; I know they desire my death; they have been preparing for the funeral; they are ready to wash me: the bier is at hand, and the wood is prepared." "Why do you all look so anxious? I am not ready for the washing."

I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.—Verse 14.

Those who retire from the world to spend their lives in a desert place, for the purpose of performing religious austerities, often exclaim to the beasts: "Yes; you are my relations, you are my parents; these are my companions and friends."

CHAP. XVIII.

He teareth himself in his anger : shall the earth be forsaken for thee ?—
Verse 4.

“Foolish man, why are you so angry? Will your anger pull down the mountain, or take a single hair from the head of your enemy?” “This evil is only felt in your own heart and house : it is your own destruction.”

Above shall his branch be cut off.—Verse 16. “Till ye be left as a beacon on the top of a mountain.” (Isai. xxx. 17.) In the Hebrew it is, “a tree bereft of branches or boughs.” See Jer. xi. 16; Ezek. xix. 10—14.

Man is often described as a tree ; and his destruction, as the cutting off of the branches. “Alas ! alas ! he is like a tree whose branches have been struck by the lightning.” “He is a tree killed by the shepherds ;” which alludes to the practice of climbing the trees to lop off the branches and leaves for the use of the flocks and cattle, in dry weather, when the grass is burned up. “His branches and shoots are destroyed ;” which means, “himself and family.” “I know all his branches and bunches :” meaning, “all his connexions.” See the remarks on Luke xxiii. 31.

He shall have no name in the street.—Verse 17.

“What kind of a man is Rāmar?” “I will tell you : his name is in every street ;” which means, “he is a person of great fame.” “Ah my lord ! only grant me this favour, and your name shall be in every street.” “Who does not wish his name to be in the streets?” “Wretch, where is thy name? What dog of the street will acknowledge thee?” “From generation to generation shall his name be in the streets.” “Where is thy name written in stone? No ; it is written in water.”

CHAP. XIX.

I called my servant, and he gave me no answer ; I entreated him with my mouth.—Verse 16.

When a man becomes reduced in the world, his slaves no longer obey him : he calls, but they answer not ; he looks, and they laugh at him.

Hence the verse,—

*Kandālum, Pasār
Ahitālum, Vārār
Kavi-Kavi-Endār.*

"Though I call, he comes not ; though he sees, he answers not ; or, *I am engaged, engaged*, says he."

My breath is strange to my wife, though I entreated for the children's sake of mine own body.—Verse 17.

It is not often that husbands, in these regions, condescend to entreat their wives ; but they are sometimes, when sick, in any other way dependent, obliged to humble themselves. The man then says, "My wife's breath is not now as mine." "For the sake of your children, listen to my words." Nothing is more provoking to a woman than the imputation, that she has the breath of a man.

I am escaped with the skin of my teeth.—Verse 20.

I suppose these words have given rise to the old English saying : "He has escaped with the skin of his teeth ;" which denotes, that he has had great difficulty in avoiding the danger. But have the teeth any skin except the fine enamel ?

It was formerly a custom among the Heathen kings to knock out the teeth of their prisoners, or of those who had offended them. To this practice the Psalmist seems to allude : "Thou hast broken the teeth of the ungodly ;" and, "Break their teeth, O God, in their mouth." Those who had been thus treated said, "We have escaped with the *murasu*," that is, "the gums," "of our teeth."

When a man is angry with another, he cries out : "Take care ! I will knock thy teeth out. Thou shalt only have thy gums left." "What !" asks the person thus threatened, "am I thy slave, to have my teeth knocked out ?" *

* That enterprising traveller, Lieutenant Burns, illustrates the practice by an incident of which he heard amongst the Afghans : "A story is told of the vizier, Futteh Khan, who was afraid of being supplanted on this field of battle by the Dooranee nobleman who aspired to the office of vizier. This individual, whose name was Meer Alum, had, on a former occasion, insulted Futteh Khan, and even knocked out one of his front teeth. The injury had, to all appearance, been forgiven ; for he had since married a sister of the vizier. But the alliance had only been formed that Futteh Khan might the more easily accom-

But the teeth are always spoken of as being very valuable; and by them the people often estimate the worth of any blessing. "Ah! the king might have granted me that favour; his teeth would not have fallen out on that account." "Would his gums have been left, if he had told me that secret?" "Yes, yes; take care, or you will lose your pearls," your teeth. "See the miserable man: the sickness has left him his gums only."

O that they were graven with an iron pen and lead in the rock for ever!
—Verse 24.

This probably refers to the ancient practice of writing on stone, by means of an iron instrument, those events which were to be conveyed to posterity. The fact, also, of lead being used, may allude to the fixing of the stone by means of that metal. In all parts of the East are to be found records thus written, many of which have not for ages been deciphered, as they are in languages not now understood.

It is proverbial to say, "The words of the wise are written on stone." "Learning for the young is like a writing in stone."

And though after my skin worms destroy this body, yet in my flesh shall I see God.—Verse 26. See Job xxiv. 20.

Though "worms" be not the original, I believe the translators have acted wisely in supplying the word for the text. Dr. Mason Good translates it: "After the disease hath destroyed." But the opinion of the Orientals, as expressed in their ancient writings, and also in those of the present day, is, that worms do exist in the skin, and in all parts of the body; and that they are among the principal causes of its destruction. They say, the *life* is first destroyed by them, and afterwards the *body*.

A man who is very ill, often exclaims: "Ah! my body is pish his base intentions. The night before the battle, he seized upon his brother-in-law, and put him to death. A heap of stones, here called a *toda*, marks the scene of the murder. The vizier's sister threw herself at her brother's feet, and asked why he had murdered her husband. 'What!' said he, 'have you more regard for your husband, than for your brother's honour? Look at my broken teeth! and know that the insult is now avenged.'" (Vol. i. p. 129.)

but a nest for worms; they have paths in all parts of frame." "Ah! these worms are continually eating flesh." m,
my

In the ancient medical work called *Kurru-Nâtich-Sooter*, written by the celebrated Agattiyâr, it is said, "The human body contains eighteen kinds of worms:—1. Those of the skin; 2. Of the flesh; 3. Of the bones; 4. Of the blood; 5. Those producing wind; 6. Those of the excrements; 7. Of the urine; 8. Of the intestines; 9. Those *σπερματος*; 10. Of the abscess; 11. Of sores generally; 12. Of leprosy; 13. Of the itch; 14. Of the cancer; 15. Of the mouth; 16. Of the teeth; 17. Of the skull; and, 18. Of the hair."

Is it not a fact, that the medical men of England have only of late years discovered that animalculæ exist in some of the parts to which allusion is made in this extract? Perhaps they may do well to inquire whether old Agattiyâr be not also correct in some of his other opinions.

The root of the matter is found in me.—Verse 28.

"What is the root of his conversation?" "Is his root right?" "We cannot find out his root?" "Ah! he has a good root."

CHAP. XX.

The viper's tongue shall slay him.—Verse 16. See Matt. iii. 7;
Rom. iii. 13.

In a country where serpents lurk in every path, and where such numbers of people lose their lives from their bite, can it be a matter of wonder that they are greatly afraid of them, and that their language abounds with figures taken from the destructive power of that reptile? Some modern writers have asserted, that there are very few of them which have poisonous qualities. It is said that some travellers take occasional journeys of several months into Italy, Greece, and Egypt, that they may have an opportunity of writing a book "for the gratification of their friends;" and that it is necessary to contradict, or alter a little, the descriptions of their predecessors, in order to find a sale, or to ensure a modicum of popularity. There may be something like scandal in these

Observations. But I am quite sure, that they are not without force in reference to some who have favoured the world with their sketches of the East. To say, "There are many serpents whose bite is not fatal," is correct; but to assert, "There are many whose bite is not poisonous," is nonsense. Perhaps the most harmless of all the tribe is the rat-snake; but its bite always produces giddiness in the head, and a great degree of deadness in the part where the wound has been inflicted.

Apologizing for this digression, I observe, that, when a man is enraged with another, and yet dares not make a personal attack upon him, he says, "The viper shall bite thee." "From whom art thou? the race of vipers?" "Yes, yes; the poison of the *puddeyan-pāmbō*," that is, "the beaver-serpent," "is in thy mouth." "What! serpent, art thou going to bite me? *Chee, chee!* I will break thy teeth."

He shall not see the rivers, the floods, the brooks of honey and butter.—
Verse 17.

Is a man about to leave his native place to reside in another country, in hope of becoming rich? people say to him, "We suppose there are rivers of *ghee*, and honey, and milk, in the town in which you are going to live!"

When he is about to fill his belly, God shall cast the fury of his wrath upon him.—Verse 23.

A man here does not, as in England, say he has eaten plentifully, or he has not taken any thing to eat; but, "I have well filled this belly;" or, "To my belly there is nothing!" Thus, the beggar at your door stoops a little, then puts his hands on the abdomen, and exclaims: "My lord, for my belly nothing! for my belly nothing!"

CHAP. XXI.

What profit should we have, if we pray unto him?—Verse 15.

The Heathen sometimes ask us: "Why should we pray to your God? is there any thing to be gained by it? When we

go to our own temples, we have often fruit given to us; but when we come to yours, nothing is offered. Give us something, and we will pray to him." On one of these occasions, a by-stander repeated a favourite proverb: "Do you ask for pay when requested to eat sugar-cane?" which silenced the jester.

His breasts are full of milk.—Verse 24. The margin has, for *breasts*, "milk-pails."

Of a man who is very rich, it is common to say, "His *chattees*" (vessels) "are full of milk." But of a good king or governor it is said, "He nourishes like the king whose breasts are full of milk." "Yes; he so rules, that the breasts of the goddess of the earth are full of milk."

CHAP. XXII.

Thou hast stripped the naked of their clothing.—Verse 6.

This proverbial form of speech is used when a man drags from another that which is his last resource. "Why do you take this tax from the naked?" "What! take a cloth from the naked? Is there no shame?" How often, also, do we see a man seize another by the cloth on the public road, and swear, if he will not instantly pay his debt, he shall be left naked!

Thou hast not given water to the weary to drink.—Verse 7.

It is one of the thirty-two charities of the Hindoos, "to have water ready for the traveller to drink." On the public roads, therefore, in front of the houses of charitable people, may be seen vessels filled with water, for the use of all who pass that way. But respectable men do not drink there: they go inside, and ask for *conjun-taneer*, "a little water;" and it is given to them.

CHAP. XXIII.

My foot hath held his steps, his way have I kept.—Verse 11.

When a man follows another in a path so closely as almost to touch the feet of him who goes before, it is said, "His

feet have laid hold of his steps ;” intimating that the men are so near to each other, that the toes of him who follows, like the fingers of a man’s hands, seize the heel of him who goes before. Thus, the devoted disciple of a *gooroo*, or the man who closely pursues another, is said to take hold of the steps of him who goes before.

Perhaps the figure may be taken from the great adroitness which the natives of the East exhibit in seizing hold of any thing with their toes ! See a man walking along the road : he sees something on the ground which he wishes to pick up ; but he does not stoop, as an Englishman. No ; he takes it up between his first and second toes. Look at tailors, shoemakers, or sailors : when they want to twist a cord, they do not tie it to a nail, or ask another person to take hold. No ; they make one end fast to the great toe, and perform the other operation with the hands.

But the most remarkable illustration of this practice was in the case of Alypulle, the Kandian chief, who was beheaded near Kandy. When he arrived at the place where he was to be executed, he looked around for some time for a small shrub ; and, on seeing one, he seized it with his toes, in order to be firm while the executioner did his office.

CHAP. XXIV.

They pluck the fatherless from the breast.—Verse 9.

It used to be said of the cruel king of Kandy, that he would not allow the infant to suck its mother’s breast. Concerning a wicked woman, the remark is made : “ She will not allow her own child to suck her.” “ O the savage husband ! he snatches the child from his wife’s breast.”

In the dark they dig through houses.—Verse 16.

Nearly all the houses in the East are made of unburnt bricks, so that there is very little difficulty in making a hole sufficiently large to admit the human body. No wonder, then, that this is the general way of robbing houses. Thus, in the morning, when the inmates awake, they see daylight through a hole in the wall, and immediately know what has been done.

He evil entreateth the barren that beareth not.—Verse 21.

It is considered to be very disgraceful for a married woman not to have children; and the evil treatment they receive from their own husbands and others is most shameful. Nothing can be more common than for a poor woman of that description, when she has given offence to another, to be addressed by the term *malady*, that is, “barren.” “Go, barren one, get out of my sight!” “*Chee!* she cannot have a child.”

They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.—Verse 24.

Wicked men and tyrants may be prosperous for a season, but they will eventually be like the long stubble, which has had the ears lopped off. This alludes to the custom, in the East, of taking off the ears of the corn, and leaving the straw, as before, standing on the ground. The grain called *kurra-kun* is gathered by simply taking off the ears; and rice, where the water still remains in the fields, is gathered in the same way. The proud oppressor, then, in the end, shall be like the long straw standing in its place, having “the ears cut off,” and carried away.*

CHAP. XXVIII.

Surely there is a vein for the silver, and a place for gold where they find it.—Verse 1.

Some commentators believe that this chapter refers to mining; others, to navigation; but it will appear, I think, to allude to irrigation, and to those stupendous works formed by man for the accomplishment of that noble object. The aim of Job is to show the infinite superiority of the wisdom and power of God, as displayed in his works, to that of the utmost stretch of man, as seen in the noblest productions of his genius and power.

The artificial Lake Moeris in Egypt is amongst the best and

* *Isidore Huron* relates concerning the fields in Manderan: “So great is the wisdom, that the rice-crops are not cut as in other countries. They mow the grain down near the ear.” (Vol. II. p. 126.)

the greatest trophies of human art ; unlike those magnificent monuments on the plains of Giza, which speak only to the reckless and profligate application of immense resources to works of no utility. For Mœris, "the sea which man hath made," was a boon of astonishing magnitude ; and would have continued to be so, had not the barbarians of after-ages suffered some of its minor works to go to decay.

Herodotus, the father of historians, who lived four hundred and eighty-four years before Christ, in speaking of the labyrinth, says, "Wonderful as this is, the Lake Mœris, near which it stands, is still more extraordinary : the circumference of this is three thousand six hundred stadia, which is the length of Egypt about the coast. This lake stretches itself from north to south, and in its deepest parts is two hundred cubits : it is entirely the produce of human industry ; which, indeed, the work itself testifies ; for in its centre may be seen two pyramids, each of which is two hundred cubits above, and as many beneath, the water ; upon the summit of each is a colossal statue of marble in a sitting attitude. The waters of the lake are not supplied by springs, (the ground which it occupies is, of itself, remarkably dry,) but it communicates by a secret channel with the Nile : for six months the lake empties itself into the Nile, and the remaining six the Nile supplies the lake."*

Here, then, we have an artificial lake, which, in the time of Herodotus, measured four hundred and fifty miles in circumference, and, in some places, three hundred feet deep, made for the purpose of preventing the inundations of the Nile, and also to be applied to agricultural purposes when the waters of the river were below the level of the adjacent lands.

According to M. Savary, both Strabo, Diodorus Siculus, and Pliny, nearly agree with Herodotus as to the extent of the lake ; and, therefore, we of modern times ought surely to pay some deference to such authority. The same traveller informs us : "The lake at present is only about fifty leagues in circumference ; but this diminution does not prove that Herodotus and Pliny were deceived. Examine the map, and you will perceive, that the chain of mountains on the left of the Nile continued almost from the Cataracts to Fayoum,

* Euterpe, 149.

suddenly departs towards Lybia, and, returning eastwards, forms an immense basin, though lower than the bed of the river. This land was formerly covered by barren sands, because the stream, impeded by downs and rocks, could not water them. A king, named Mœris, perfectly acquainted with the disposition of the lands, conceived one of the noblest projects that ever entered the mind of man, which he had the glory to execute. He resolved to change this desert into a useful lake; and when swarms of men assembled had dug and cleared the soil in various places, he cut a canal forty leagues in length, and three hundred feet wide, to introduce the waters of the Nile. This grand canal, which is still entire, is known by the name of Bahr-Youseph, the river of Joseph. It begins near Tarout Eccherif, and ends at Birquct Caroun, and must have cost immense sums, being in many parts cut through the rock! To relieve Egypt from the superfluous waters, which, in those distant ages, remained too long on the lands, then much lower than at present, and occasioned sterility, was not sufficient: this great prince rendered them useful to agriculture by cutting two other canals from the lake to the river, and digging near their mouths sluices, which were shut during the increase of the Nile, when the water, entering through the canal of Joseph, collected in the vast circumference of the lake Mœris, where they were bounded by mounds and mountains. When the Nile decreased, these sluices were opened, and a body of water near eighty leagues in circumference, and thirty feet higher than the usual level of the river, formed a second inundation, directed at will: one part was returned to the Nile, for the purpose of navigation; another branched into innumerable rivulets, watered the fields, and gave fertility even to sandy hills.* This work, the most stupendous and useful the earth ever contained, united every advantage, and supplied the deficiencies of a low inundation, by retaining water which would have uselessly been expended in the sea. It was still more highly beneficial when

* "The canal of Joseph, having its source in Thebais, carried the waters of the Nile, when they began to increase, to the Lake Mœris; where being retained on one side by mountains, and on the other by mounds and sluices, dug on the canals of Bouch and Tamich, they equalled the height of the inundation; that is, were nearly thirty feet higher than the level of the river!"

the increase was too great, by receiving that injurious superfluity which would have prevented seed-time. Fearful lest this artificial sea might break its bounds and occasion dreadful ravages, a canal was cut through the mountain, by which the superabundant waters were discharged among the Lybian sands. History knows not a work so glorious, nor is it wonderful that antiquity esteems it above the pyramids and labyrinth; for, with the grandeur of the enterprise, it included the happiness of the people.

"Thus, the Egyptians, who detested the kings by whom they were forced to remove mountains that pyramids might be raised, blessed the memory of Mœris, and his name is everlasting. This lake has nearly lost all its advantages. The barbarians, in whose hands Egypt has remained for twelve centuries, have destroyed most of its monuments, or suffered them to perish. The Lake Mareotis is dry, the canal of Alexandria is no longer navigable, and Mœris is only fifty leagues in circumference. Were the rivulets and the canal of Joseph cleansed, in which the mud is very deep, the ancient mounds repaired, and the sluices restored, this lake might again serve the same purposes, might prevent the evils of a too great, and supply the defects of a too feeble, inundation; might extend, as formerly, from Nesle and Arsinoë to the Lybian mountains; and show the astonished traveller the 'sea which man had made.'"

Here, then, we have a wonderful instance of the wisdom and power of man.

In Sale's Preliminary Discourse to the Koran,* it is said that Abd-Shems, surnamed Saba, having built the city, from him called Saba, and afterward Marab, made a vast mound or dam, to serve as a basin or reservoir to receive the water which came down from the mountains, not only for the use of the inhabitants, and for watering their lands, but also to keep the country which they had subjected in greater awe, by being masters of the water. This building stood like a mountain above their city, and was by them esteemed so strong, that they were under no apprehension of its ever failing. The water rose almost to the height of one hundred and twenty feet,

* See the thirty-fourth chapter of the Koran, also, under the name of *Al-Arem*; "Ancient Universal History," Arabia; and Sir WILLIAM JONES's "Discourse on the Arabs."

and was kept in on every side by a work so solid, that many of the inhabitants had their houses built upon it. Every family received a portion of this water, distributed by aqueducts. But at length, God, being highly displeased at their great pride and insolence, and resolving to humble and disperse them, sent a mighty flood, which broke down the mound by night, while the inhabitants were asleep, and carried away the whole city, with the neighbouring towns and people. This terrible inundation happened about the time of Alexander the Great, and swept away eight tribes from their habitations; so that it became proverbial to say of people who were carried off by their enemies, or destroyed by disease, "They are gone and scattered like Saba."

Dean Prideaux informs us, in reference to the presidency of the temple: "It was formerly in the possession of Abu-Gabshan, of the tribe of the Cozaites, who were of the ancient race of the Arabs, descended from Joktan, and formerly had their dwelling in Yamen, or Arabia Felix, till, being driven thence by an inundation from the breaking down of the banks of the lake Aram, which destroyed their country, they came and settled in the valley of Marry, not far from Mecca; and from thence they were called Cozaites, which signifieth *the cutting off*, because by this remove they were cut off from the rest of their kindred."

Bishop Lowth says, "The immense works made by the ancient kings of Egypt for receiving the waters of the Nile, when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind than the reservoir of Saba, or Merab, in Arabia Felix. According to the traditions of the country, it was the work of Balkis, that queen of Sheba who visited Solomon. It was a vast lake, formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole or dam was built. The water of the lake so formed was nearly twenty fathoms deep; and there were three sluices at different heights, by which, at whatever height the lake stood, the plain below might be watered. By conduits and canals from these sluices, water was constantly distributed in due proportions, to the several lands, so that the whole country, for many miles, became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam: a

great flood came and raised the lake above its usual height; the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the neighbouring towns and people. The remains of eight tribes were forced to abandon their dwellings, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the thirty-fourth chapter of the Koran."

This, then, is another instance of the amazing ingenuity and strength of man.

But these gigantic works are not confined to antiquity, to Egypt, or Arabia; they may be found scattered over the continent of India at this day.

Bishop Heber says,* "The emperors of Delhi showed favour in many ways to Ajmeer; but in none more than in a noble fresh-water lake which they made just above the city, by damming up the gore of an extensive valley, and conveying different small rills into it. The result is, that there is now a fine sheet of water four miles (and during the rains six miles) in circumference; sufficient, in industrious hands, to give fertility to all the neighbourhood. As it is, it affords the means of irrigation to a large district on its banks; supplies abundance of excellent water to the citizens of Ajmeer; is full of fish; and would, if there were any boats, be an excellent place for sailing."

These works are of such importance, that the Indian governments have regular English engineer-officers to superintend and keep them in repair. With one of these gentlemen, Captain C., I had the pleasure of being acquainted, who gave me the following information:—

QUESTION. What is the circumference of the largest artificial lake you have seen?

ANSWER. Thirty miles. The most common size is from one to two miles.

Q. What is the greatest depth?

A. Sixty feet.

Q. What is the general height, length, and angle of the mounds?

A. The largest mound I have seen is fifty-four feet in height, at the base one hundred and thirty feet broad, and

thirty feet at the top. It is faced on the inner side with loose stones of about three tons weight, at a slope of two and a half base for one in height; but the outer slope is three of base for one in height. The largest mound is twelve miles in length, about thirty feet in height, about one hundred and twenty feet thick at the base, and twenty-four at the top.

Q. Is the water given in fixed quantities to the cultivators?

A. In every village there is a man whose duty it is to distribute the water; which, however, is the cause of innumerable disputes, excepting in old tanks,* where it has been well settled by long custom. Should a tank have to water many villages, then each will have a sluice to itself. The disputes are referred to the *tahsildar*, or "head of a division," and ultimately to the collector.

Q. How are they filled with water? and what is the general length of the canals?

A. They are filled either by natural *nullahs* that flow into them, or by small artificial *nullahs*, carried to a distance of three or four miles, so as to conduct the rain-water into them, or by canals from the rivers; in which last case, the canals water a great quantity of land directly before they reach the tank. The largest agricultural canal I have seen, is fifty-four miles in length.

Q. Where are those which you mentioned in the vicinity of mountains? and how are they constructed?

A. As there are numerous ranges of hills in the peninsula, a great many tanks are formed by uniting two hills, and thereby stopping up the stream that issued from between them. The principal one of this sort that I have seen is the Vearyasa-Samuteram,† in the south-west corner of the district of Cuddapah. The stream dammed up is about thirty yards broad. One end of the mound rests on a steep rocky hill, the other on a gradual rocky slope. There are several very large tanks of this description in the district of Cuddapah; the largest is at Cummum, north of Cuddapah. There are also some still larger in Mysore: that called by Hyder Ally, Moottee-Talao, not far from Mysore, I have heard, is the deepest tank in India.

* The English call these artificial lakes "tanks;" but the natives call them *kullams*.

† Literally, "the sea."

Q. What is the annual expense of the tanks to government?

A. The annual expenditure for repairing and improving works of irrigation in this presidency (Madras) is nine or ten lacs, or £100,000.

Q. What revenue does the government derive from them?

A. Probably about two crore of rupees, or two millions of money; but I have not been able to obtain an official return. The largest revenue from any single work with which I am acquainted, is 90,000 rupees, or £9,000!

Q. What sum would be sufficient to construct the largest tank which you have seen?

A. About three lacs, or £30,000.

Q. How are engineer-officers stationed in reference to these works?

A. There are three divisions in that part of the presidency in which artificial works of irrigation are situated. In each is a civil engineer, as he is called, and an assistant; all of whom are officers of the corps of engineers. These divisions are the northern, centre, and southern, forming the eastern half of the peninsula. The western division, situated between the western Ghauts and the sea, contains no works of this sort.

But the artificial lakes of Ceylon, also, are works of astonishing magnitude; and many marvellous legends are related respecting the kings and giants who projected these vast reservoirs, and nobly carried them into execution. "The monarch Theakkam, in forming a large mound, found that every morning a great part of it was thrown down. His mind was extremely perplexed; and one night he had a dream, in which it was revealed to him that a child must be sacrificed before he could accomplish his object. He mentioned the circumstance to his wife; but she refused to consent: he then told the affair to his sister, who said, 'Why should the people be ruined?' and she gave her son to be buried alive in the mound, from which time it never failed!"

The importance which the natives attach to these works, may be seen in all their literature, both ancient and modern. In a "Book of Fate" which I translated, and which has been printed by the Royal Asiatic Society, the question, "Is it good to make the mound or embankment?" occurs in eight

different places; and the queries, "Is it good to make the tunnel? Is it good to make the channels?" occur also eight times.

The artificial Lake of Minere, in Ceylon, is from fifteen to twenty miles in circumference,* and the mound at the top is sixty feet broad. The mound of the Lake of Kandelle is twenty feet high, and the tunnel at the base nearly two hundred feet through. It extends, in a straight line, from a rocky hillock at one extremity to a high ledge at the other, and is a mile and one third long. "The celebrated Giant's Tank would hold, if in good repair, water sufficient to supply all the surrounding fields to an immense extent."† But the Peedeeval Tank is, I believe, the largest in Ceylon.

With these facts before us, gathered from men of different ages, countries, and professions, we are prepared to contemplate the eloquent Job, and the dignified subject of his inquiries. Arabia Petrea is believed to have been the residence of that holy man; and Petra, the Joktheel‡ of the scriptures, was its capital. The situation of the immense artificial lake to which allusion is made by Mahomet, Sale, Sir William Jones, Bishop Lowth, Prideaux, and others, and the mound of which gave way and carried off the inhabitants by night, was at Saba in Yamen, or Yemen, in Arabia Felix, and was built by Abd-Shems, third in descent from Joktan, who was the son of Eber.§ Sir William Jones, in his Discourse on the Arabs, says, "It is certain that the people of Yemen very soon fell into the common but fatal error of adoring the sun and the firmament; for even the third from Yoktan, (or Joktan,) who was consequently as old as Nahor, took the surname *Abdu-Shams*, or 'the servant of the sun.'"

The compilers of the "Universal History" and Calmet inform us: "The Sabei were possessed of a very considerable territory in the southern and best part of the Peninsula. Saba, its capital, according to the ancient geographers, stood upon a hill at no very considerable distance from the Red Sea, being a large, opulent, and strong city." Dr. Adam, also, in his "Ancient and Modern Geography," says, "Amongst the different states of Arabia, the Sabei were the most distinguished."

* I generally follow Dr. Davy.

† See Bertolacci.

‡ Joshua xv. 38; 2 Kings xiv. 7.

§ Genesis x. 25.

By the assistance of these historical facts, we obtain a more definite knowledge of the Sabeans, who destroyed the servants of Job with the edge of the sword;—of the object of their worship, and of his solemn declaration concerning it: “If I beheld the sun when it shined, or my mouth hath kissed my hand;” (Job xxxi. 26;)—and of his powerful description of a flood, in which he might have been uttering a prophecy against his proud and cruel neighbours of Saba. For, when describing “the portion of a wicked man,” in the latter part of chap. xxvii., he declares, apparently in reference to those who, according to Sale and others, had built their houses upon the mound of the lake of Saba: “He buildeth his house as a moth, and as a booth that the keeper maketh:” and again, in allusion to their destruction by the breaking down of the embankment: “The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.” “The floods shall clap their hands at him.” Connecting these descriptions with the circumstances of Job,—with the natural allusion of his mind to a desolating flood, with his almost certain knowledge of the wonderful lake of his neighbours of Saba, and the Mæris of Egypt, and with the men of Saba who killed his servants and carried off his property,—we are led to roam at no great distance from the scenes where that eloquent and holy man sat down among the ashes, and where the Lord blessed his latter end more than his beginning.

But these wonderful artificial lakes and reservoirs assist us also to understand the localities of Petræa or Joktheel, Kirjath-Sepher, and Edom; the rock, the valley, “the upper springs and the nether springs;” and the “land of brooks of water, of fountains and depths* that spring out of valleys and hills.” (Deut. viii. 7.) They also serve to give great force to this figure: “The Lord hath broken forth upon mine enemies before me, as the breach of waters;” (2 Sam. v. 20;) and they aid us in apprehending what is meant when it is said, The king of Assyria with his hosts “stood by the conduit of the upper pool;” (2 Kings xviii. 17;) and, “Heze-

* Dr. Adam Clarke supposes “depths” to allude to reservoirs filled by the rains.

kiah made a pool, and a conduit, and brought water into the city." (2 Kings xx. 20.) We are thus enabled to understand Job when he says, "They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me;" and we form still more exalted ideas of Him "who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder:" (Job xxxviii. 25:) of whom the Psalmist declares: "Thou didst cleave the fountains and the flood: thou driedst up mighty rivers:" (Psalm lxxiv. 15:) "Thou carriest them away as with a flood, they are as a sleep: in the morning they are like grass which groweth up:" "In his hand are the deep places of the earth, the strength of the hills is his also." (Psalm xc. 5; xcv. 4.)

The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.—Verse 4.

The mighty flood which man had dammed up, by joining together mountains and hills, and thus forming an immense basin, had broken down by its weight the gigantic mound; had rolled "away from men," and gone into the desert places. The waters of the lake are now "forgotten of the foot, they are dried up;" for the men whose feet walk there, think of them no more.

As for the earth, out of it cometh bread: and under it is turned up as it were fire.—Verse 5.

By the agency of the water collected by man in these his noble works, the earth gave its bread, and furnished also some combustible matter for its preparation.

The stones of it are the place of sapphires.—Verse 6.

The stones which form and bind together the mounds and hills are taken from the very places where sapphires are found. For Jameson informs us, that "the geognostic situation of the sapphire is in alluvial soil, in the vicinity of rocks,* belonging to the secondary floetz trap formation, and imbedded in gneiss." In reference to its geographic situation the same writer says, it is found particularly beautiful in Asia, in the Capelan Mountains, in Persia, and the Island of

* Arabia Petrea.

Ceylon. Dr. Davy states, that "the sapphire occurs in considerable abundance in the granitic alluvion of Matura and Saffragam (in Ceylon)." Thus, the stones of which the mound is formed, are the true geognostic situation where the sapphire is found; and there can be no doubt that the workmen, in hewing and detaching the masses from the rocks, and in joining them to the mountains, did, by this secondary kind of mining, often find the precious sapphire.

And it hath dust of gold—The same mineralogist states, (and it is a well-known fact,) "that in Asia the sand of many rivers affords gold;" and it is washed down in great quantities from the mountains on the west coast of Sumatra, where it is afterwards found in the beds of rivers.*

There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it.—Verses 7, 8.

What is that path which is unknown to the birds, and which the wild beasts will not enter? Herodotus says, the Lake Mœris "communicated by a secret channel with the Nile." What is it but the tunnel which forms a path for the rushing water, through the base of the mound? Davy relates concerning one which he saw in Ceylon: "The water, passing through the embankment, appears on the other side, gushing out into a noble stream, through two apertures formed by a transverse mass of rock, supported by three perpendicular masses;" and concerning another seen by him: "The water rushing out in a considerable volume, with great force dashes amongst the rocks beneath."

Bertolacci† considers these openings for letting out the waters to be the same as those in the lakes of Italy, known by the name of the *condottori*. He remarks: "That which led both the Romans and Ceylonese to use this peculiar manner of giving an egress to the waters of the lakes was,

• "We found the fishermen on the Indus and Cabool river washing the sand for gold. The operation is performed with most profit after the swell has subsided. The sand is passed through a sieve, and the larger particles that remain are mixed with quicksilver, to which the metal adheres. Some of the minor rivers, such as the Swan and Hurroo, yield more gold than the Indus; and as their sources are not remote, it would show that the ores lie on the southern side of the Hymalaya."—LIEUTENANT BURNES'S "Travels in Bokhara," (Vol. i. p. 80.)

† See "History of Ceylon."

apparently, the expediency of having at all times the same supply requisite for cultivation ; so that this supply should never fail to the fields, as long as any water remained in the lakes. Upon this plan it can be obtained without ever employing the labour of man, even where, from the defect of rains, or other causes, the lakes are brought, by a constant discharge, under their ordinary level ; for, being placed horizontally, so very low as the under part of the bed of the lake, the tunnel has the advantage of always discharging a sufficient quantity of water, as long as there is any in the lake itself ; and the passage can never be encumbered by leaves or branches of trees floating on its surface, which would not be the case were the passage made in any other manner." This path, then, the fowl knoweth not : it is concealed from the keen ken of the vulture's eye : the lion's whelps* have not dared to enter it, nor the fierce lion, when in pursuit of his prey, presumed to pass near it.

He putteth forth his hand upon the rock ; he overturneth the mountains by the roots.—Verse 9.

There is something peculiarly dignified in this language : describing man as putting his hand upon the rocks and tearing them from their beds ; and again, as overturning the mountains by the roots. He places his hand upon the rocks, to take away the stones for his noble mound, some of which are several tons in weight. Nay, so large are some of the stones in the Giant's Tank, that no one can ascertain by what means they were placed there. Davy says of some which he saw, they were "twelve feet by four ;" and where the work was required to be very strong, "the stones were nicely adapted to each other, or, to use the technical phrase, 'rabbited together.'" Near the lake of Kandelly, in Ceylon, "is an immense hollow, intersected by steep ridges of quartz ; and it appears to have been the spot from whence the stones of the embankment had been taken. They are of the same kind as the adjoining rock. Hence even the appearance of the insulated ridges of quartz rock may be accounted for, on

* The Septuagint, a Latin Bible printed in Geneva, and some of the continental translations, have not *lion's whelps*, but "the boasting high sons of the fierce animal." The venerable Mr. Benson and other commentators explain it by "the sons of the wild, or cruel, or arrogant beast."

the supposition that the more valuable gneiss* only was quarried."

How emphatically, then, may it be said of man, (and that without any poetic licence,) who detaches, squares, and removes such ponderous masses, "He putteth forth his hand upon the rock;" and, in joining together his mounds to the mountains by immense excavations, "he overturneth the mountains by the roots!"

He cutteth out rivers among the rocks; and his eye seeth every precious thing.—Verse 10.

Savary informs us, the canal Bahr Joseph "must have cost immense sums, being in many parts cut through the rock!" Bishop Heber also states, that the lake of Ajmeer is formed "by damming up the gore of an extensive valley, and conveying different small rills into it."

Thus, in making his rivers and rivulets through the rocks, in order to convey the water to its destined place, he at the same time sees "every precious thing;" because his work lies in the geognostic situation of those valuable gems.

He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.—Verse 11.

The floods which he has collected in his stupendous works, which flow through that path unknown to the fowls of the air, or the fearless beasts of the desert, he by his majestic mounds "binds" together, so that they cannot overflow (or "weep") the bounds which he has established. And thus, again, the precious stones are brought from the mountain, and conveyed through the streams, and brought to the light of day.

But where shall wisdom be found? and where is the place of understanding?—Verse 12.

Job seems now to have found his resting-place. He has boldly glanced at the triumphant productions of the utmost wisdom and prowess of man; but with dignity he now asks: "Where shall wisdom be found?" Man has reared to himself the most stately structures; his name floats in the

* The geological place of the sapphire.

memory of ages. But is true wisdom to be found in these, the triumphs of his genius and power? No; the desolating hand of time hath seized them for her own; they

“Are carried downward by the flood,
And lost in following years.”

The depth saith, It is not in me : and the sea saith, It is not with me.
Verse 14.

“The depth,”* the abyss, which man has made to receive the rolling flood, says, “It is not in me;” nay, the unfathomable sea responds, “It is not with me.”

It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it : and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls : for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.—Verses 15—19.

Foolish man would estimate the worth of wisdom by gold or the precious onyx,† by the sapphire or the ruby, by the topaz, or pearls, or coral; but “neither shall it be valued” by them.

Whence then cometh wisdom ?—Verse 20.

Again the fearless inquirer brings us to the tribunal. Man has made a path which is concealed from the fowls that fly, and from the beasts that rove : but the wisdom of the Lord “is hid from the eyes of all living.” Puny man has the temerity to try to find out the wisdom and secrets of the Almighty. His daring mind would make a bound into eternity : but “hitherto shalt thou come, and no further.”

Destruction and death say, We have heard the fame thereof with our ears.—Verse 22.

Destruction and death, produced by the devastating flood, have conveyed the tidings of the futility of the wisdom of man.

* *Abussos*, Septuagint.

† The onyx is found in Arabia ! There are pearl-banks on the Arabian side of the Persian Gulf. The topaz is found in a small island of the Red Sea. The ruby is found, not only in the sand of rivers, but also imbedded in gneiss.

God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven.—Verses 23, 24.

He knows the path of wisdom. He is well acquainted with “the place thereof.” He can look into the most secret places; for he “seeth under the whole heaven!”

To make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder.—Verses 25, 26.

Here is majesty indeed! Man has regulated his mounds so as to be a weight for the winds, in order that they may not be broken down, and he gives out his water “by measure!” But, what has Jehovah done? He has balanced this ponderous earth on which we live, and all the glorious orbs of heaven; he has placed his mounds as barriers against the mighty ocean; and he sends forth the water of his clouds to the whole earth “by measure.” The works of man may be destroyed: but God has “made a decree for the rain,” it cannot destroy his everlasting mounds; and he has made a path for the rapid lightning of his thunder. (Verse 26.)

Looking, therefore, at the account of the Lake Mœris, as given by Herodotus, Strabo, Diodorus Siculus, M. Savary, and others; at its vast extent, on account of which it was called “the sea which man hath made;” at its use in irrigating the contiguous lands; at the “rivulets,” the “canals,” the “rocks,” and the “mountains,” that were cut through in its formation; and at the mountains and mounds by which the waters were retained:—Viewing the astonishing Lake or reservoir of Saba; its situation in Arabia; its breaking down the mounds; its sweeping away the inhabitants in the night, as described by Mahomet, by Bishop Lowth, Dean Prideaux, Sir William Jones, and the authors of the Universal History:—Looking at the mighty works of the same description in India and Ceylon, as noticed by Bishop Heber, by Captain C. of the engineers, by Dr. Davy, by Bertolacci, and many others:—Reflecting also on the mountains thus excavated and wondrously joined together; on the rocks that were separated; and the precious stones that were found at the aqueducts and rivers; (that being their true geognostic situation;) on the various allusions of

holy writ to such mighty achievements:—Looking likewise at the residence of Job in Arabia; at Saba, and the Sabæans who killed his servants; at his almost-certain knowledge of the Lake Mœris in Egypt; at the flood which “breaketh out from the inhabitant;” at the stones of the mound which constitute “the place of sapphires;” at the “path which no fowl knoweth, and which the vulture’s eye hath not seen;” at man, who, to form these gigantic structures, puts “his hand upon the rock,” who “overturneth the mountains by the roots,” and who cuts out his “rivers among the rocks,” and thus is enabled to see “every precious thing;” at his skill in thus binding the floods with his mounds so that they cannot overflow:—Remembering, at the same time, the bold interrogation of Job, in view of these performances, “Where shall wisdom be found?” his reference to the infinitely superior works of Jehovah,—His mounds for “a weight for the winds,” His giving forth the waters of his clouds “by measure,” His “decree for the rain,” and His “path for the lightning of His thunder:”—Combining in one view all these remarkable considerations, we obtain at once a most delightful and self-evident illustration of this sublime chapter of the holy Job, who is not more celebrated for his exemplary patience, than for his fervid eloquence and convincing powers of argumentation. With him therefore we gladly unite in his pious conclusion: “Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding!”

CHAP. XXIX.

As I was in the days of my youth, when the secret of God was upon my tabernacle.—Verse 4. “The secret of the Lord is with them that fear him.” (Psalm xxv. 14.) “His secret is with the righteous.” (Prov. iii. 32.)

Job here reverts to the time of his prosperity with which God favoured him, “when His candle shined upon my head, and when by His light I walked through darkness;” “when my children were about me, when I washed my steps with butter, and the rock poured me out rivers of oil.” The Psalmist also is speaking of the prosperity of those who fear the Lord.

--To say, “The secret of the king is with such a person,” is a strong way of describing the intimacy which exists betwixt

them. "Take care how you accuse him to the great man, because his secret is with him." "*Friendly!* yes, indeed! why, his secret is with him." "Alas! alas! his secret is no longer with me; his lamp no longer shines in my heart."

When I washed my steps with butter.—Verse 6. "Thy paths drop *fatness*. They drop upon the pastures of the wilderness." (Psalm lxxv. 11, 12.)

These are figurative expressions, constantly employed in the East, to denote great prosperity. "The man is so rich, he washes himself with *ney*," that is, "clarified butter." "O the charitable man! milk and honey accompany his feet." "So great was the profusion, the honey caused the feet to slip," (in the paths,) "the creepers danced, the trees nodded their heads, and milk, from the dwellings of the cattle, flowed in streams through the streets."—*Scanda Purāna*.

When I went out to the gate through the city, when I prepared my seat in the street.—Verse 7.

This intimates that Job was a judge amongst his people, as the courts of summary jurisdiction in former times were kept in such situations. Who has not seen a great man or a saint thus having his seat prepared in the street? There he goes towards a shady tree, under a verandah, or into a rest-house, with his servant following him, having a mat, a tiger's skin, or that of some other animal, under his arm. The seat is duly prepared; and the cross-legged sage sits to hear and answer questions.

The young men saw me and hid themselves: and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth.—Verses 8, 9.

What a graphic scene is this! When a man of rank passes a crowd, the young people and children conceal themselves behind their seniors, and the aged always arise from their seats. See the respectable man in a court of justice, who is listening to the address of the judge: his hand is placed on his mouth.*

* To place the hand on the mouth also denotes astonishment; and Major Laing says, when he was at Toma, in Africa, a woman was so much surprised at the sight of a white man, that she "did not stir a muscle till the whole had passed, when she gave a loud halloo of astonishment, and covered her mouth with both her hands."

I was eyes to the blind, and feet was I to the lame.—Verse 15.

The man who bestows great charities is said to be the eyes of the blind, and the feet of the cripples. "True, my lord, I am blind: but you are my eyes." "Ah sir! shall I not love my eyes?" "O king," exclaims the lame man, "are you not my staff?" "Alas! alas! our eyes have gone!" is the lament of the blind when their benefactor is dead. And when a person confides in the wisdom of another, he says, "He is my eyes." "I have two good eyes in the temple."

My bow was renewed in my hand.—Verse 20.

This figure is much used in their poetry. "The bow is bent in his hand." "See the strong bow! it is bent to kill thee."

My speech dropped upon them.—Verse 22.

Of a man who speaks with great euphony, it is said, "His words come, *tuli tuli yāka*," that is, softly, "drop by drop."

CHAP. XXX.

Whereto might the strength of their hands profit me, in whom old age was perished?—Verse 2.

The Tamul translation has this, "as the strength of the hands being gone by old age."

Of a man who has become weak in consequence of age, it is said, "Ah! by reason of old age, the strength of his hands has departed from him." "It is true he is an old man; but the strength of his hand has not perished." But this mode of expression also refers to a man's circumstances. Thus when a person has lost his property, the common remark is: "The strength of his hands has gone." "Poor man! he has not any strength in his hands."

For want and famine they were solitary; fleeing into the wilderness, who cut up mallows by the bushes, and juniper-roots for their meat.—Verses 3, 4.

This describes the ignoble state of the parents of those children by whom Job was now held in derision.

In the book called *Sinthā-Manni*, there is an account of some princesses, who once had their rice, like jasmine flowers,

given them on golden plates: but now they had to go with potshards, to beg for the leaves from the hedges as their daily food.

A rich man brought to poverty sometimes asks, "What care I? Can I not go into the desert, and live on roots and leaves?" It is a fact, that numbers do thus live, especially the Vedahs, and those who have retired from human society.

The days of affliction have taken hold upon me.—Verse 16.

"Why are you so dejected, my friend?" "Because *ketta-kālam*," that is, "'the ruinous time,' has caught me."

I stand up, and thou regardest me not.—Verse 20.

It is extremely mortifying, when a man stands up, not to be noticed. A native gentleman had a case which he wished to bring before the notice of the king of Tanjore, and asked my advice how to act. I recommended him to go to the capital, and wait upon his majesty. On his return, he informed me he had not stated his case to the king; and, upon my blaming him, he asked "What could I do? I went to a place where I knew he would have to pass; and when he came near, I stood up; but he regarded me not."

Thou liftest me up to the wind.—Verse 22.

This figure is probably taken from the custom of an angry man, who takes any light substance and throws it into the wind, exclaiming to his antagonist, "Thus shall it be with thee!"

My bowels boiled, and rested not.—Verse 27. "My heart is like wax: it is melted in the midst of my bowels." (Psalm xxii. 14.)

People in great distress often declare, "My belly, my belly is on fire!" "Who will take away this fire?" In cursing each other, they cry: "Wretch! thou shalt soon have a fire in thy belly." "Now they are beginning to *errikoth*," that is, "to burn." "Ashes! ashes! thou art all ashes!"

I am a brother to dragons.—Verse 29.

Dr. Boothroyd prefers this rendering: "A brother am I to sea-monsters," Dr. Harris says, the original is variously

rendered: "Dragons, serpents, sea monsters, and whales." The Tamul translation has it: "I am a brother to the *mali-pāmbu*," that is, "the rock-snake, or *boa constrictor*;" * and wherever the term *dragon* occurs in that translation, it is rendered in the same way. Some of these serpents are of immense size, and possess great muscular power. If they once become folded round the body of an animal, it is impossible for it to escape. A gentleman of my acquaintance, when on a shooting excursion, heard a sudden scream; he ran to the spot, and saw a beautiful deer in the embrace of one of these serpents. He took his rifle, and put a ball through its head; its folds instantly became loose, and the deer was set at liberty, but died soon after. He brought the reptile home, and it measured eighteen feet. I know not what induced the translators thus to render it by the name of that monster, except they have taken the idea from the prophets Micah and Jeremiah: "I will make a wailing like the dragons," (Micah i. 8,) and, "They snuffed up wind like dragons;" (Jer. xiv. 6;) as the *mali-pāmbu* is said to make a dreadful wailing in the night, and, when in want of prey, to inhale the wind for food. The sacred writers also describe the dragon as loving to dwell in desert places; which is another feature in the character of the rock-snake.

My harp also is turned to mourning.—Verse 31.

The people are very fond of the *yāl* or "guitar," also of the *kinaru* or "harp." When a person is in trouble, his instrument is also considered to be in sorrow. Many stories are told of the fascinating powers of the ancient musicians. "There was once a man who neglected all his affairs for the sake of his instrument: at which his wife became much dissatisfied, and asked him, in a taunting way, 'Will you ever gain a tusked elephant and a kingdom by your harp?' He was displeased with her, and said, 'I will.' He then went to the king of Kandy, and on his harp asked his majesty for a tusked elephant and a kingdom. The king was so delighted, that he gave him the elephant and the province of Jaffna. The musician then returned, and founded the town of *Yāl*—

* I have some doubts about the propriety of this name, as I think its proper designation is *boa-fasciata*.

Pānam," that is, "the Harp and the Songster;" or, as some render it, "the Harp-Town," which we call Jaffna.

CHAP. XXXI.

I made a covenant with mine eyes.—Verse 1.

Has a man a strong desire to go on a pilgrimage to a distant temple? should his friends remonstrate with him, he will reply: "I have made an *udam-puddiki*;" that is, "a covenant with my eyes;" "I must go." Does a father reprove his son for improper conduct? his answer is: "What can I do? she has made a covenant with my eyes."—"My friend, let us have your opinion on this subject." "I will not." "Why?" "Because I have made a covenant with my mouth."

Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.—Verse 22.

These are familiar phrases: "If I have done as you say, may these legs be broken!" "Yes, let these eyes be blind, if I have seen the thing you mention!" "May this body wither and faint, if I am guilty of that crime!" "If I uttered that expression, then let the worms eat out this tongue!"

The stranger did not lodge in the street: but I opened my doors to the traveller.—Verse 32.

No people can be more kind and hospitable to travellers of their own caste, than those of the East; and even men of the lower grades have always places in which they obtain shelter and the rites of hospitality. See the stranger enter the premises: he looks at the master and says, *Parathease*, that is, "A pilgrim," and he is allowed to take up his abode for the night. For his entertainment, he is expected to repeat the *puthenam*, "news" of his country and journey, or any legend of olden time.

Surely I would take it upon my shoulder, and bind it as a crown to me.
—Verse 36.

This refers to the accusations against the innocent Job. A man charged with a crime which he has not committed

declares: "If I am guilty, I will carry it on my head."—"I am sure you have done this deed." "I?" "Yes, you!" "Then will I wear it on my head." "That fellow wears his crimes on his head;" that is, "He is not ashamed of them." The head is reckoned superior to all other parts of the body.*

If my land cry against me, or that the furrows likewise thereof complain.—Verse 38. The Hebrew has, instead of *complain*, "weep."

Does a man, through idleness or meanness, neglect to cultivate, or water, or manure his fields and gardens? the remarks of those who pass that way are: "Ah! these fields have good reason to complain against the owner." "Sir, if you defraud these fields, will they not defraud you?" "The fellow who robs his own lands, will he not rob you?" "These fields are in great sorrow, through the neglect of their owner."

If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life.—Verse 39.

Was not Job the owner of the land? Does he not say in the preceding verse, "*my* land?" How then could he have caused the owners to lose their life? Dr. Boothroyd has it: "Or have grieved the soul of its managers." Coverdale has it: "Grieved any of the ploughmen." The Tamul has the same idea: "If I have eaten the fruits thereof without paying for the labour, or have afflicted the soul of the *cultivators*."

Great land-owners in the East do not generally cultivate their own fields: they employ men, who find all the labour, and have a certain part of the produce for their remuneration. If the cultivator be defrauded, he will say, "The furrows which I have made bear witness against him: they complain." Job therefore means, if the fields could complain for want of having proper culture, or if he had afflicted the tiller of his land, or eaten the produce without rewarding him for his toils, then "let thistles grow instead of wheat, and cockle instead of barley."

* "Whenever Terregannock received a present, he placed each article first on his right shoulder, then on his left: and when he wished to express still higher satisfaction, he rubbed it over his head."—FRANKLIN'S "Journey to the Polar Sea." (Vol. iii. p. 173.)

CHAP. XXXII.

When Elihu saw that there was no answer in the mouth of these three men.—Verse 5.

When men are completely confounded, when they have not a word to utter in reply, it is observed: "In their *vayila*," that is, "their mouth," "there is no answer."

CHAP. XXXIII.

I also am formed out of the clay.—Verse 6.

"The body and the herb, which come from the clay, will also return to it." "The body must return to the dust: why then trouble yourself? Will it exist for an immeasurable period?"

Then he openeth the ears of men.—Verse 16.

It is here a common saying: "I will open that fellow's ears. I will take away the covering." "Ah! will you not open your ears?"

CHAP. XXXIV.

What man is like Job, who drinketh up scorning like water?—Verse 7.

Concerning a man who does not care for contempt or hatred, it is remarked: "He drinks up their hatred like water." When a man is in every way superior to his enemies, it is asserted: "Ah! he drinks them up like water." "He is a man of wonderful talents, for he drinks up science as water." In this manner Elihu wished to show, that Job had hardened himself, and was insensible to scorn, for he had swallowed it as water.

CHAP. XXXVI.

I will fetch my knowledge from afar.—Verse 3.

There is something in our nature which places superior importance on any thing which comes from afar. When a man

has to contend with a person who is very learned, should a friend express a doubt as to the result, or advise him to take great care, he will answer: "Fear not, *peggutoorasila*," "from very far I will fetch my arguments." "The arguments which are afar off shall now be brought near." "Well, sir, since you press me, I will fetch my knowledge from afar."

CHAP. XXXVII.

He scaleth up the hand of every man.—Verse 7. See John vi. 27 ; 1 Cor. ix. 2 ; Eph. i. 13 ; Rev. xx. 3.

Has a man something in his hand which he does not wish to show to another? he declares: "My hand is sealed." Of a gentleman who is very benevolent, it is said, "His hand is sealed for charity only."—"Please, sir, give me this." "What! is my hand sealed to give to all?"—"What secret was that which Tamban told you last evening?" "I cannot answer; my mouth is sealed."—"That man never forgets an injury." "No, no! he seals it in his mind." A husband who has full confidence in his wife, asserts: "I have sealed her." (Cant. iv. 12.) To seal a person, therefore, is to secure him, and to prevent others from injuring him.

Fair weather cometh out of the north.—Verse 22. The Hebrew has, for *fair weather*, "gold."

The Tamul translation may be paraphrased thus: "Equal to the brightness of gold;" that is, as the sky appears in fair weather.

CHAP. XXXVIII.

Gird up now thy loins like a man.—Verse 3.

"Well, Tamby, you have a difficult task before you; gird up your loins." "Come, help me to gird this *sāk*," that is, "mantle or shawl," "round my loins; I have a long way to run." "Poor fellow! he soon gave it up; his loins were not well girded."

Hast thou entered into the springs of the sea?—Verse 16.

To a vain, boasting fellow it is often said, "Yes, yes! the sea is only knee-deep to thee." "It is all true! thou hast measured the sea."

Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings?—Verses 34, 35.

This probably refers to thunder, and its effects in producing rain. It is said, "Fellow, why are you making such a noise? Are you desirous of shaking the clouds? Is it rain that you are about to produce?" "What is all this noise about? Is it rain that you want?" "Cease, cease your roaring; the rain will not come." "Listen to that elephant! rain is coming."

Wilt thou hunt the prey for the lion?—Verse 39.

A man who is boasting of the speed of his foot, or his prowess, is told: "Yes, there is no doubt thou wilt hunt the prey for the tiger." When a person does a favour for a cruel man, it is asked: "What! give food to the tiger?" "O, yes! give milk to the serpent." "Here comes the sportsman; he has been hunting prey for the tiger."

CHAP. XXXIX.

Gavest thou the goodly wings unto the peacocks?—Verse 13.

These birds are exceedingly numerous in the East; and it gives a kind of enchantment to a morning scene, to see flocks of them together, spreading their beautiful plumage in the rays of the sun. They proudly stalk along, and occasionally run with great speed, particularly if they obtain sight of a serpent; and the reptile must wind along in his quickest style, or he will soon become the prey of the lordly bird.

A husband sometimes accosts his wife in these words: "Come hither, my beautiful peacock! Had they not their beauty from you?" This bird is sacred to Scandan.

Doth the hawk fly by thy wisdom, and stretch her wings toward the south?—Verse 26.

It is considered an exceedingly fortunate thing to see a hawk or a kite flying in circles from left to right, towards the

south. When the south wind blows, those birds may be seen, making their way in circles towards that quarter; but when they return, they fly in a direct line.

CHAP. XLI.

Out of his mouth go burning lamps, and sparks of fire leap out.—
Verse 19.

It is a common saying: "See that angry fellow! the fire is flying out of his mouth."

Out of his nostrils goeth smoke.—Verse 20.

"Look at the ferocious brute: from his nose, *pugipurakuthu*," "the smoke flies." To distend the nostrils is a sign of anger.

He esteemeth iron as straw.—Verse 27.

A man seeing a powerful elephant secrete himself, exclaims to him: "*Irrumbu-vikal-thān*," "Iron is straw." "Why! brass to that man is as a decayed stick."

CHAP. XLII.

The Lord turned the captivity of Job, when he prayed for his friends.—
Verse 10.

Our idea of captivity seems to be principally confined to prisoners of war; but, in the East, adversity, great personal calamities, and many other troubles, are spoken of in the same way. Thus, a man formerly in great prosperity speaks of his present state as if he were in prison: "I am now a captive." "Yes, I am a slave." If he be again providentially elevated, it is observed: "His captivity is changed."

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, every one an ear-ring of gold.—Verse 11.

The custom to which allusion is here made, of relations and friends giving relief to a person in distress, is practised in the

East at this day. When a man has suffered a great loss by an accident, by want of skill, or by the roguery of another, he goes to his brothers and sisters, and all his acquaintances, and describes his misfortunes. He then mentions a day when he will give a feast, and invites them all to partake of it. At the time appointed they come, arrayed in their best robes, each having money, ear-rings, finger-rings, or other gifts suited to the condition of the person in distress. The individual himself meets them at the gate, gives them a hearty welcome, the music strikes up, and the guests are ushered into the apartments prepared for the feast. When they have finished their repast and are about to retire, each of them approaches the object of his commiseration, and presents his donations, and best wishes for future prosperity.

A rich merchant in North Ceylon, named Siva Sangu Chetty, was suddenly reduced to poverty; but by this plan he was restored to his former prosperity. Two money-brokers, also, who were sent to these parts by their employer, who lived on the opposite continent, lost one thousand rix-dollars, belonging to their master. They therefore called those of their caste, profession, and country, to partake of a feast, at which repast the whole of their loss was made up. When a young man puts on the ear-rings or turban for the first time, a feast of the same description, and for the same purpose, is given, to enable him to meet the expense of the rings, and to assist him in the future pursuits of life. When a young woman also becomes marriageable, the female relations and acquaintances are called to perform a similar service, in order to enable her to purchase jewels, or to furnish a marriage-portion. In having recourse to this custom, there is nothing that is considered mean; for parents who are respectable and wealthy often act in a similar manner. Here, then, we have another simple and interesting illustration of a most praiseworthy usage of ancient days.

And in all the land were no women found so fair as the daughters of Job.

—Verse 15.

In the scriptures the word "fair" may sometimes refer to the form of the features, as well as the colour of the skin: but great value is attached to a woman of a light complexion. Hence our English females are greatly admired in the East;

and instances have occurred where great exertions have been made to gain the hand of a fair daughter of Britain.*

The acmé of perfection in a Hindoo lady is to be of the colour of gold

PSALMS.

PSALM I.

He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither.—Verse 3.

DR. BOOTHROYD has it: "Like a tree planted by water-streams;" and Dr. A. Clarke translates it: "The streams or divisions of waters."

This probably alludes to the artificial streams which run from the lakes or wells. By the side of these may be seen trees, at all seasons covered with luxuriant verdure, blossoms, or fruit, because the root is deriving continual nourishment from the stream; whilst at a distance, where no water is, may be seen dwarfish and unhealthy trees, with scarcely a leaf to shake in the winds of heaven.

PSALM II.

Thou shalt dash them in pieces like a potter's vessel.—Verse 9.

"Begone! wretch," exclaims the infuriated man, "or I will dash thee to pieces as a *kuddam*!" that is, "an earthen vessel."

* A native sovereign once became deeply enamoured with one of our fair countrywomen, and sent her numerous presents of costly jewels. In due time his majesty declared himself with all the ardour of an Oriental lover; but as she had the temerity to give him a *cold* reception, he indignantly retired, leaving her in the possession of his gems as tokens of her victory and his vanity.

PSALM VI.

O Lord, heal me ; for my bones are vexed.—Verse 2.

Dr. Boothroyd's translation is, "for my bones are troubled." The object of the expression appears to be, to show that trouble has taken fast hold, it is deeply seated, my bones are its resting-place. The Hindoos, in extreme grief or joy, declare: "Our bones are melted;" that is, "like boiling lead, they are completely dissolved."

The Lord hath heard the voice of my weeping.—Verse 8.

Silent grief is not much known in the East: therefore, when the people speak of sorrow, they say *its voice*: "Have I not heard the voice of his lamentation?"

PSALM VII.

Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.—Verse 14. See also Job xv. 35; Isai. xxxiii. 11; lix. 4; James i. 15.

Dr. Boothroyd translates this: "Lo, the wicked hath conceived iniquity, and is big with mischief; but an abortion shall he bring forth:" which certainly corresponds better with the order of the figure of the text.

"What induces that man to come so much to this place? Depend upon it, he is preparing some plans." "Yes, I am of opinion that his womb has conceived something." Does the person begin to disclose his purposes? it is instantly replied to him: "Ah! it is this which you have been conceiving the last few days." But when he puts his plans into execution, it is asserted: "Yes, he is now in parturition." "Well! how has the matter ended?" "*Ended!* he has brought forth *poykul*," that is, "lies."

PSALM VIII.

Thou hast put all things under his feet.—Verse 6.

This is a common figure of speech to denote the superiority of one man over another; the worshippers of the gods, there-

fore, often utter in their devotions : " We put your feet upon our heads." " Truly, the feet of Siva are upon my head." " My Gooroo, my Gooroo, have I not put your feet upon my head?" " My lord, believe not that man; your feet have always been upon my head." " Ah! a mighty king was he; all things were under his feet."

PSALM X.

As for all his enemies, he puffeth at them.—Verse 5.

Of a proud and powerful man, it is frequently affirmed: "He puffs away his foes;" that is, they are so contemptible, so light, that like a flake of cotton he puffs them from his presence. Great is the contempt which is shown by puffing through the mouth and blowing through the nostrils.

Break thou the arm of the wicked and the evil man.—Verse 15.

This member is often selected as an object for imprecations. "Ah the *kallan*!" "the thief!" "his hand shall be torn off for that." "Evil one! thou wilt lose thy hand for this violence." But the hand or arm is also selected as an object for blessings: "My son," says a father, "may the gods keep thy hands and thy feet!"

PSALM XI.

Upon the wicked he shall rain snares, fire and brimstone.—Verse 6.

The gods are described as raining fire upon their enemies; and magicians, in cursing each other, or those who are the objects of their ire, foretell, that the fiery rain shall descend upon them.

PSALM XII.

The words of the Lord are pure words, as silver.—Verse 6.

"Truly, he is a just judge; his words are like letters of gold." "Yes, his mouth pours out gold."

PSALM XIV.

Who eat up my people as they eat bread.—Verse 4.

“Wicked one! the fiends shall eat thee.” “That vile king eats the people, as he does his rice.” “Go not near that fellow, he will eat thee.” But, strange as it may appear, relations declare concerning those of their friends who are dead, that they have themselves eaten them.

Thus, a son, in speaking of his deceased parent, asserts: “Alas! alas! I have eaten my father.” “My child, my child!” says the bereaved mother, “have I eaten you?” The figure conveys extreme grief, and an intimation that the melancholy event has been occasioned by the sins or faults of the survivors. In cursing a married man, it is common to say, “Yes, thou wilt soon have to eat thy good wife;” and to a poor widow, “Wretch! hast thou not eaten thy husband?”

PSALM XVI.

My reins also instruct me in the night seasons.—Verse 7.

Night is the time for the chief joys and sorrows of the Hindoos; and then they are principally engaged in the worship of their gods; because they believe praise is more acceptable to them then than at any other period. It is believed, also, that the senses have more power in the night, and that that is the most proper time for thought and instruction: they profess, therefore, to derive much of their wisdom at that season. The Psalmist thus appeals to the Lord: “Thou hast visited me in the night;” (Psalm xvii. 3;) and the heathen priests always pretend to have their communications with the gods “when deep sleep falleth on man.” See them at their bloody sacrifices, which are usually held near the midnight-hour: and, what with the sickly glare of lamps, the din of drums, the shrill sound of trumpets, the anxious features of the votaries, the ferocious scowl of the sacrificer, the bloody knife, and the bleeding victim, the mind of the Christian beholder is wound up to a high pitch of horror; and his contempt for the deities and demons, to whom night

is the time of offering and praise, is excited; while his determination is that adopted by David: "Their drink-offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance and of my cup."

PSALM XVII.

Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.—Verse 2.

David in his integrity thus cried to the Almighty; and, in this country, people who are innocent, when pleading in court, often exclaim: "Let us have your sentence;" that is, in contradiction of the testimony of their enemies. "See, my lord, the things that are right." "Justice! justice!"

They are inclosed in their own fat.—Verse 10.

To say a man is fat, often means he is very proud. Of one who speaks pompously, it is said, "What can we do? *tassikullap-ināl*," that is, "from the fat of his flesh he declares himself." "O the fat of his mouth! how largely he talks!" "Take care, fellow! or I will restrain the fat of thy mouth." "From the intoxication of his blood he thus talks to you."

They have now compassed us in our steps; they have set their eyes bowing down to the earth.—Verse 11.

A man who has people watching him, to find out a cause for accusation against him to the king, or to great men, says, "Yes, they are around my legs and my feet; their eyes are always open; they are ever watching my *suwadu*," "steps;" that is, they are looking for the impress, or footsteps, in the earth. For this purpose, the eyes of the enemies of David were "bowing down to the earth."

PSALM XVIII.

The sorrows of hell compassed me about: the snares of death prevented me.—Verse 5. The margin has, for *sorrows*, "cords." See 2 Sam. xxii. 6; Prov. xiii. 14; xiv. 27.

This is Dr. Boothroyd's translation: "The cords of hades enclosed me; the snares of death were laid for me." The

Psalmist says in another place, "He shall rain *snares* upon the wicked." From the parallel texts in Samuel and Proverbs, it is evident that death, by the ancients, in figure at least, was personified, and described as having snares, with which to catch the bodies of men.

The Hindoo Yama, "the catcher of the souls of men," bears some resemblance to the Pluto and Minos of the Egyptians and Grecians. Yama rides on a buffalo, has a large snare in his hand, and is every way a most hideous-looking monster. In his anxiety to fill his caves with mortals, he was often involved in great disputes with the gods and others; as in the case of Marcander, who was a favourite of the Supreme Siva. He had already cast his snare upon him, and was about to drag him to the lower regions, when the deity appeared, and compelled him to relinquish his prey.

When people are in the article of death, they are said to be caught in the snare of Yama. See the remarks on Matt. xxiii. 33.

PSALM XX.

In the name of our God we will set up our banners.—Verse 5.

In all religious as well as warlike processions, the people carry banners. Hence, on the pinnacles of their sacred cars, on the domes or gateways of their temples, and on the roof of a new house, may be seen the banner of the caste or sect floating in the air. Siva the Supreme, also, is described as having a banner in the celestial world.

When a person makes a solemn vow to go on a pilgrimage, to perform a penance, or to bathe in holy water; or when a man has a dispute in a court of law or in any other way; or when a disobedient son has resolved to act as he pleases; it is said, "Why try to move him from his purpose? *Tussil-katti*," "He has tied up," "and stands by his banner:" which implies, he must and will abide by his purpose.

PSALM XXII.

I am a worm.—Verse 6.

When a man complains and abhors himself, he asks: "What am I? A worm! a worm!" "Ah the proud man! he regarded me as a worm. Well should I like to say to him, 'We are all worms.'" "Worm, crawl out of my presence."

All they that see me laugh me to scorn: they shoot out the lip, they shake the head.—Verse 7.

Ainsworth has this: "All they that see mee, doe skoff at mee: they make-a-mow with the lip, they wag the head." It is exceedingly contemptuous to protrude the lower lip; and, generally speaking, it is only done to those of a mean condition. Those who cannot grant a favour, or who have not the power to perform something which they have been requested to do, "shoot out the lip." To shake the head is a favourite way of giving the negative, and is also a mark of disdain.

I was cast upon thee from the womb.—Verse 10.

"What!" asks the old slave, "will you dismiss me now? Have I not been cast upon you from the *ketpum*?" "the womb."

Many bulls have compassed me: strong bulls of Bashan have beset me round.—Verse 12. "Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver." (Psalm lxviii. 30.) The margin has, instead of *the multitude of the bulls*, "the beasts of the reeds."

Bishop Horne says, the latter verse, if literally translated, runs thus: "Rebuke the wild beasts of the reeds, the congregation of the mighty among the calves of the nations, skipping or exulting with pieces of silver."

Wicked men, or those who have much bodily strength, who insult and domineer over the weak, and all "lewd fellows of the baser sort," are called *mādukul*, that is, "bulls." "Of what country are you the bull?" People of docile dispositions, those who live at peace with their neighbours, are called "cows" or "calves." Hence when violent men injure

them, it is said, "See those bulls, how they are oppressing the calves! Look at them, they are always butting the cows!" "Why has this mad bull of Point Pedro come hither? Go, bull, go! graze in thy own pastures." David, therefore, prayed that the Lord would rebuke the bulls who thus troubled his people.

My heart is like wax; it is melted in the midst of my bowels.—
Verse 14.

It is said of Mangalei, in the book *Scanda-Purāna*, that her heart was "dissolving like wax in the fire."

Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.—Verse 21.

Those who are in great trouble from the power or cruelty of others, often cry out to their gods: "Ah! save me from the tusk of the elephant! From the mouth of the tiger, and the tusks of the boar, deliver me, deliver me!" "Who will save me from the horn of the *kādam*?" This animal is now extinct in these regions, and it is not easy to determine what it was: the word in the *Sathur-Agarāthe* is rendered "jungle-cow;" but it was probably the rhinoceros; and Dr. Boothroyd translates: "From the horns of the rhinoceros defend me."

PSALM XXIII.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.—Verse 2.

In this figure the Psalmist had in his view a shepherd leading his flock into luxuriant fields, and causing them to quench their thirst and to repose by gentle streams. In a tropical clime, a tranquil stream and a green pasture are peculiarly pleasing to the eye. Many eastern allegories are taken from such scenes. "Never, never will I forget my god: he has brought me into a plenteous pasturage, and folded me near an abundance of water."—"Why does he like this country?" "Because he has good grazing."—"Tamban has left his master, because there was not much grass." "*Much grass!* why the bull was never satisfied."—"Well,

friend! whither are you going? in search of grass and water?" "Yes; the fat one has become lean, because his grass has withered and his water failed."

Thy rod and thy staff they comfort me.—Verse 4.

"He was indeed a good king; by his sceptre and umbrella he comforted his subjects." By the staff or sceptre he gently governed and protected his people; and by his umbrella he defended them from the fierce rays of the sun. "Yes; by these are we instructed, guided, supported, and defended: what have we to fear? Great is our safety and confidence."

You are now becoming an old man, and your children are young: what will become of them after your death?" "Ah friend! is there not a staff in the hand of god?" "Truly, my wife and children have gone; they have reclined in the place of burning: but my staff is still with me." "See the wicked one, he has not a staff left."

Thou anointest my head with oil.—Verse 5.

On all joyful occasions, the people of the East anoint the head with oil. At their marriages, and other festive seasons, the young and the old may be seen with their long black tresses, neatly tied on the crown of the head, shining and smooth like polished ebony. The Psalmist, therefore, rejoicing in God as his protector, exclaims: "Thou anointest my head with oil."

It is an act of great respect to pour perfumed oil on the head of a distinguished guest; the woman in the Gospel thus manifested her respect for the Saviour, by pouring "precious ointment" on his head.

An English lady went on board an Arabian ship, which touched at Trincomalee, for the purpose of seeing the equipment of the vessel, and to make some little purchases. After she had been seated some time in the cabin, an Arabian female came and poured perfumed oil on her head.

PSALM XXVII.

He shall set me upon a rock.—Verse 5.

"The Modeliar is now fixed in his situation." "Is he?" "Yes, yes, he is on the mountain, and is like unto it."

“Who will take me out of this mud, and place me upon the mountain?”

Such as breathe out cruelty are risen up against me.—Verse 12.

“Ah, the savage man! he is continually breathing out fire against me.”

PSALM XXIX.

The voice of the Lord maketh the hinds to calve.—Verse 9. The margin has, “to be in pain.” See Job xxxix. 1—3.

Ainsworth translates: “Jehovah maketh the hinds tremblingly to travel.” The thunder of the East is far more terrific than that of England. The explosion is so sudden and so vast, that the earth literally trembles under its power: fierce animals rush into the covert, and birds fly affrighted to the shade. Under these circumstances, the people cry out: “Ah! this will cause the womb to tremble.” “This thunder will make the pains to come.” “I fear there will be a falling this day.”

The Lord sitteth upon the flood.—Verse 10.

In the book called the *Koorma-Purāna*, is given a beautiful description of Vishnool, as sitting on the waters of the sea. “Floating on the undulating waves of the cool ocean, and reclining on the serpent Seasha, which has a thousand heads tinted with red, I enjoyed contemplative sleep. After which, by the warm rays of the morning sun I awoke, and conceived the idea of creating worlds. As thus I thought, joy and benignity arose in my mind, and I saw Brahma arise, seated on the lotus, like the ascending of ten millions of suns.”

PSALM XXX.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.—Verse 5.

The Tamul method of expressing a moment is to move the hand once round the head, and give a snap of the finger. Thus they say of any thing which endures but a short time, “It is only as the snap of the fingers.”

The people of the East have nearly all their festivities in the night. They say it is the sorrowful time, and therefore adopt this plan to make it pass more pleasantly away. To those who are in difficulties or sorrow, to widows, orphans, and strangers, "night is the time to weep." Hence, in passing through a village, you may hear people crying aloud to their departed friends, or bitterly lamenting their own condition. They have, however, some very pleasing and philosophical sayings on the uncertainty of the sorrows and joys of life. In the book *Scanda-Purāna*, it is written: "The wise, when pleasure comes, do not greatly rejoice; and in sorrow they yield not to distress: for they judge that pleasure and pain are incident to life. The indigent become wealthy, and the wealthy indigent; and inferiors are exalted. Can wealth or poverty, pleasure or pain, be regarded as permanent to the soul? The phases of the moon remain not in one state; they diminish and increase: so your afflictions will one day terminate."

What profit is there in my blood, when I go down to the pit?—Verse 9.

"When I go down to the pit, what fruit will there be in my body?" "Ah! he has fallen into the pit;" that is, he is dead. Of those whose bodies have been burned, it is said, "They are all *sambāl*," that is, "all ashes."—Where is your father?" "Alas, my lord! he is ashes."

PSALM XXXI.

Thou art my rock and my fortress.—Verse 3.

"My lord, have you not always assisted me? As a mountain and a fortress have you been to me." When a man of rank dies, it is said, "That *lonam*," "bastion or fortress," "has fallen."

And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room.—Verse 8.

Dr. Boothroyd translates this: "Thou hast set my feet in a wider place." Many figures in the English language are unquestionably borrowed from the scriptures; amongst which may be this: "He is in his hands," for, "He is in his power."

When Zedekiah ordered Ebed-melech to draw Jeremiah out of the dungeon, he was directed to take thirty men with him ; but the margin has it, "in thine hand !" In Eastern language, therefore, to be in the hands of a person, signifies to be in his possession or power. But David was not given into the hand of his enemy, and his feet were at liberty in a large place, so that he could walk whithersoever he pleased. In another verse he says, "Thou hast enlarged me ;" he was increased and at liberty ; and again, in speaking of his enemies, and the misery he suffered, he says, "He brought me forth into a large place," so that his feet were at liberty. The feet, as well as the hands, are sometimes taken for the whole man. "The Lord will keep the feet of his saints." (1 Sam. ii. 9.) In this view, these words of Hannah find an illustration in this country :—"Have I not had a protector through this journey ?" "Yes, the gods have kept my feet."—"Well, have you heard from your son ?" "Yes ; he has arrived in safety, and has written to me, saying, he will return next month, if the gods keep his feet." A man who is embarrassed in his circumstances, says, "My feet are in shackles." "Who will refresh my feet ?" "Who will give liberty to my feet ?"

I am forgotten as a dead man out of mind : I am like a broken vessel.
—Verse 12.

"Yes," says the man who is reduced to poverty, "I am now a corpse to all my former friends." "What is a man without money ? a *naddukera-savvam*," "a walking corpse !" "I am now a broken *chatte*," "a potsherd." "Truly, I am like the *tam-bat tam*," "the drum with its head broken." "I am of no use ; no one enjoys me."

PSALM XXXII.

Thou art my hiding place.—Verse 7. See Psalm cxix. 114.

We see in the case of David, and in that of many other good men, that they had to conceal themselves often in caves, mountains, and desert places, from the pursuit of their enemies. In countries like these, where the police is imperfect, where population is much scattered, and where it is very

easy to sustain life, it can be no wonder that offenders and injured men often conceal themselves for months and years from the vigilance of their pursuers. It is an every-day occurrence to hear of men thus hiding themselves. Has a person to account for his conduct, or to appear in a court of justice? he packs up his valuables, and makes a start into the jungle, or to some distant country. Perhaps he prowls about the skirts of a forest, and occasionally visits his family in the night. See him on his way: he walks so softly that the most delicate-eared animal cannot detect him: he looks in every direction; puts his ears near the ground, and listens for any sound: again he proceeds, sometimes crawling, sometimes walking, till he has reached his hiding-place. But the natives themselves are famous for assisting each other to elude the search of their pursuers; and often, as did Jonathan and Ahimaaz, they conceal themselves in the well! Sometimes an offender will run to a man of rank who is at enmity with his foe, and exclaim: "My lord! you must be my hiding-place against that wicked man, who has committed so many crimes against you." "Ah the good man! he was my hiding-place."

PSALM XXXIV.

O taste and see that the Lord is good.—Verse 8.

"I have *russe-pârtain*," that is, "tasted" "and seen the holy man." "The Modeliar is a good man; I have tasted of him many times."—"Tamby, have you been to see the collector?" "No, I am afraid of him." "Fear not; I have tasted of him, and he is very sweet."—"Do you pretend to know me?" "Yes, I know you well; many times have I tasted of you, and have proved you to be all bitterness." A wife says of a good husband, "I have tasted him; and he is very sweet." Does a father chastise his child? he asks: "Do you now taste me? Am I sweet or sour? When you commit such things, I shall always be sour to you." Concerning a good and absent child, he laments: "My son, my son! when will you return, that I may again taste your sweetness?"

PSALM XXXV.

Let them be as chaff before the wind.—Verse 5.

"Begone, fellow! contend not with my brother or me: thou art as chaff before the wind!" "Not a word! or soon wilt thou be as cotton before the wind!"

They opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.—Verse 21. See Ezek. xxv. 3.

This is Dr. Boothroyd's translation: "They open wide their mouth against me, and say, Aha! aha! our eye seeth what we wished."

See that rude fellow who has triumphed over another: he distends his mouth to the utmost, then claps his hands, and bawls out, *Agā! agā!* "I have seen! I have seen!" So provoking is this exclamation, that a man, though vanquished, will often, on hearing the sound of it, commence another attack. An officer who has lost his situation is sure to have this salutation from those whom he has injured. Has a man been foiled in argument? has he failed in some feat which he promised to perform? has he in any way made himself ridiculous? the people open their mouths, and shout aloud, *Agā!* "Finished, finished! fallen, fallen!" Then they laugh, and clap their hands, till the poor fellow runs out of their sight.

PSALM XXXVI.

Thou shalt make them drink of the river of thy pleasures.—Verse 8.

In the book *Scanda-Purāna*, it is said of one, "There were rivers of delight flowing from his eyes."

Let not the foot of pride come against me, and let not the hand of the wicked remove me.—Verse 11.

Here we have another instance of the feet and hands being used for the whole man. Our Saviour spoke of the man himself when he said, "The *hand* of him that betrayeth me." Concerning a sick person to whom the physician will not administer any more medicine, the common remark is: *Pare-*

gāri-kivuttān, "The hand of the doctor has forsaken him." A servant is under *the hand* of his master.

"The foot of pride" probably alludes to the custom of the conqueror trampling upon the vanquished: for in the next verse it is said, "The workers of iniquity are fallen: they are cast down, and shall not be able to rise."

PSALM XXXVII.

He shall bring forth thy righteousness as the light, and thy judgment as the noonday.—Verse 6.

"Righteousness and the light are but one." "His righteousness is as the light." "Yes, he is indeed a wise judge; his decision is as the noonday." "What an erroneous judgment is this! My case was as powerful and clear as the sun in his zenith."

I have seen the wicked in great power, and spreading himself like a green bay tree.—Verse 36. The margin has, instead of *green bay tree*, "a green tree that groweth in his own soil."

Ainsworth gives this translation: "I have seen the wicked daunting terrible, and spreading himself bare, as a green self-growing laurel."

A truly wicked man is compared to a tamarind-tree, whose wood is exceedingly hard, and whose fruit is sour. "That *passāsu*," that is, "that fiend," "is like the *marutha-marram*." (*Terminalia-Alate*.) This tree resists the most powerful storms; it never loses its leaves, and is sacred to Vyravar, the prince of devils. I have seen some that would measure from thirty to forty feet in circumference. The tamarind-tree at Port Pedro under which Baldeus* preached, measures thirty feet.

PSALM XXXIX.

Thou hast made my days as an hand-breadth.—Verse 5.

"What are the days of man? Only four fingers." "My son has gone, and has only had a life of four fingers."—

* He was a Dutch clergyman, and mentions his preaching there in 1663. Under the same tree I have often addressed large congregations.

"You have had much pleasure!" "Not so; it has only been the breadth of four fingers."—"Is he a great land-owner?" "Yes, he has about the breadth of four fingers."—"I am told the hatred betwixt those people is daily decreasing." "Yes; that which is left is about four fingers in breadth."

Thou makest his beauty to consume away like a moth.—Verse 11.

The moths of the East are very large and beautiful, but short-lived. After a few showers, these splendid insects may be seen fluttering in every breeze; but the dry weather, and their numerous enemies, soon consign them to the common lot. Thus the beauty of man consumes away like that of this gay rover, dressed in his robes of purple, scarlet, and green.

PSALM XLI.

Mine own familiar friend, which did eat of my bread, hath lifted up his heel against me.—Verse 9. See the remarks on Gen. iii. 15.

"The man who has eaten my rice has now become a traitor; yes, he has cut my *kuthe-kāl*," that is, "my heel."

PSALM XLII.

As the hart panteth after the water-brooks.—Verse 1.

In the East, where streams are not common, and where the deer are liable to be chased by their savage co-tenants of the forest and the glade, it is no wonder that they are often driven from their favourite haunts to the parched grounds. After this, their thirst becomes excessive; but they dare not return to the water, lest they should again meet the enemy.

When the god Rāmar and his people went through the thirsty wilderness, it is written, "As the deer cried for the water, so did they." A native will assert: "In going through the desert yesterday, my thirst was so great, I cried out like the deer for water."

Deep calleth unto deep at the noise of thy water-spouts.—Verse 7.

The Septuagint, instead of *water-spouts* has καταρράκτων, "cataracts;" and in this it is followed by some other ver-

sions. Old Ainsworth gives this translation: "Deep unto deep calleth, at the voice of thy *water-spouts*;" and Dr. A. Clarke comments upon the passage as *the prester* or "water-spout."

A water-spout at sea is a splendid sight: in shape it resembles a funnel with the tube pointing to the water. In 1819, a large one burst near our ship, which caused considerable alarm to all on board. We were very near it before we were aware; and the captain ordered the guns to be loaded and discharged, to cause it to break. Happily for us it burst at some distance. But the noise which the water made in rushing from the water-spout, and again in dashing into the sea, strongly reminded me of this expression, "Deep calleth unto deep at the noise of thy water-spouts."

The Hindoos believe the clouds take water from the sea, as is seen in the book *Raymayanum*: "*Samūtra-sāla-panan-panu, vatha, megam.*"

I shall yet praise Him, who is the health of my countenance.—Verse 11.
Ainsworth translates it: "the salvations of my face."

"O Siva! are you not the salvation of my face?" says the prostrate devotee. "To whom shall I make known my distress? Are not you the salvation of my face?" "Alas! alas! the salvation of my face has departed." "The blossoming on my face is now withered and gone," says the widow, who is lamenting over the corpse of her husband.

PSALM XLV.



All thy garments smell of myrrh, and aloes, and cassia.—Verse 8.

The people of the East are extremely fond of perfumes; and they are so easily obtained, either from animals, gums, or vegetables, that all enjoy them. On festive occasions their garments have an extra dash; and so powerful is the scent from a numerous assemblage, that it is almost beyond an unsophisticated Englishman's endurance. While mixing in crowds on their great religious festivals, I have often been most anxious to escape from the perfumed throng, and to breathe again the untainted air of heaven.

Some persons find great pleasure in keeping civet-cats, as that animal supplies them with abundance of perfume. "Ah Tamby! how fragrant are you! how sweet your garments!"

PSALM XLVI.

God shall help her, and that right early.—Verse 5. The Hebrew has, instead of *early*, "when the morning appeareth."

Ainsworth gives this translation: "God will help it at the looking-forth of the morning."

A person in perplexity exclaims: "Yes, I hope the morning will soon come; then will my friends help me." "When the daylight shall appear, many will be ready to assist me." "Ah! when will the morning come? How long has been this night of adversity!"

PSALM XLVIII.

Fear took hold upon them there, and pain, as of a woman in travail.—Verse 6.

"*His pain not great?* it was equal to that of a woman in travail." "Alas! alas! this is like the agony of the womb." "Nothing but the womb knows trouble like this."

PSALM LV.

Oh that I had wings like a dove! for then would I fly away, and be at rest.—Verse 6.

The Hindoos have a science called *Aagiya-Kannam*, which teaches the art of flying; and numbers in every age have tried to acquire it. There are, however, so many difficulties in the way, that few have succeeded.

When Magā Vishnōo went to fight with the demi-gods and giants, he mounted aloft on the wings of an eagle.

Those who wish to attain a blessing which is afar off, or who desire to escape from trouble, often exclaim: "Oh that I had learned the *Aagiya-Kannam*! then should I gain the

desire of my heart." "Could I but fly, these things would not be so."

I would hasten my escape from the windy storm and tempest.—Verse 8.

All calamities and afflictions are spoken of as the desolating storm. "Ah the monsoon! how fiercely does it blow!"

PSALM LVI.

Put thou my tears into thy bottle.—Verse 8.

The lachrymatories used in Greece and Rome are, I believe, unknown to the Hindoos. A person in distress, as he weeps, says, "Ah Lord! take care of these tears, let them not run in vain." "Alas my husband! why beat me? my tears are known to God."

PSALM LVII.

Awake up, my glory; awake, psaltery and harp.—Verse 8. See also Jer. xlvii. 6.

Dr. Boothroyd has this: "Awake, my glory! awake, lyre and harp!"

The Orientals often speak to inanimate objects as if they were possessed of intelligence. Thus a strolling musician, before he begins to play in your presence, addresses his instrument: "Arise, arise, my harp, before this great king! play sweetly in his hearing, and well shalt thou be rewarded." A person who has sold an article, says to it, before it is carried away, "Go thou, go."

The following passage occurs in the prophecy of Zechariah: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." (Zech. xiii. 7.)

In one of their popular books it is related: "When two heroes were preparing for a duel, one of them found a difficulty in drawing his sword from the scabbard; at which his antagonist asked: 'What! is thy sword afraid?' 'No,' replied the other, 'it is only hungry for thy blood.'"

PSALM LVIII.

The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent.—Verses 3, 4.

“Do you ask whence he had this disposition? I will tell you : it was from the womb.” “Expect him not to change ; he had it in the womb.”

The figure of the wicked going astray so soon as they are born, seems to be taken from the disposition and power of a young serpent soon after its birth. The youngest serpent can convey poison to any thing which it bites ; and the suffering in all cases is great, though the bite is seldom fatal. Place a stick near the reptile whose age does not amount to many days, and he will immediately snap at it. The offspring of the tiger and of the alligator are equally fierce in their earliest habits.

They are like the deaf adder that stoppeth her ear.—Verse 4.

Several of the serpent tribe are believed to be either quite deaf, or very dull of hearing. Perhaps that which is called the *puddeyan*, the “beaver-serpent,” is more so than any other. I have frequently come close up to these reptiles ; but they did not make any effort to move out of the way. They lurk in the path, and the victim on whom they pounce will expire within a few minutes after he is bitten.

“Talk not to him ! he is as the deaf serpent ; he will not hear.” “Truly, I am a deaf serpent, and may soon bite you.” “Young man, if you repeat the *ubbatheasum*, which the priest has whispered in your ear, your next birth will be that of a deaf serpent.”

Which will not hearken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth.—Verses 5, 6. The marginal reading is, “be the charmer never so cunning.” See Job iv. 10 ; Psalm iii. 7 ; Jer. viii. 17.

The *kuravan*, or “serpent-charmer,” may be found in every village ; and some who have gained great fame actually live by the art. Occasionally they travel about the district, to exhibit their skill. In a basket they have several serpents, which they place on the ground. The *kuravan* then begins to play on his instrument, and to talk to the reptiles ; at

which they creep out, and commence mantling about with their heads erect, and their hoods distended. After this, he stretches out his arm to them, which they affect to bite; and sometimes they leave the marks of their teeth.

From close observation I am convinced, that all the serpents thus exhibited have their poisonous fangs extracted; and the Psalmist seems to have had his eyes on this circumstance when he says, "Break their teeth."

Living animals have been repeatedly offered to the serpent-charmer for his serpents to bite, but he would never allow it; because he knew no harm would ensue. It is, however, granted, that some of these men may believe in the power of their charms; and no one can doubt that serpents in their wild state are affected by the influence of music. One of these men once went with his serpents, and charmed them before a friend of mine who was an officer in the civil service. After some time, the gentleman said, "I have a *cobra-capella* in a cage; can you charm him?" "O yes!" said the charmer. The cage was opened, when the serpent came out of it, and the man began his charms and incantations. But the reptile ruthlessly fastened on his arm, and he died before night.

The following is said to be a most potent incantation for all poisonous serpents: *Suttellām, pande, keere, soolavea, karudan vārān, orou, vattami, kiddantha, pāmba, valliya, vuttakal, vāya*. The English of this is: "O serpent! thou who art coiled in the path, get out of my way: for around thee are the mongoos, the porcupine; and the kite in his circles is ready to take thee." The mongoos is in shape and size much like the English weasel. The porcupine is also a great enemy of the serpent.* Before he darts down on his prey, the kite flies round in circles, and then drops like a heavy stone: he seizes the reptile with his talons just behind the head, carries it up in the air, and bills it in the head till it expire.

But there are also charmers for bears, tigers, elephants, and other fierce animals. A party who have to pass through forests or deserts to a distant country, generally contrive to

* The porcupine and the English hedgehog resemble each other in appearance and habits; but the former is much larger in size than the latter. In Tamul, the porcupine is called *mulla-pande*, that is, "thorny-hog," "hedgehog." Professor Buckland has proved, that the hedgehog also eats snakes!

obtain some man possessed of that art as one of their party. A servant of mine joined himself to a company who were going from Batticaloa to Colombo. They had a native magician, who walked in front, and who had acquired great fame as a charmer of serpents and other untamed animals. After a few days they came suddenly in sight of a large wild elephant, when the charmer exclaimed: "Fear not!" But, notwithstanding the incantations, the animal continued to approach; and my servant thought it to be an expedient act of discretion to decamp and climb up a tree. The rest of the party also quickly dispersed. But the old man remained on the spot, repeating his charms. At last the elephant, taking him up in his proboscis, and laying him gently along the ground, lopped off the unfortunate charmer's head, arms, and legs, and trampling on his dismembered body, crushed it to pulp.

By the force of these charms, the magicians pretend also to exercise a powerful influence over ghosts, beasts, fire, wind, and water.

As a snail which melteth.—Verse 8.

"I have heard that Venāsi is dying." "Yes; his body will soon be like the deserted shell of a snail."

PSALM LIX.

God is my defence.—Verse 9. The Hebrew has, *my high place*.

In Eastern language *high place* signifies "defence, refuge, consolation, safety."

PSALM LX.

Thou hast given a banner to them that feared thee.—Verse 4.

Has a person gained a signal triumph over his enemy by the assistance of another? he then says of the latter, "He has given me a victorious *kuddi*," "banner." "Yes," say the conquerors, "we have gained a victorious banner."

PSALM LXII.

As a bowing wall shall ye be.—Verse 3.

Dr. Boothroyd translates this: "like a tottering wall." In consequence of heavy rains and floods, and unsound foundations, it is very common to see walls much out of perpendicular; and some of them so much so, that it might be thought scarcely possible for them to stand. "Poor old Rāman is very ill, I hear." "Yes, the wall is bowing." "Begone, thou low caste! thou art a *kutte-chivver*," that is, "a ruined wall." "By the oppression of the head-man, the people of that village are like a ruined wall."

PSALM LXIV.

Their arrows, even bitter words.—Verse 3.

"The curses of that magician are like sharp arrows."

PSALM LXV.

Praise waiteth for thee, O God, in Sion.—Verse 1. The marginal reading is, "is silent."

Ainsworth translates it: "Prayse silent wayteth for thee, O God." The people of the East are much given to meditation and silent praise; and sometimes they may be seen for hours together so completely absorbed, as to be insensible to all surrounding objects. "O Swamy! have you not heard my silent praises?" Amongst the devotees are to be found those who are intent on the silent praises of Siva. "My lord, only grant me this favour, and you will hear even my silent praises."

The valleys also are covered over with corn; they shout for joy, they also sing.—Verse 13.

People, on passing fields or gardens after a fine rain, often observe: "Ah! how these fields and trees are laughing to-day." "Yes, you may well laugh; this is a fine time for you." "How nicely these flowers are laughing together!"

PSALM LXVIII.

God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.—Verse 21.

This language, in the East, is equivalent to declaring: "I will kill you." "The king will soon break the *uche*," "the scalp," "of that fellow." "Tamban's *uche* is broken; he died last week." "Under the scalp is the royal wind, which is the last to depart after death. With those who are buried, it remains three days in its place: but when the body is burned, it immediately takes its departure, which is a great advantage."

The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.—Verse 25.

This, without doubt, is a description of a religious procession in the time of David. In the sacred and domestic processions of the Hindoos, they observe the same order, and have the same class of people in attendance. See them taking their god to exhibit to the people, or to remove some calamity: he is put into his car or tabernacle, and the whole is placed on men's shoulders. As they move along, the men and women precede, and sing his praises; then follow the musicians, who play with all their might, in honour of the god, and for the enjoyment of the people.

PSALM LXIX.

The zeal of thine house hath eaten me up.—Verse 9.

He who is zealous in his religion, or ardent in his attachments, is said to be eaten up. "Old Muttou has determined to leave his home for ever; he is to walk barefoot to the Ganges for the salvation of his soul: his zeal has eaten him up."

Deliver me out of the mire.—Verse 14.

"Ah! this *chearu*, this *chearu*!" "this mud, this mud!" says the man who is in trouble; "who will pull me out?" "I am like the bullock, with his legs fast in the mud: the more I struggle, the faster I am."

This also shall please the Lord better than an ox or bullock that hath horns and hoofs.—Verse 31.

Dr. Boothroyd's translation is: "For this will be more acceptable to Jehovah, than a full-horned and a full-hoofed steer."

Buffaloes which are offered in sacrifice, must always be full-grown, and must have their horns and hoofs of a particular size and shape. Those without horns are offered to devils. Thus, it is frequently both difficult and expensive to procure a victim of the right kind. The writer of this psalm is supposed to have been a captive in Babylon, and consequently poor, and otherwise unable to bring an acceptable sacrifice to the Lord. But he rejoiced to know, that he "heareth the poor, and despiseth not his prisoners;" and that, by praising "the name of God with a song," and by magnifying him with thanksgiving, he would be presenting a more grateful gift, and more acceptable incense, than the most perfect victim could be, when selected with the greatest care, and offered to him in sacrifice.

PSALM LXXI.

God hath forsaken him : persecute and take him.—Verse 11.

When a respectable man, in the service of his sovereign or superior, falls into disgrace; when a rich man becomes poor, or a servant loses the favour of his master; then a horde of accusers, who dared not previously to show their faces, come forward with the most startling stories of the wickedness of the unfortunate person. Formerly they were always flattering his vanity, and cringing at his feet; but now they are the most brutal and bold of his enemies.

PSALM LXXII.

His enemies shall lick the dust.—Verse 9.

This is a very favourite way of threatening among the Hindoos. The half-frantic man cries out to his foe: "Yes!

thou shalt soon eat the earth!" which means, his mouth will soon be open to receive it, as in death. "Soon, soon wilt thou have *man*!" that is, "earth," "in thy mouth." In time of great scarcity, it is said, "The people are now eating earth! The cruel, cruel king did nothing but put earth in the mouths of his subjects."

PSALM LXXIV.

Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.—Verse 11.

The word which we translate "bosom" does not always, in Eastern language, mean the breast; but often "the lap," or that part of the body where the long robe folds round the loins. In allusion to this our Saviour says, "Good measure, pressed down, and shaken together, shall men give *into your bosom*," (Luke vi. 38.)

In the folds of the garment, in front of the body, the Orientals keep their little valuables; and there, when they are perfectly at ease, they place their hands. Sternhold and Hopkins, who translated from the original text, have the same idea:—

"Why dost thou draw thy hand aback,
And hide it in thy lap?"

To a king, whose enemies have invaded his territories, and are ravaging his kingdom, it will be said, should he not make any exertions to repel them, "Why does your majesty keep your hands in your *maddeyila*," "your bosom?" "Take your sword, your heroism, thence." When two men go to a magistrate to complain of each other, perhaps one declares: "He has beaten me severely, my lord." Then the other replies: "It is true, I did strike him; but these wounds on my body show he did not keep his hands in his bosom." "Complain not to me, fellow, for want of food; do I not see you always with your hands in your bosom?" "He has been cursing me in the most fearful way; but I told him to put the imprecations in his own bosom." See Dent. xiii. 6; Luke xvi. 22; Psalm cxxix. 7.

Thy right hand—Which is the hand of honour: hence "the right hand of the Most High." The Hindoos have a right-

hand caste; and when they take a solemn oath, they lift up that hand to heaven.

The whole of the right side of man is believed to be more honourable than the left, and all its members are said to be larger and stronger; and, to give more dignity to it, they call it the *ānpackham*, that is, "the male side;" whereas the other is called "the female." This idea, also, is followed up in reference to their great deity, Siva; his right side is called "male," and the other "the female:" which notion likewise applies to the Jupiter of western antiquity, as he was said to be both male and female.

PSALM LXXV.

Lift not up your horn on high: speak not with a stiff neck.—Verse 5.

"In thy favour our horn shall be exalted." (lxxxix. 17.) "The horn of Moab is cut off." (Jer. xlviii. 25.) See also Zech. i. 21.

A man of lofty bearing is said to carry his horn very high. To him who is proudly interfering with the affairs of another it will be said, "Why show your *kombu*," "horn," "here?" "What! are you a horn for me?" "See that fellow, what a fine horn he has; he will make the people run." "Truly, my lord, you have a great horn." "Chinnan has lost his money; ay, and his hornship too." "Alas! alas! I am like the deer, whose horns have fallen off."

For an explanation of horn, see Bruce's *Travels in Abyssinia*, vol. iv. p. 411, where it is related: "One thing remarkable in this cavalcade, was the head-dress of the governors of provinces. A large broad fillet was bound on their forehead, and tied behind the head. In the middle of this was a horn, or conical piece of silver, gilt, about four inches long. This is worn in reviews or parades after victory. This, I apprehend, like other of their usages, is taken from the Hebrews, and the several allusions made in scripture to it arise from this practice, &c. The crooked manner in which they hold their neck when the ornament is on their forehead, for fear it should fall forward, perfectly shows the meaning of *speaking with a stiff neck*, when the horn is held on high or erect like the unicorn."

PSALM LXXVII.

In the day of my trouble I sought the Lord : my sore ran in the night, and ceased not,—Verse 2. The margin has, instead of *sore*, “hand.”

Ainsworth gives this translation : “In the day of my distress I sought the Lord : my hand by night reached out and ceased not.” Dr. Boothroyd’s rendering is : “In the day of my distress I seek Jehovah : by night, my hand, without ceasing, is stretched out unto him.” Dr. A. Clarke says, “My hand was stretched out, that is, in prayer.” The Tamul translation has it : “My hands, in the night, were spread out, and ceased not.”

“Ah !” says the sorrowful mother, over her afflicted child, “all night long were my hands spread out to the gods on thy



behalf.” In that position do they sometimes hold their hands for the whole night together. Some devotees do this with their right hand, throughout the whole of their lives, till the arm becomes quite stiff.

And I said, This is my infirmity : but I will remember the years of the right hand of the Most High.—Verse 10.

Dr. Boothroyd renders this passage : “Then I said, This is the time of my sorrow ; but the right hand of the Most High can change it.”

I have shown that superior honour is given to the right hand. (See page 329.) It is that with which men fight. It is the “sword arm :” consequently from it comes protection or deliverance. David was in great distress ; but he asks : “Has God forgotten to be gracious ?” To this his heart replied, “No !” and he determined to believe in the right hand of the Most High, which had often delivered and defended him in days past, and which could again change the lowering aspect of the circumstances in which he was placed.

The right hand is that which dispenses gifts : no Hindoo would offer a present with his left hand. A miser is said to have two left hands. "Never, never shall I forget the right hand of that good man : he always relieved my wants." "Ah the ungrateful wretch ! how many years have I helped him ! he has forgotten my right hand." "Yes, poor fellow ! he has lost all his property ; he cannot now use his right hand." "My children, my children !" says the aged father, "how many years have I supported you ? Surely you will never forget the right hand of your father."

PSALM LXXVIII.

I will open my mouth in a parable.—Verse 2.

When a man finds a difficulty in making another understand him, he says, "Well, let us relate an *ugame*," "a parable ;" or, "You shall hear a *palla-mulli*," "an old saying."

Their priests fell by the sword ; and their widows made no lamentation.
—Verse 64.

When the cholera morbus swept off such multitudes in Ceylon, the cries from every house had a fearful effect on passengers. But, after some time, though the scourge remained, the people ceased to lament, asking : "Why should we mourn ? the *amma*," that is, "the goddess," "is at her play." Thus, instead of the shrieks and howls so common on similar occasions, scarcely a sigh or a whisper was heard from the survivors.

He smote his enemies in the hinder part : he put them to a perpetual reproach.—Verse 66.

Dr. Boothroyd's rendering is : "And smote his enemies in the hinder parts, and he put them to perpetual disgrace."

Some commentators think that this alludes "to the emeralds inflicted on the Philistines." But the figure is used in reference to those who are conquered, and who consequently show their backs when running away. "I will make that fellow show his back," is tantamount to the declaration, "I will cause him to run from me." It is also considered

exceedingly disgraceful to be beaten on the hinder part of the body.

PSALM LXXX.

O Lord God of hosts, how long wilt thou be angry?—Verse 4. The Hebrew has it, “wilt thou smoke?”

Ainsworth’s translation is: “Jehovah, God of hosts, how long wilt thou smoke against the prayer of thy people?”

Of an angry man it is said, “He is continually smoking.” “My friend, why do you smoke so to-day?” “This smoke drives me away; I cannot bear it.” “How many days is this smoke to remain in my house?” “What care I for the smoke? it does not hurt me.”

Thou feedest them with the bread of tears.—Verse 5.

When a master or a father is angry, he says to his children or servants, “Yes, in future you shall have rice, and the water of your eyes, to eat.” “You shall have the water of your eyes in abundance to drink.” “Alas! alas! I am ever drinking tears.”

The boar out of the wood doth waste it.—Verse 13.

Wild hogs are exceedingly numerous and destructive in the East: hence a fine garden will in one night be completely destroyed. The herd is generally led by old boars, that go along with great speed and fierceness. Should there be a fence, they will go round till they find a weak place, and then they all rush in. In travelling, sometimes a large patch of grass may be seen completely torn up, which has been done by the wild hog for the sake of the roots. These animals are also very ferocious, as they will not hesitate to attack either man or beast when placed in circumstances of difficulty. One of them ran at a friend of mine, when travelling in his palankeen; but the savage creature, not calculating well as to the speed of the coolies, only just struck the pole with his tusk; yet the hole which he left behind in the hard wood was nearly half an inch deep.

PSALM LXXXV.

Righteousness and peace have kissed each other.—Verse 10.

In Ezek. iii. 13, the marginal reading for *touched one another*, according to the Hebrew, is, “kissed.” Dr. Boothroyd’s version is: “Righteousness and peace have embraced.”

In the Hindoo book called *Iraku-Vangesham*, it is said, “The lotus-flowers were kissing each other.” When the branches of two separate trees meet, in consequence of strong winds, it is said, “They kiss each other.” When the wind begins to move a young palmirah-tree which grows near the parent stock, the people exclaim: “Ah! the mother is kissing the daughter.” A woman says of the ornaments round her neck, “Yes, these embrace my neck.” Has a female put on the nose-ring? it is said to be kissing her. The idea, therefore, is truly Oriental, and shows the intimate union of righteousness and peace.

PSALM LXXXVII.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Verse 2.

“Truly I love the gates of Chinna-Amma more than the gates of Pun-Amma.” “No, no; he does not love the gates of that woman; he will never marry her.” “He is angry with my gates; he will not pass them.” “*Love his gates!* ay, for a good reason: he gets plenty of help from them.”

All my springs are in thee.—Verse 7.

A man of great charities is said to have many springs: “His heart is like the springs of a well.” “Where are my springs, my lord? are they not in you?”

Tears also are spoken of as coming from springs in the body: thus the mother of Rāmar said to him, in consequence of great sorrow, “The waters of my eyes have dried up the springs of affection.”

PSALM LXXXIX.

To all generations.—Verse 1. The margin has, “generation and generation.”

This emphatic repetition is exceedingly natural to the languages of the East. The ancients seemed to have an idea that all important commands or declarations should be repeated, in order to prevent misapprehension or forgetfulness.

Justice and judgment are the habitation of thy throne.—Verse 14.

The marginal reading is: “the establishment of thy throne.” Dr. Boothroyd’s version is: “are the basis of thy throne.”

“What was the foundation of his throne?” “Justice! Truly righteousness is the *atte-vāram*,” “foundation or basis,” “of all his ways.”

 PSALM XC.

We spend our years as a tale that is told.—Verse 9.

“This year has been to me as a fabulous story. Like the repetition of a dream, my days pass away. The beginning of life is as the dew-drop upon the tender herb: in ten moons it assumes its shape, and is brought forth; it lies down, crawls, prattles, walks, and becomes acquainted with science. At sixteen he is a man; goes forth in the pride of his youth, gets a wife, and becomes the father of children. The husk of his rice he refuses to part with, and his wish is to enjoy all. He thinks, by living cheaply, by refusing to support charities, or to dispense favours, he is of all men the most happy. He is regardless of the writing on his forehead, [fate,] and is like the lamp which shineth, and ceaseth to shine; pour in oil, and there will be light; take it away, and there will be darkness. In old age come the rheumatics, the jaundice, and an enlarged belly; the eyes are filled with rheums, and the phlegm comes forth. His body becomes dry, his back bends, his wife and children abhor him, and in visions he sees the deathly car and horse. The place of burning says, ‘Come, come!’ and his family say, ‘Go, go!’ His strength is gone,

his speech falters, his eye-balls roll, and his living soul is taken away. The people then talk of his good and evil deeds, and ask, 'Is this life?' The funeral rites follow; the music sounds forth, and *the dying carry the dead to the place of burning.*" Thus sang the devoted Aruna-Kiryār.

O satisfy us early with thy mercy.—Verse 14.

Ainsworth renders this clause: "Satisfie us in the morning with thy mercie." Afflictions and sorrows are spoken of as the "night of life;" and the deliverance from them, as the "morning of joy." "Yes; the night has been long and gloomy; but the morning has come at last." "Ah morning! morning! when wilt thou come?"

PSALM XCI.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Verse 1. See also Judges ix. 15; Psalm xvii. 8; xxxvi. 7; lxiii. 7; Cant. ii. 3; Isai. xxx. 2; xlix. 2; Lam. iv. 20; Ezek. xvii. 23.

To say a person is under *the shadow* of a great man, means he is under his *protection*. "O my lord! all the people are against me; they are pursuing me as the tiger: let me come under your *unnei*," that is, "your shadow." "Ay, ay! the fellow is safe enough: now he has crept under the shadow of the king." "Begone, miscreant! thou shalt not creep under my shadow." "Many years have I been under the shadow of my father; how shall I now leave it?" "Gone, for ever gone, is the shadow of my days!" says the lamenting widow.

Thou shalt not be afraid for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.—Verse 6.

The Septuagint has, instead of *destruction that wasteth at noon-day*, δαιμονίου μεσημερινοῦ, "the noon-day devil." And Theocritus and Lucan, as quoted by Dr. A. Clarke, also allude to the demons who were destructive at the meridians of day or night.

The Hindoos believe in the same thing. When the cholera rages, no one will go out whilst the sun is at its zenith, because it is believed that the demon of the pestilence is then actively engaged. "The hot exhalations of noon-day

are the chariots of the fiends." The demons of darkness are said to have the most power at midnight.

PSALM XCII.

I shall be anointed with fresh oil.—Verse 10.

Montanus has, instead of *fresh oil*, given the literal meaning of the original, *virido oleo*, "with green oil." Ainsworth also renders it: "fresh or green oil." The remark of Calmet is: "As the plants imparted somewhat of their colour, as well as of their fragrance, hence the expression *green oil*." Harmer says, "I shall be anointed with green oil." Some of these writers think the term green, as it is in the original, signifies "precious fragrant oil;" others, literally "green" in colour; and others, "fresh" or newly-made oil. But I think it will appear to mean "cold-drawn oil," that which has been expressed or squeezed from the nut or fruit without the process of boiling. The Orientals prefer this kind to all others for anointing themselves; it is considered the most precious, the most pure and efficacious. Nearly all their medicinal oils are thus extracted; and because they cannot gain so much by this method as by the boiling process, oils so drawn are very dear. Hence their name for the article thus prepared is also *patche*, that is, "green oil." But this term, in Eastern phraseology, is applied to other things which are unboiled or raw: thus unboiled water is called *patche-tameer*, "*green water*:" *patche-pāl*, likewise, "*green milk*," means that which has not been boiled, and the butter made from it is called "green butter;" and uncooked meat or yams are known by the same name.

I think, therefore, the Psalmist alludes to that valuable article which is called "*green oil*," on account of its being expressed from the nut or fruit, without the process of boiling.

The righteous shall flourish like the palm-tree.—Verse 12.

"The wicked spring as the grass; but good men endure like the palm-tree, and bear much fruit." "A grateful man is like the palmirah-tree; for small attentions he gives much fruit."

In old age they shall be fat and flourishing.—Verse 14. The Hebrew, instead of *flourishing*, has “green.”

Ainsworth renders the clause : “shall be fat and green.”

Of a very old man who has retained his strength, the Hindoos say, “He is a green veteran.” “See that *patche-killaven*,” “green old man,” “how strong he is.” “My friend, if you act in this way, you will never be a green old man.”

A man who has been long noted for roguery is called a *patche kallan*, “a green rogue ;” and a well-known utterer of falsehoods, “a green liar.”

“Ah my lord !” says the relieved mendicant, “in your old age you will be fat and flourishing ;” or, “You will be a green old man.”

PSALM CII.

For my days are consumed like smoke, and my bones are burned as an hearth.—Verse 3.

A person believing himself to be near death, says, in the bitterness of his soul, “Alas ! my days have passed away like smoke : my bones are as a firebrand.”

My days are like a shadow that declineth ; and I am withered like grass.—Verse 11.

“My days are like the declining shadow,” says the old man : “my shadow is fast declining :” *siyanthu, siyanthu*, “declining, declining !”

I am withered—Indran, the king of heaven, said of himself and others, that they were *withered* by the mandates of Sooran. These also are common exclamations : “Alas ! his face and heart are withered.” “My heart is withered, I cannot eat my food.” “Sorrow, not age, has withered my face.” “Alas ! how soon this blossom has withered.”

PSALM CV.

He sent Moses his servant.—Verse 26.

Calmct says the word “servant,” among the Hebrews, “generally signifies a *slave* :” and Dr. A. Clarke observes on

Rom. i. 1, "Paul a servant of Jesus Christ:" "The word *δουλος*, which we translate *servant*, properly means 'a slave,' one who is the entire property of his master; and it is used here by the apostle with great propriety."

In Eastern language, the word used as expressive of the relationship of men to their deities is *slave*. "I am the *adumi*," that is, "the slave," "of the supreme Siva." "I am the devoted slave of Vishnoo." Hindoo saints are always called *the slaves* of the gods. The term "servant" is applied to one who is at liberty to dispose of himself, in serving different masters: but not so a slave; he is the property of his owner; from him he receives protection and support, and he is not at liberty to serve another master. Hence it is that the native Christians, in praying to the true God, and our Saviour Jesus Christ, always speak of themselves as slaves; they are not their own, but "bought with a price."

Their land brought forth frogs in abundance.—Verse 30.

It is not difficult for an Englishman, in an Eastern wet monsoon, to form a tolerable idea of that plague of Egypt, in which the frogs were in the "houses, bed-chambers, beds, and kneading-troughs," of the Egyptians. In the rainy season, myriads of them send forth their constant croak in every direction; and a man not possessed of over-much patience, becomes as petulant as was the licentious god, and is ready to exclaim,

"Croak, croak! Indeed I shall choke,
If you pester and bore My ears any more
With your croak, croak, croak!"

A new-comer, on seeing them leap about the rooms, becomes disgusted, and forthwith begins an attack upon them; but the next evening will bring a return of his active visiters. It may appear almost incredible, but in one evening we killed upwards of forty of these guests in the Jaffna Mission-house. They had principally concealed themselves in a small tunnel connected with the bathing-room, where their noise had become almost insupportable.

I have been amused, when a man has been making a speech which has not given pleasure to his audience, to hear another person ask: "What has that fellow been croaking about, like

a frog of the wet monsoon?" The natives also do us the honour of saying, that our singing in parts is very much like the notes of the large and small frogs. The bass-singers, say they, resemble the croak of the bull-frogs, and the other parts the notes of the smaller fry.*

PSALM CIX.

Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg.—Verses 9, 10.

Listen to two married men who are quarrelling, and you will hear the one thus accost the other: "Thy family will soon come to destruction." "And what will become of thine?" rejoins the other: "I will tell thee: Thy wife will soon take off her *thāli*;" which means, She will be a widow, as the *thāli* is the marriage-jewel, which must be taken off on the death of a husband. "Yes, thy children will soon be beggars; I shall see them at my door."

PSALM CX.

Sit thou at my right hand.—Verse 1.

The host always places a distinguished guest on his right hand, because that side is considered more honourable than the other. Hence the rank known by the name of *valang-kiyar*, "right-hand caste," is very superior to the *idung-kiyar*, or "left-hand caste."

PSALM CXII.

He shall gnash with his teeth.—Verse 10.

An enraged man snaps his teeth together, as if about to bite the object of his anger. Thus, in the book *Rāmyanum*,

* In No. 62 of the Quarterly Review is a striking description of Lisbon; and, amongst other delights, the reviewer says, there may be heard the "Aristophanic chorus, which has provoked many a splenetic Englishman.

Врекекекеке, коаѣ, коаѣ,
Врекекекеке, коаѣ, коаѣ."

But to hear it in full perfection, he must go to the East.

the giant Rāvanan is described as in his fury gnashing together his "thirty-two teeth!" Of angry men it is frequently said, "Look at the beast, how he gnashes his teeth!" "*Go near that fellow!* not I, indeed! he will only gnash his teeth."

PSALM CXIII.

He maketh the barren woman to keep house, and to be a joyful mother of children.—Verse 9.

Should a married woman, who has long been considered sterile, become a mother, her joy, and that of her husband and friends, will be most extravagant. "They called her *Malady*," that is, "Barren," "but she has given us some good fruit." "My neighbours pointed at me, and said, *Malady*: but what will they say now?" A man who on any occasion manifests great delight, is represented to be like the barren woman who has at length borne a child. Any thing which is exceedingly valuable is thus described: "This is as precious as the son of the barren woman;" that is, of her who had long been reputed barren.

PSALM CXIX.

Mine eyes fail for thy word.—Verse 82.

Has a mother promised to visit her son or daughter? should she not be able to go, the remark of the son or daughter will be: "Alas! my mother promised to come to me: how long have I been looking for her? But a speck has grown on my eye." "I cannot see, my eyes have failed me;" that is, by looking so intensely for her coming.

I am become like a bottle in the smoke.—Verse 83.

Bottles are made of the skins of goats, of sheep, and of other animals; and there are several articles preserved in them, in the same way as the English keep hogs' lard in bladders. Some kinds of medicinal oil, assafœtida, honey, a kind of treacle, and other drugs, are kept for a great length

of time, by hanging the bottles in the smoke, which soon causes them to become black and shrivelled. The Psalmist was ready to faint for the salvation of the Lord : his eyes had failed in looking for his blessing, and anxiety had made him like unto a skin-bottle, shrivelled and blackened in the smoke.

How sweet are thy words unto my taste ! yea, sweeter than honey to my mouth !—Verse 103.

An affectionate wife often says, “My husband ! your words are sweeter to me than honey ; yes, they are sweeter than the sugar-cane.” “Alas ! my husband is gone,” says the widow : “how sweet were his words ! Honey dropped from his mouth : his words were ambrosia.”

Rivers of waters run down mine eyes.—Verse 136.

This figure occurs in the poem called *Veerale-vudu-toothe*. “Rivers of tears run down the face of that mother bereft of her children,” is a saying in common use. “The water of her eyes runs like a river.”

PSALM CXXI.

The sun shall not smite thee by day, nor the moon by night.—
Verse 6.

A meridian summer’s sun in England gives but a faint idea of the power of this luminary in the East : and yet, even in this temperate climate, who has not been inconvenienced when exposed to his potent rays ? But how much greater is the effect in India ! Sometimes “a stroke of the sun” smites man and beast with instant death.

The moon has also a pernicious effect upon those who sleep in its beams : and fish, having been exposed to them for one night, become most injurious to those who eat them. Hence our English seamen, when sailing in tropical climes, always take care to place their fish out of “the sight of the moon.”

Tyerman and Bennet also mention, that fish, when exposed to the light of the moon, acquire such a deleterious quality as to render them unfit for food. The moon is also believed to have great astrological influence over the affairs of men ; and

it is worthy of being known, that there is a striking resemblance in the notions of the Hindoos, the Greeks, and of the Romans. Virgil, in his *Georgics*, informs us :—

“ For various works behold the moon declare
Some days more fortunate : the fifth beware !
Pale Orcus and the Furies then sprung forth,
Japetus and Cœus, heaving Earth
Produced, a foul abominable birth !
And fierce Typhæus, Jove who dared defy,
Leagued in conjunction dire to storm the sky ! ”.

WARTON'S “*Virgil's Georgics*,” l. 276—281.

On the fifth day of the moon, the Hindoos say, was born the *Panjame-Pea*, that is, “the fifth devil.” He has a most malignant nature, and takes great pleasure in the sufferings of men. Should a person die on the fifth day of the moon, his spirit is believed to remain in the house for six months ; and, therefore, when the relations see a person near death on that day, they remove him to a distant place to expire. See the remarks on Deut. xxxiii. 14, pp. 128—131.

PSALM CXXII.

Our feet shall stand within thy gates, O Jerusalem.—Verse 2.

I think, so far as the sense is concerned, it is of small consequence whether this passage be read in the past, present, or future tense ; for, in my opinion, the arguments on that subject are of no importance. I believe it to be a declaration of affection for Jerusalem, with which the feet, as the instruments of going to the holy place, were in Eastern style naturally associated. The devout Hindoo, when absent from the sacred city of Sedambarum, often exclaims, “Ah Sedambarum ! my feet are ever walking in thee.” “Ah Siva-Stalham ! are not my feet in thee ?” A man who has long been absent from his favourite temple, says, on his return, “My feet once more tread this holy place.”

PSALM CXXIII.

As the eyes of servants look unto the hand of their masters.—Verse 2.

The hand is looked at as the member by which a superior gives protection or dispenses favours ; and if this psalm bc, as

some suppose, a complaint of the captives in Babylon, it may refer to the hand as the instrument of deliverance.

A man in trouble declares: "I will look at the hand of my friend." "I looked at the hand of my mistress, and have been comforted." A father, on returning from a journey, says, "My children will look to my hands;" that is, for a present. Of a troublesome person it is said, "He is always looking at my hands." A slave of a cruel master cries to his god: "Ah Swamy! why am I appointed to look at his hands?"

PSALM CXXIV.

Our soul is escaped as a bird out of the snare of the fowlers.—Verse 7.

It is the remark of a man who has narrowly escaped danger: "My life is like that of the bird which has escaped from the snare." The life of man is often compared to that of a bird. Thus, of him whose spirit has departed, it is said, "Ah! the bird has left its nest; it has gone away." "As the unhatched bird must first burst from the shell before it can fly, so must this soul burst from its body."

PSALM CXXVI.

Our mouth was filled with laughter, and our tongue with singing.—
Verse 2.

"See that happy man: his mouth is always full of laughing; his tongue is always singing; he is ever showing his teeth."

They that sow in tears shall reap in joy.—Verse 5.

These figures are taken from agricultural pursuits; the seed, being well watered, will produce a plenteous harvest. The Jews in their captivity had been sowing good seed, had watered it with their tears; and the time was now come for them to reap with joy, and to return with their sheaves rejoicing.

It is proverbial to say to a boy who weeps because he must go to school, or because he cannot easily acquire his lesson, "My child, the plants of science require the water of the

eyes." "If you sow with tears, the profit will appear in your own hands."

PSALM CXXVII.

As arrows are in the hand of a mighty man ; so are children of the youth. Happy is the man that hath his quiver full of them : they shall not be ashamed, but they shall speak with the enemies in the gate.—Verses 4, 5. The margin has, instead of *speak*, "subdue the enemies in the gate."

In ancient books, and also amongst the learned, (in common conversation,) sons are spoken of as *the arrows* of their fathers. To have a numerous male progeny is considered a great advantage ; and people are afraid of offending such a family, lest the arrows should be sent at them. "What a fine fellow is the son of Kandan ! he is like an arrow in the hand of a hero."

PSALM CXXVIII.

Thy wife shall be as a fruitful vine by the sides of thine house.—
Verse 3.

The people are exceedingly fond of having their houses covered with different kinds of vines ; hence may be seen various creepers, thus trained, bearing an abundance of fruit. Many interesting figures, therefore, are taken from plants which are thus sustained.*

A priest, in blessing a married couple, often says, "Ah ! may you be like the trees Cama-Valley and Cat-Pagga-Tharu !" These are said to grow in the celestial world, and are joined together : the Cama-Valley, being parasitical, cannot live without the other.

PSALM CXXIX.

The plowers plowed upon my back.—Verse 3.

Dr. Boothroyd says, "The enemies of Israel cut their backs, as the plowers cut the soil." When a man is in much

* "The houses of the country are buried in vegetation : creepers, melons, and pumpkins are every where to be seen resting on the roofs."—BURNES's "Travels in Bokhara," vol. ii. p. 127.

trouble through oppressors, he says, "How they plough me, and turn me up! All are now ploughing me. Begone! have you not already turned me up?" "Alas! alas! my enemies, nay, my children, are now ploughing me."

Let them be as the grass upon the house-tops, which withereth.—
Verse 6.

"Ah! that wretched family shall soon be as withered grass." "Go, vile one! for soon wilt thou be as parched grass."

PSALM CXXXII.

Let thy priests be clothed with righteousness.—Verse 9.

"See that excellent man: he wears the garments of justice and charity."

There will I make the horn of David to bud.—Verse 17.

"Yes, that man will flourish; already his horn has begun to appear: it is growing."

PSALM CXXXVII.

If I forget thee, O Jerusalem, let my right hand forget her cunning.—
Verse 5.

In the Hindoo book *Scanda-Purāna*, it is written: "On seeing that Singā-Muggam's heart throbbed, his tears flowed, and his hands and feet forgot their cunning."

"Yes; if I lose thee, if I forget thee, it will be like the losing, like the forgetting, of these eyes and arms."

PSALM CXXXVIII.

The proud he knoweth afar off.—Verse 6. See Psalm cxxxix. 2.

This is truly Oriental: *Nān avari veggū tooratila arrikarain*; that is, "I know him afar off." "Let him be at a great distance; allow him to conduct his plans with the greatest secrecy; yet I compass his path, I am close to him." "You pretend to describe the fellow to me! I know him

well ; there is no need to go near to him, for I can recognise him at the greatest distance. See how he carries his head ; look at his gait ; who can mistake his proud bearing ? ” — “ How does your brother conduct himself ? ” “ I cannot tell, for he knows me afar off.”

PSALM CXL.

They have sharpened their tongues like a serpent.—Verse 3.

This is an exact description of the way in which a serpent darts out his tongue before he inflicts the wound. See him : his head is erect, and his piercing eye is wildly and fiercely fixed on the object ; the tongue rapidly appears and disappears, as if by that process it would be sharpened for the contest. Thus were the enemies of David making sharp their tongues for his destruction.

PSALM CXLI.

Let the righteous smite me ; it shall be a kindness : and let him reprove me ; it shall be an excellent oil, which shall not break my head.—Verse 5.

Certain oils are said to have a most salutary effect on the head ; hence in fevers, or any other complaints which affect the head, the medical men always recommend oil. I have known people who were deranged, cured in a very short time by nothing more than the application of a peculiar kind of oil to the head. There are, however, other kinds which are believed, when thus applied, to produce delirium. Thus the reproofs of the righteous were compared to *excellent oil*, which produced a most salutary effect on the head. So common is this practice of anointing the head, that all who can afford it do it every week.

But, strange as it may appear, the crown of the head is the place selected for chastisement. Thus owners of slaves, or husbands, or schoolmasters, beat the heads of the offenders with their knuckles. Should an urchin come late to school, or forget his lesson, the pedagogue says to some of the other

boys, "Go, beat his head!" "Begone, fellow! or I will beat thy head." Should a man be thus chastised by an inferior, he quotes the old proverb: "If my head is to be beaten, let it be done with the fingers that have rings on;" meaning a man of rank. "Yes, yes; let a holy man smite my head! and what of that? it is an excellent oil." "My master has been beating my head, but it has been good oil for me."

Their judges are overthrown in stony places.—Verse 6.

Ainsworth's version is: "Their judges are thrown down by the rock sides." In 2 Chron. xxv. 12, it is recorded that the children of Judah took ten thousand captives, "and brought them unto the top of the rock, and cast them down from the top of the rock, that they were all broken in pieces." It was a custom in all parts of the East thus to despatch criminals, by casting them down a precipice: the Tarpeian rock was devoted to a similar purpose.

But who where these judges? Probably those of the "men that work iniquity," mentioned in verse 4. In verse 5, he speaks of the salutary nature of the reproofs of the righteous; but in verse 7 he seems to refer to the cruel results of having unrighteous judges; for, in consequence of their smitings, he says, "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood;" that is, their bones were like the fragments and chips scattered on the earth, left by the hewers of wood. Therefore these judges were to be "overthrown in stony places."

PSALM CXLII.

Bring my soul out of prison.—Verse 7.

These people speak of afflictions, difficulties, and sorrows, as so many prisons. A man in his difficulties exclaims: *Iyo! intha marryil eppo vuttu pome?* that is, "Alas! when will this imprisonment go?"

PSALM CXLIV.

That our sons may be as plants grown up in their youth, that our daughters may be as corner-stones, polished after the similitude of a palace.—Verse 12.

Of a man who has a hopeful and beautiful family, it is said, "His sons are like shoots," springing up from the parent stock, "and his daughters are like carved work and precious stones."

PSALM CXLVIII.

Mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: praise the name of the Lord.—Verses 9, 10, 13.

Those who are unacquainted with Oriental literature sometimes affect to smile at the addresses which are made in scripture to animate and inanimate nature. "How ridiculous," say they, "to talk about the mountains skipping like rams, and the little hills like lambs!" But they know not, that this is according to the figurative and luxuriant genius of the people of the East. The proprietor of lands, forests, orchards, and gardens, often exclaims, when walking amongst them in time of drought: "Ah! trees, plants, and flowers, tanks and cattle, birds and fish, and all living creatures, sing praises to the gods, and rain shall be given to you."

PSALM CL.

Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.—Verses 3—5.

Instruments of music were used in the worship of the most high God; and the Hindoos, in singing praises, and performing religious ceremonies to their deities, always have the same accompaniments. Thus may be heard in all their temples, at the time of service, the trumpet and the "high-sounding cymbals;" the timbrels, which correspond partly with the tambourine, and the harp, כִּנּוֹר, *kinnor*, (also called *kinnora* in

Tamul,) which is a stringed instrument, played with the fingers. The devotee engaged in making offerings, often exclaims: "Praise him, O ye musicians! Praise him! praise the Swamy!" And great is their enthusiasm; their eyes, their heads, their tongues, their hands, their legs, are all engaged.

At a marriage, or when a great man gives a feast, the guests go to the players on instruments, and say, "Praise the noble host, praise the bride and the groom; praise aloud, O cymbals! Give forth the voice, ye trumpets! Strike up the harp and the timbrel! Praise him in the song; serve him, serve him!"

PROVERBS.

CHAP. I.

A man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings.—Verses 5, 6.

THE people of the East look upon the acquirements of the ancients to have been in every respect superior to those of modern times. Thus their noblest works of art, and their sciences, are indebted to antiquity for their invention and perfection. Instead, therefore, of their minds being enlightened and excited by the splendid productions of modern genius, they are ever reverting to the wisdom of their forefathers, and sighing over the loss of many of their occult sciences. We, the people of the West, on the other hand, by contemplating the imposing achievements of the present age, are in danger of looking with contempt on antiquity, and of pursuing with too much avidity the novelties and speculations of modern inventions.

Solomon could repeat "three thousand proverbs, and his songs were a thousand and five;" and many of the Eastern philosophers of the present age have scarcely any other wisdom than that which is derived from similar sources. Listen to two men engaged in argument: should he who is on the point of being foiled quote an apposite proverb

against his antagonist, an advantage is considered as having been gained, which scarcely any thing can counteract. See a man who is pondering over some difficulty: his reason cannot decide as to the course he ought to pursue, when, perhaps, some one repeats a *palla-mulle*, that is, "an old saying:" the whole of his doubts are at once removed, and he starts with vigour in the prescribed course.

"Young man, talk not to me with infant wisdom what are the sayings of the ancients. You ought to obey your parents. Listen:—'The father and the mother are the first deities a child has to acknowledge.' Is it not said?—'Children who obey willingly are as ambrosia to the gods.'"
 "Were you my friend, you would not act thus; because, as the proverb says, 'True friends have but one soul in two bodies.'"
 "I am told, you have been trying to ruin me: 'But will the moon be injured by the barking of a dog?'"
 "You have become proud, and conduct yourself like the upstart who must 'carry his silk umbrella to keep off the sun at midnight!'"
 "You talk about your hopes of some coming good: what say the ancients? 'Expectation is the mid-day dream of life.'" "Cease to be indolent; for, as our fathers said, 'Idleness is the rust of the mind.'" "That you have been guilty of many crimes, I cannot doubt; as the proverb says, 'Will there be smoke without fire?'"
 "Your wife has, I fear, led you astray; but she will be your ruin. What said the men of antiquity? 'As is the affection of a file for the iron, of a parasitical plant for the tree which supports it; so is the affection of a violent woman for her husband: she is like *Yama*,' (the deity of death,) 'who eats and destroys without appearing to do so.'"

With these specimens, the English reader may form a tolerable idea of the importance which is usually attached to proverbs.

CHAP. III.

Shall be health to thy navel.—Verse 8.

The navel of an infant is often very clumsily managed in the East: hence it is no uncommon thing to see that part

* Diogenes Laërtius relates that Aristotle once made a similar observation.

† This proverb is common in several other languages.

greatly enlarged and diseased. The fear of the Lord, therefore, would be as medicine and health to the navel, causing it to grow and prosper. Strange as it may appear, the navel is often spoken of as a criterion of prosperity; and Solomon appears to have had the same idea, for he mentions this health of the navel as being the result of trusting in the Lord, and of acknowledging Him in all our ways. He says in the next verse, "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

This reference to the navel, as being connected with earthly prosperity, is common at this day. Has a person arisen from poverty to affluence? it is said, "His navel has grown much larger." Should he insult the man from whom he has derived his prosperity, the latter will ask: "Who made your navel to grow?"

CHAP. IV.

Take fast hold of instruction; let her not go: keep her; for she is thy life.—Verse 13.

It is said of the fixed will or purpose of those who take fast hold of learning or any other thing, "Ah! they are like the hand of the monkey in the shell of the cocoa-nut; it will not let go the rice."

"On the banks of a broad river there was once a very large herd of monkeys, which greatly injured the fields and gardens of the inhabitants. Several consultations were held as to the best way of getting rid of those troublesome marauders. To take away their lives, was altogether contrary to the religious prejudices of the people; and to catch them in traps, was almost impossible, as the monkeys never approached any place without well examining the ground. At last it was determined to procure a sufficient number of cocoa-nuts; to make in each a small hole, and fill them with rice. These were strewed on the ground, and the people retired to watch the success of their plan. The offenders soon went to the place, and seeing the rice (their favourite food) in the nuts, they began to eat the few grains scattered about on the ground: but these only exciting their appetite, they each

thrust a hand through the small hole into the nut, which was soon clasped full of rice. The hand now became so enlarged that it could not be withdrawn without losing its booty: to leave such a dainty was a sacrifice to which the monkey could not consent. The people therefore sallied forth, and soon seized their foes, as the cocoa-nut attached to the hand prevented them from getting quickly out of the way. All having been made prisoners, they were ferried across the river, and left to seek their food in the wilderness."

CHAP. V.

Let her be as the loving hind.—Verse 19.

The hind is celebrated for affection to her mate; hence a man, in speaking of his wife, often calls her by that name. "My hind, my hind! where is my hind?" "Alas! my hind has fallen; the arrow has pierced her life."

CHAP. VI.

Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.—Verse 5.

Does a man complain of his numerous enemies? it will be said, "Leap away, friend, as the deer from the snare." "Fly off, fly off, as the bird from the fowler." "Go slily to the place; and then, should you see the snare, fly away like a bird."

He speaketh with his feet, he teacheth with his fingers.—Verse 13.

It should be remembered, that when people are in their houses, they do not wear sandals; consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

He teacheth with his fingers—When merchants wish to

make a bargain in the presence of others, without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and then put each a hand under, and thus speak with the fingers! When the Brahmins convey religious mysteries to their disciples, they teach with their fingers, having the hands concealed in the folds of their robes.

Can a man take fire in his bosom, and his clothes not be burned?—
Verse 27.

When an individual denies a crime of which he has been accused, it will be asked: "Will you put fire in your bosom?" "I am innocent, I am innocent; in proof of which I will put fire in my bosom." Does a man boast he will do that which is impossible? another will say, "He is going to put fire in his bosom without being burned."

CHAP. VII.

There met him a woman with the attire of an harlot.—Verse 10.

Females of that class are generally dressed in scarlet; have their robes wound tightly round their bodies; their eye-lids and finger-nails are painted or stained; and they wear numerous ornaments. See the remarks on Isaiah iii. 16—24.

CHAP. X.

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.—Verse 11.

"The language of a holy man is like a well with good springs; thousands may be refreshed there." "The words of a bad man are like the springs of the sea; though very strong, they are not sweet."

Violence covereth the mouth of the wicked—To cover the mouth is the sign of sorrow. They who act violently are thus taught, that they will sooner or later reap the bitter fruits of their conduct. They will have to cover their mouth, in token of sorrow for the past, and in anticipation of the future.

CHAP. XI.

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.—Verse 22.

Nearly all the females of the East wear a jewel of gold in their nostrils, or in the *septum* of the nose; and some of them are exceedingly beautiful, and of great value. The Oriental lady looks with as much pleasure on the gem which adorns her nose, as any of her sex in England do upon those which bedeck their ears. But beauty in a woman destitute of discretion, is like that splendid jewel when fixed in the snout of a swine. She may have the ornament, her mien may be graceful, and her person attractive; but without the matchless jewel of virtue, she resembles the sow with a gem in her nose, wallowing in the mire. A Tamul proverb says, "The most beautiful ornament of a woman is virtue."

He that troubleth his own house shall inherit the wind.—Verse 29.

This form of expression is still used in India. "I understand Kandan will give a large dowry with his daughter; she will, therefore, be a good bargain for your son." "You are correct, my friend; she is to inherit the wind." "I once had extensive lands for my portion; but now I inherit the wind." "I know you would like to have hold of my property; but you may take the wind."

CHAP. XIV.

Even in laughter the heart is sorrowful.—Verse 13.

Few people are such adepts in disguising their feelings as those of this country; for they can laugh or weep, as varying circumstances may require. When they fawn and laugh, their hearts are often most fertile in plots against you.

Joab, no doubt, looked very pleasantly when he went to Amasa to kiss him; but his hand was ready to smite the unsuspecting victim to the ground.

CHAP. XVI.

In the light of the king's countenance is life ; and his favour is as a cloud of the latter rain.—Verse 15.

Poets often speak of the generosity of the great, as “the clouds full of rain ;” but the uncharitable are “like the clouds without rain.” “O the benevolent man ! he is like the fruitful rain ; ever giving, but never receiving.”

CHAP. XVII.

A man void of understanding striketh hands, and becometh surety in the presence of his friend.—Verse 18. “Be not thou one of them that strike hands, or of them that are sureties for debts.” (Prov. xxii. 26.) “He that is surety for a stranger shall smart for it : and he that hateth suretiship is sure.” (Prov. xi. 15.)

The Hindoo proverb says, *Munindār muneruka-kaduwār* ; that is, “He who *stands before* may have to pay.” This, therefore, is the idea of a surety : He *stands before* the debtor, and covenants with the creditor for the payment of the money : he, therefore, who stands before, is literally betwixt the contending parties. In this respect “*was Jesus made a surety*” for us : he *stood before and between*, and thus became our Μεσίτης, or “Mediator.”

The melancholy instances of ruin, in consequence of becoming surety for others, are exceedingly numerous in the East. Against this they have many proverbs and fearful examples ; but nothing seems to impart wisdom. Nearly all the government-monopolies, both amongst native and European rulers, are let to the highest bidders : thus, the privilege of searching for precious stones in certain districts, of taking up the chiar root, salt-rents, and the fishing for chanks or pearls, are severally confined to those who pay a fixed sum to government. As the whole of the money cannot be advanced till a part of the produce be sold, sureties have to be accountable for the amount. But as men generally enter into these speculations in order to better a reduced fortune, an extravagant price is often paid, and ruin is the consequence both to the principal and his surety. This practice of suretiship, however, is also common in the most trifling affairs of life : *Pare-*

elutha-vonum, that is, "Sign your name," is a request preferred by every one who is desirous of obtaining additional security to a petty agreement. In every legal court or magistrate's office may be seen, now and then, a trio entering, thus to become responsible for the engagements of another. The cause of all this suretiship probably is the bad faith which so commonly prevails amongst the Heathen.

CHAP. XVIII.

The name of the Lord is a strong tower.—Verse 10.

Men of wealth are called towers. Thus, when an opulent person dies, it is said, "The *pellata-koburam*," that is, "the strong tower," "has fallen." "I am going to my *koburam*," says the man who is going to his powerful friend.

The lot causeth contentions to cease.—Verse 18. See the observations on 1 Chron. xxvi. 13—16.

In nearly all cases where reason cannot decide, or where the right of several claimants to one article has to be settled, recourse is had to the lot, which "causeth contentions to cease." Though an Englishman might not relish such a mode of having a wife assigned to him; yet many an one in the East has no other guide than this in that important acquisition.

Perhaps a young man is either so accomplished, so respectable, or so rich, that many fathers aspire to the honour of calling him "son-in-law." Their daughters are said to be beautiful, wealthy, and of a good family: what is he to do? The name of each young lady is written on a separate piece of *olah*; and then all are mixed together. The youth and his friends then go to the front of the temple; and being seated, a person who is passing by at the time is called, and requested to take one of the pieces of *olah*, on which a lady's name is inscribed, and place it near the anxious candidate. This being done, it is opened; and she whose name is written there becomes his wife.

Are two men inclined to marry two sisters? a dispute often arises as to whom the youngest shall be given. To cause the "contentions to cease," they again have recourse to the

lot. The names of the sisters and of the disputants are written on separate pieces of *olah*, and taken to a sacred place; those of the men being put on one side, and the females on the other. A person then, who is unacquainted with the matter, takes a piece of *olah* from each side, and the couple whose names are thus joined together become man and wife. But sometimes a wealthy father cannot decide betwixt two young men who are candidates for the hand of his daughter. What can he do? "He must settle his doubts by lot." Not long ago, the son of a medical man, and another youth, applied for the daughter of Sedambara-Suppiyan, the rich merchant. The old gentleman caused two "holy writings" to be drawn up; the names of the lovers were inscribed thereon: the son of Kandan, the doctor, was drawn forth, and the young lady became his wife. Three Brahmins, also, who were brothers, each ardently desired the hand of one female; and, after many disputes, it was settled by lot, which "causeth contentions to cease;" and the youngest of the three gained the prize.

But medical men are also sometimes selected in the same way. One person tells the afflicted individual, that such a doctor has far more skill than the rest: another says, "*He!* what is he but a cow-doctor? How many has he killed! Send for such a person, he will soon cure you." A third gives his counsel: "I know the man for you; he had his knowledge from the gods; send for him."* The poor patient at last requests: "Select me one by lot; and as is the name, so is the doctor." But another thing has to be settled; the medical gentleman intimates, that there are two kinds of medicine which appear to him to be equally good, and therefore the lot is again to decide which is best. Thus again "the lot causeth contentions to cease."

CHAP. XIX.

His favour is as dew upon the grass.—Verse 12.

"The favour of my friend is as the refreshing dew." "The favours of that good man are continually dropping upon us." "He bathes me with his favours."

* He is the most dangerous of all the practitioners; he will not allow any suggestions; for his nostrums *must be right*.

CHAP. XX.

Divers weights, and divers measures, both of them are alike abomination to the Lord.—Verse 10. “The bag of deceitful weights.” (Micah vi. 11.)

Here we have a true view of the way in which nearly all travelling merchants deal with their customers. See that Mahometan pedlar with his bags over his shoulder: the one contains his merchandise, the other his deceitful weights. He comes to your door, throws his bags on the ground, and is willing either to buy or to sell. Have you any old silver, gold, jewels, precious stones, iron, or lead? he is ready to be your customer; but he only buys with his own weights, which are much heavier than the standard. Should you, however, require to purchase any articles, then he has other weights by which he sells; and you may often see him fumbling for a considerable time in the bag, before he can find those which are less in weight than the regular standard.

The beauty of old men is the grey head.—Verse 29.

Should a youth despise the advice of a grey-headed man, the latter will point to his hairs. When young men presume to give advice to the aged, they say, “Look at our grey hairs.” Do old people commit things unworthy of their years? the young then ask: “Why have you these grey hairs?” intimating, they ought to be the emblem of wisdom.

CHAP. XXI.

An high look, and a proud heart, and the plowing of the wicked, is sin.—Verse 4. The margin has, instead of *plowing*, “the light of the wicked.”

The Tamul translation has, “the lamp of the wicked.” In Eastern language, as well as in the scriptures, the word “lamp” is often used to denote *the life of man*: but in this passage it means *the prosperity of the wicked*.

“Look at Valen, how brightly does his lamp burn in these days!” “Yes, his lamp has now a thousand faces.” Thus the haughty eyes, the proud hearts, and the prosperity of the

wicked, were alike sinful before God. "The lamp," that is, the prosperity, "of the wicked is sin."

It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.—Verse 9.

The termagants of the East are certainly not inferior to those of their own sex in any part of the world: in some respects, the females are perhaps more timid and retired than those of Europe; but let them once go beyond the prescribed bounds, and let their powers be brought fairly into action, and they are complete furies. Has any one caused a woman's child to cry? does a neighbour intimate that she is not what she ought to be, or that some of her friends are no better than they should be? the whoop is immediately sounded, and the brawl begins. She commences her abuse in her best and highest tone of voice; vociferates all the scandal of which she can think, and all that she can invent. Sometimes she runs up to her antagonist, as if about to knock her down: again she retires, apparently to go home; but, no! she thinks of something more which ought not to be lost, and again returns to the contest. At intervals, merely to vary the scene, she throws up dust in the air, and curses her opponent, her husband, and her children. Should the poor woman, who is the object of this abuse, not have been blessed with a progeny, that will not be overlooked, and a thousand highly-provoking and indecent allusions will be made. See the vixen's fiery eyes, her dishevelled hair, her uplifted hand! she is more like a fury from the lower regions than a human being.

An Eastern sage observes: "Should one woman scold, the whole earth will shake. Should two commence, the sign Pisces will fall. If three join in the brawl, the sea will dry up. But if four try their powers, what will become of the world?" In the *Scanda-Purāna* it is said, "It is better for any one to fall into hell, than to perform the duties of householder with a woman who will not respect her husband's word. Is there any other disease, any other Yama,* than spending life with such a woman?"

One of their philosophers thus describes some of the defects in young females, which ought to deter any man from marry-

* The deity of death and hell.

ing them: "Those who love to be at the houses of other people, who are great sleepers, who love dancing and other sports, who are wounded by the arrows of Cama," (Cupid,) "who love before their fathers betroth them, who have voices like thunder, who have tender, or rolling, or cat eyes, who have coarse hair, who are older than yourself, who are full of smiles, who are very athletic, who are caught in the hell of useless and strange religions, who despise the *gooroo*, and call the gods statues:—have nothing to do with these."

Solomon says in another place, "The contentions of a wife are a continual dropping;" and the Tamul proverb has it thus: "She is like the thunder of the rain, and is ever dropping."

CHAP. XXIII.

Riches certainly make themselves wings; they fly away as an eagle toward heaven.—Verse 5.

A husband who complains of the extravagance of his family, says, "How is it that wings grow on all my property? Not many days ago I purchased a large quantity of paddy; but it has taken the wing, and flown away. The next time I buy any thing, I will look well after the wings."—"You ask me to give you money, and I would, if I possessed any." "*Possessed any!* why, have wings grown on your silver and gold?" "Alas! alas! I no sooner get things into the house, than wings grow on them, and they fly away. Last week I began to clip wings; but they have soon grown again."

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up.—Verses 6—8.

Many references are made in the scriptures to an evil eye. Sometimes the expression means "anger or envy;" but in the passage cited an allusion appears to be made to the malignant influence of an evil eye: "The morsel which thou hast eaten shalt thou vomit up." The *kan-nuru*, "the evil eye," of some people is believed to have a most baneful effect upon whatsoever it may be fixed. Those who are reputed to have such eyes are always avoided, and none but near relations

will invite them to a feast. "Your cattle, your wives, your children, your orchards, your fields, are all in danger from that fellow's eyes. The other day he passed my garden, cast his eyes upon my lime-tree, and the fruit has since fallen to the ground. Ay, and worse than that: he cast a look at my child's face, and a large abscess has since appeared."

To prevent such eyes from doing an injury to their children, many parents, both Mahometan and Hindoo, adorn them with numerous jewels and jackets of varied colours, to attract the eye from the person to the ornaments.*

CHAP. XXV.

The heaven for height, and the earth for depth.—Verse 3.

"His fame has reached to the heavens." "Yes, the earth is very deep; but, though you could measure it, can you measure a vile woman?"

For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower.—Verse 7. See Luke xiv. 8, 9.

In an Eastern feast or ceremony, nothing can exceed the particularity which is observed in reference to the rank and

* A. Caldcleugh, Esq., says, in his "Travels in South America," "Not many years since, the Indians of Marogogippe burnt a young woman alive, on the mere suspicion of having set evil eyes on a sick person: and a female relation was obliged to fly on the same accusation."

"Many writers agree with Virgil and Theocritus in the effect of bewitching eyes, affirming that in Scythia there are women called *Bithia* having two balls, or rather *blacks*, in the apples of their eyes." "The Irish affirm that not only their children, but also their cattle are (as they call it) *eye-bitten*, when they fall suddenly sick."

Martin, in his "Description of the Western Islands of Scotland," says, "All these Islanders, and several thousands on the neighbouring continent, are of opinion, that some particular persons have an evil eye which affects children and cattle." (P. 123.)

In Heron's "Journey through Scotland," it is related: "Cattle are subject to be injured by what is called an *evil eye*."

"Nothing," says Mr. Dallaway, in his account of Constantinople, "can exceed the superstition of the Turks respecting the *evil eye* of an enemy or infidel. Passages from the Koran on the outside of the houses, globes of glass are suspended from the ceiling, and a part of the superfluous caparison of their horses is designed to attract attention, and divert a sinister influence."

I think he must be a very ingenious man who can satisfactorily account for this identity of opinion on a subject so curious, amongst the people of ancient and modern story, amongst those of the East, West, North, and South, on any other principle than that of a common origin.

consequent precedence of the guests. Excepting where kings or members of the royal family are present, the seats are always of an equal height from the floor; but the upper part of a room is the most respectable, and there the most dignified individual will be placed. Should, however, an inferior presume to occupy that situation, he will soon be told to go to a lower station. There are also rooms assigned to different guests, in reference to their rank or caste, and none but their peers can remain in the place. I was once present at the marriage-feast of a person of high caste: the ceremonies were finished, and the festivities had commenced: but just before the supper was announced, it was discovered that one of the guests was not quite equal in rank to those in the same apartment. A hint was therefore given to him, but he refused to leave the place: the host was then called; but, as the guest was scarcely a grade lower than the rest, he felt unwilling to put him out. The remainder, therefore, consisting of the first men in the town, immediately arose and left the house.

A word fitly spoken is like apples of gold in pictures of silver.—
Verse 11.

Some suppose this alludes to fruit served up in filigree work: but I believe it does not refer to real fruit, but to representations and ornaments in solid gold. The Vulgate reads, instead of *pictures, in lectis argenteis*, “in silver beds.” The Tamul translation gives, in place of “pictures of silver,” *velle-tattam*, that is, “salvers or trays of silver.” The Rev. T. Hartwell Horne has, “Apples of gold in net-work of silver.” In verses 6, 7, directions are given respecting the manner in which a person ought to conduct himself in the presence of a king: and words fitly spoken are compared in their effect on the mind to apples of gold, in salvers of silver, when presented as tribute or presents to the mighty, when Eastern princes visit each other, or when men of rank have to go into their presence. Silver trays, on which are gold ornaments, are often sent as presents to the king, to propitiate his favour. Thus, when the governor-general and the native sovereigns visit each other, it is said, “They distributed so many trays of jewels,” or other articles of great value. Golden ornaments, whether in the shape of fruit or any other thing, when placed on highly-polished silver salvers, or

in net-work of the same metal, have a very beautiful appearance to the eye, and are highly acceptable and gratifying to him who receives them. As, then, the sight of apples or jewels of gold in "salvers," or "beds," or "net-work" of silver, operates on the feelings of the receiver; so do words fitly spoken, when addressed to the mind of him who is prepared to receive them. To confirm this explanation, the next verse is very apposite: "As an ear-ring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear." The effect, then, of a wise reproof on an obedient ear is equal to that produced by the presents of ear-rings of gold, or ornaments of fine gold.

Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.—Verse 17.

A Tamul proverb is: "The premises are in grief, through him who so often visits them." "The man who, though lost in the dark, yet refuses to go to the house of him who will not treat him with respect, is worth ten millions of pieces of gold."

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.—Verse 19.

"To put confidence in an unfaithful man is like trying to cross a river on a horse made of clay," is an Eastern saying, quoted for the same purpose.

CHAP. XXVI.

As a dog returneth to his vomit, so a fool returneth to his folly.—
Verse 11.

"See the fellow," it is said: "he has repeatedly suffered for his folly; how often has he been corrected! and yet, like the dog, he eats up the food he has vomited." "Yes, he is ever washing his legs, and ever running into the mud." "You fool! because you fell nine times, must you fall again?"

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.—Verse 17.

"Why meddle with that matter?" "Will a rat seize a cat by the ears?"—"I will break thy bones, thou low caste!"

"No doubt about that; I suppose in the same way as the rat which seized my cat last night. Begone, or I will give thee a bite!"

There are seven abominations in his heart.—Verse 25.

The number seven is often used to denote "many." "If we have rain, we shall have a crop of seven years." "My friend, I came to see you seven times; but the servants always said, *Teen-tingarār*," that is, "He is eating." "I will never speak to that fellow again; he has treated me with contempt these seven times." "You stupid ass! I have told you seven times."—"The wind is fair, and the dhony is ready for sea." "I cannot believe you; I have already been on board seven times."

CHAP. XXVII.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.—Verse 6.

"Begone, wretch! you cannot deceive me. I am more afraid of your smiles than the reproaches of my friend. I know the serpent: get out of my way." "Ah!" says the stranger, "the trees of my own village are better to me than the friends of this place."

Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.—Verse 10.

The respect which children often show for the companions and friends of their father, is very striking. See a man in distress: he goes to the sons of his deceased friend; he repeats numerous instances of the assistance which he had received from their father; he is quite sure, were he now alive, his requests would be granted.

A person in great difficulty seldom seeks for relief from his own brothers or relations. No; he will tell his story to any one, suffer almost any thing, rather than apply to near relations. Widows, too, will go for assistance to strangers, in preference to the relations of their late husbands.

Iron sharpeneth iron.—Verse 17.

"As iron eats iron," (alluding to the file,) "so do men eat each other."

As in water face answereth to face, so the heart of man to man.—
Verse 19.

The Hindoos do not appear to have had mirrors made of silvered glass until they became acquainted with Europeans; but they had them of burnished metal and other articles. Many even at this day pour water into a vessel, which they use for the same purpose.

“His friendship for me is like my body and its shadow in the sun, which never separate.”

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.—Verse 22.

Dr. Boothroyd says, “That is, no correction, however severe, will cure him.” Large mortars are used in the East for the purpose of separating the rice from the husk. When a considerable quantity has to be prepared, the mortar is placed outside the door; and two women, each with a pestle of five feet long, begin the work. They strike in rotation, as blacksmiths do on the anvil.

Cruel as it is, this is a punishment of the state: the poor victim is thrust into the mortar and beaten with the pestle. The late king of Kandy compelled one of the wives of his rebellious chiefs thus to beat her own infant to death. Hence the saying, “Though you beat that loose woman in a mortar, she will not leave her ways:” which means, Though you chastise her ever so much, she will never improve.

CHAP. XXVIII.

A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.—Verse 3.

To feel the force of this passage, a person should see the rains which sometimes fall in the East. For many months together we are occasionally without a single drop of rain; till at length it comes down as if the heavens were breaking up, and the earth were about to be dissolved. The ground, which had become cracked by the drought, suddenly swells; the foundations of houses sink, or partially remove from their place; men and beasts flee for shelter; vegetables, trees, blossoms, fruits, are all destroyed; and when the waters

recede, there is scarcely any thing left for the food of man or beast. The torrents which fell on the continent of India and North Ceylon in May, 1827, were a fearful illustration of the "sweeping rain which leaveth no food."

CHAP. XXX.

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists?—Verse 4.

"Yes, you are full of confidence; you are quite sure; you know all about it: have you just returned from the heavens?" "Truly, he has just finished his journey from above: listen, listen, to this divine messenger!" "Our friend is about to do wonderful things; he has already caught the wind; he has seized it with his hand."

Accuse not a servant unto his master.—Verse 10.

Whatever crimes your servants commit, no one will tell you of them, except those who wish to gain your favour. But let them once fall, then people in every direction come to expose their villany.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out.—Verse 17.

In the East, in consequence of the superstitions of Hea-thenism, numerous human bodies are exposed to become the prey of birds and wild beasts; and it is worthy of being recorded, that the eye is the part first selected by the former, as their favourite portion. It is, however, considered to be a great misfortune to be left without sepulchral rites; and it is no uncommon imprecation to hear: "Ah! the crows shall one day pick out thy eyes." "Yes, the lizards shall lay their eggs in thy sockets."

ECCLESIASTES.

CHAP. I.

The wind returneth again according to his circuits.—Verse 6.

THE earth is believed to be one vast plain, having boundaries of a circular shape; and the wind is said to move around this circle, according to the direction of Vāta-Riyana, the king or god of wind. To that deity sacrifices are offered when a vessel is launched; also by sailors when at sea.

CHAP. II.

The wise man's eyes are in his head.—Verse 14.

"See that fool: where are his eyes? In the nape of his neck!"

CHAP. V.

The abundance of the rich will not suffer him to sleep.—Verse 12.

In many parts of the East there are not any banks for money, or public offices, in which the affluent can deposit their riches; consequently the property must be kept in the house, or concealed in some secret place. Under these circumstances, it is no wonder that a man having great wealth should live in constant dread of its being stolen. There are those who have large treasures concealed in their houses, gardens, or fields; and, the fact being known, they are closely watched, whenever they pay special attention to any particular place or object. The late king of Kandy, after he was taken prisoner, and on his voyage to Madras, was much concerned about some of his concealed treasures, and yet he would not tell where they were.* So great is the anxiety of some, arising from the jewels and gold which they keep in

* See "Reminiscences relative to the late King of Kandy when on his Voyage to Madras. By William Granville, Esq. of his Majesty's Ceylon Civil Service."

their frail houses, that they literally watch a great part of the night, and sleep in the day, that their golden deity may not be taken from them.

I knew a man who had nearly all his wealth in gold pagodas, which he kept in a large chest in his bed-room. Neither in body nor in mind did he ever wander far from the precious treasure; his abundance hindered him from sleeping; and for a time it seemed as if it would hinder him from dying; for when that fatal moment came, he several times, when apparently gone, again opened his eyes, and again gave another look at the chest; and one of the last offices of his hands, was to make an attempt to feel for the key under his pillow!

CHAP. VI.

All the labour of man is for his mouth.—Verse 7.

“My friend,” says the sage, to the diligent and successful merchant, “why are you so anxious to have riches? Know you not, that all this exertion is for the support of one single span of the belly?”

“Tamby, you and your people work very hard; why do you do so?” The man will look at you for a moment, and then putting his fingers on his navel, say, “It is all for the belly.”

CHAP. VII.

What is the cause that the former days were better than these?—
Verse 10.

The Hindoos have four ages, which nearly correspond with the golden, silver, brasen, and iron ages of the western Heathen. In the first age, called *Krethá*, they say the corn sprang up spontaneously, and required no attention. In the second, named *Treatha*, the justice of kings and the blessings of the righteous caused it to grow. In the third, called *Tuvara*, rain produced it. But in this, the fourth age, called *Kally*, many works have to be done to cause it to grow. “Our fathers,” say they, “had three harvests in the year: the trees also gave an abundance of fruit. Where is now the

cheapness of provisions, the abundance of fish, the fruitful flocks, the rivers of milk, the plenty of water? Where are the pleasures? Where is the docility of animals? Where are the righteousness, the truth, and affection? Where the riches, the peace, the plenty? Where the mighty men? Where the chaste and beautiful mothers, with their fifteen or sixteen children? Alas! alas! they are all fled."

Who can make that straight, which he hath made crooked?—Verse 13.

"My lord, your trying to reform that fellow is of no use; his ways are crooked. Should you by force make him a little straight, he will relapse into his former state." "If you make straight the tail of the dog, will it remain so?"

I applied mine heart to know, and to search, and to seek out wisdom.—
Verse 25. The margin has, instead of *applied*, "I and mine heart compassed," that is, encircled, went round it.

According to Dr. Adam Clarke, its meaning is: "I made a circuit; I circumscribed the ground I was to traverse; and all within my circuit I was determined to know."

In English we say, "I studied the subject." But in Eastern idiom it is: "I went round it."—"Have you studied grammar?" "Yes, *sutte sutte*," "round and round." "That man is well acquainted with magic; for to my knowledge he has been round and round it. Nay, more; I am told he has compassed all the sciences."

CHAP. IX.

A living dog is better than a dead lion.—Verse 4.

"A living sheep is better than a dead cow." "Why do you grieve so for the loss of your eldest son? Should the best fruit-bearing tree in your garden fall, then that which remains is the best."

The race is not to the swift, nor the battle to the strong.—Verse 11.

Should a man of high caste fail in his efforts, and another who is low succeed, they say, "If a man be fortunate, what can be done? Can poverty or disgrace take away the hairs

of the head? Though a man be a hero, what can he do against fate? In what man wisdom or strength may be, we cannot tell; for all sometimes fail."

Man also knoweth not his time : as the fishes that are taken in an evil net, so are the sons of men snared in an evil time.—Verse 12.

"Alas ! alas ! trouble has come suddenly upon me ; I am caught as fishes in the net." "We are all of us to be caught as fishes in the net."

CHAP. X.

I have seen servants upon horses, and princes walking as servants upon the earth.—Verse 7.

In all ages and nations, we read or hear of complaints against those who have arisen from obscurity to respectability or rank in the state. It is not so modern as some suppose for servants and inferiors to imitate their superiors ; and though some would like to see a return of the "good old times," when a man's vest and jerkin would have to be regulated by his rank, such things are doubtless best left to themselves. The Hindoos are most tenacious in their adherence to caste ; and should any one, through property or circumstances, be elevated in society, he will always be looked upon with secret contempt. Their proverb is : "He who once walked on the ground, is now in his palankeen ; and he who was in his palankeen, is now on the ground."

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning !—Verse 16.

It is considered to be most gross, most disgraceful and ruinous, to eat early in the morning : of such an one it is said, "Ah ! that fellow was born with his belly." "The beast eats on his bed !" "Before the water awakes, that creature begins to take his food ;" an allusion to the notion, that water in the well sleeps during the night. "He only eats and sleeps *pandy-pole*," that is, "as a pig." "How can we prosper? he no sooner awakes than he cries, *Teen ! teen !*" "Food ! food !"

CHAP. XI.

Cast thy bread upon the waters : for thou shalt find it after many days.
—Verse 1.

I believe Dr. Adam Clarke is right in supposing, that this alludes to the sowing of rice. The Tamul translation has it : “Cast thy food upon the waters, and the profit thereof shall be found after many days.” Rice-fields are so made as to receive and retain the rains of the wet monsoon, or to be watered from the tanks or artificial lakes. The rice prospers the most when the ground, at the time of sowing, is in the state of mud, or covered with a little water. In some lands, the water is allowed first to overflow the whole, and then the roots are just stuck into the mud, leaving the blades to float on the surface. In reaping time, as the water often remains, the farmer simply lops off the ears. See the observations on Job xxiv. 24.

He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap.—Verse 4.

Dr. Boothroyd has this : “He that observeth the wind, and is afraid it will blow away his seed, will never sow ; and he that is afraid of rain will not reap.”

The favourite proverb on this subject is : *Enne chey chedtu ; ennāmadt chey vellānmy* ; that is, “In merchandise consider well ; but in agriculture not at all.”

CHAP. XII.

The words of the wise are as goads and as nails.—Verse 11.

It is said, “The words of that judge are quite certain ; they are like the driven nails.” “I have heard all he has to say, and the effect on my mind is like a nail driven home.” “What a speaker ! all his words are nails ; who will draw them out again ?”

SOLOMON'S SONG.

CHAP. I.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon.—Verse 7.

BEFORE noon, the shepherds and their flocks may be seen slowly moving towards some shady banyan, or other tree, where they recline during the heat of the day. The sheep sleep, or lazily chew the cud; and the shepherds plait pouches, mats, or baskets, or in dreamy musings while away their time.

CHAP. II.

Stay me with flagons, comfort me with apples: for I am sick of love.—Verse 5.

Dr. Boothroyd's translation is: "Support me with cordials; support me with citrons: for still I languish with love." Dr. A. Clarke remarks: "The versions in general understand some kind of ointments or perfumes by the first term," that is, flagons.

Comfort me with apples—They had not apples as we in England; it is, therefore, probable that the fruit intended is the citron or the orange, both of which are believed to be good for the complaint described in the subsequent clause.

I am sick of love—Is it not amusing to see parents and physicians treating this affection as a disease of a very serious nature? It is called the *Cāma-Cāchal*, that is, "Cupid's fever;" which is said to be produced by a wound inflicted by one of his five arrows. When a young man or woman becomes languid, looks thin, refuses food, seeks retirement, and neglects duties, the father and mother hold grave consultations; they apply to the medical man, and he furnishes them with medicines, which are forthwith to be administered to relieve the poor patient.

I believe the "versions in general" are right, in supposing "ointments or perfumes" are meant instead of *flagons*, because they are still considered in the East to be most effica-

cious in removing the complaint. Thus, when the fever is most distressing, the sufferer is washed with rose-water, rubbed with perfumed oils, and the dust of sandal-wood. The margin has, instead of *comfort*, "straw me with apples;" which probably means, that the citrons were to be put near to him, as it is believed they imbibe the heat, and consequently lessen the fever. It is also thought to be highly beneficial for the young sufferer to sleep on the tender leaves of the plantain-tree, (the *banana*,) or on the lotus-flowers; and if, in addition, strings of pearls are tied to different parts of the body, there is reason to hope that the patient will do well.

I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love.—Verse 7.

Here again the custom illustrates the passage. It would be considered barbarous in the extreme to awake a person out of his sleep. How often, in going to the house of a native, are you saluted with *Nittera-kulla-karār*; that is, "He sleeps." Ask them to arouse him: the reply is, *Koodātha*; that is, "I cannot." Indeed, to request such a thing, shows at once that you are a *griffin*.* "Only think of that ignorant Englishman: he went to the house of our chief; and being told he was asleep, he said he must see him, and actually made such a noise as to awake him, and then laughed at what he had done."

O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.—Verse 14.

The Tamul translation has, instead of *countenance*, "form:" "Thy form is comely." Dr. Boothroyd says "stairs" is certainly improper; but may there not be an allusion here to the ancient custom of building towers in the East, for the purpose of accommodating doves? I have seen one which had stairs inside, probably to enable a person to ascend and watch for the approach of strangers. On the outside were numerous holes, in regular order, where the doves concealed themselves and brought up their young. It is common to call a female by the name of *dove*; but this name refers more to secrecy

* The term applied to new-comers.

than to beauty. The mother of Rāmar said, it was necessary for him to go to the desert ; but she did not mention the reason to her husband ; upon which he said, by way of persuading her to tell him, " O my dove ! am I a stranger ? "

CHAP. IV.

Thy lips are like a thread of scarlet.—Verse 3.

Beautiful lips are in this country compared to coral. " Ah my child ! come hither with your coral lips. "

CHAP. V.

His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.—Verse 12. The Hebrew has, for *fitly set*, " sitting in fulness ; " that is, " fitly placed, and set as a precious stone in the foil of a ring. "

" See that youth, what a beautiful eye he has ! it is like a sapphire set in silver ; " which means, the metal represents the white, and the blue stone the other part of the eye. The eyes of their more sacred idols are made of precious stones.

Washed with milk—Though people thus wash themselves after a funeral, the custom is also spoken of by way of figure, as a matter of great joy. " O yes ! they are a happy pair ; they wash themselves with milk. " " The joy is as great as that of being bathed in milk. " But some persons do thus actually wash their bodies three or four times a month ; and the effect is said to be cooling and pleasing. I suppose, however, it arises as much from an idea of luxury, as from any other cause. The residence of the god Vishnoo is said to be surrounded by a sea of milk ; which may also be another reason to induce the devotee thus to bathe himself.

CHAP. VI.

Thou art beautiful, O my love, as Tirzah.—Verse 4.

This and the next chapters give an idea of what were the notions of beauty in the bride ; she was like the city of Tirzah,

belonging to the tribe of Ephraim. A handsome Hindoo female is compared to the sacred city of Seedambaram. The following, also, are signs of beauty in an Eastern woman : Her skin is the colour of gold ; her hands, nails, and soles of the feet are of a reddish hue ; her legs must be free from hair, and her gait like the stately swan. Her feet are small, like the beautiful lotus ; her waist is slender as the lightning ; her arms are short, and her fingers resemble the five petals of the *kāntha* flower. Her breasts are like the young cocoa-nut, and her neck is—as the trunk of the areca-tree. Her mouth is like the *ambal* flower, and her lips as coral. Her teeth are like beautiful pearls ; her nose is high and lifted up, like that of theameleon, when raised to snuff the wind. Her eyes are like the sting of a wasp, and the *karungu-vally* flower. Her brows are like the bow, and nicely separated ; and her hair is as the black cloud.

CHAP. VII.

Causing the lips of those that are asleep to speak.—Verse 9.

When a person speaks in his sleep, he is believed to be under the influence of a spirit, and therefore recourse is had to charms, to remove its power. When a man speaks in a confused way, it is said, “Listen to that fellow : he mumbles like one in his sleep.”

CHAP. VIII.

Set me as a seal upon thine heart, as a seal upon thine arm.—Verse 6.

When a husband is going to a distant country, the wife says to him, “Ah ! place me as a seal upon thy heart ;” that is, Let me be impressed on thy affections, as the seal leaves its impression upon the wax. “Let not your arms embrace another ; let me only be sealed there !” “For love is strong as death, jealousy is cruel as the grave.”

ISAIAH.

CHAP. I.

The ox knoweth his owner, and the ass his master's crib : but Israel doth not know.—Verse 3.

“**AN** my children ! my cows and my sheep know me well ; but you cease to acknowledge me.” “**Alas !** alas ! my cattle know me better than my wife : I will go to live with them, for their love is sincere to me. I will not remain any longer in such a family ; henceforth the affectionate cattle shall be my companions, they shall be my children.”

And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood.—Verse 15.

The Heathen in praying always spread forth their hands, and have their eyes earnestly fixed on the place where the gods are kept, or on the heavens above. See *Exod. ix. 29, 33* ; *1 Kings viii. 22, 54* ; *2 Chron. vi. 12, 13, 29* ; *Isai. lxxv. 2*.



Wash you, make you clean ; put away the evil of your doings from before mine eyes.—Verse 16.

“The washings of the scriptures are ceremonial ; (*Heb. ix. 10* ;) or miraculous ; (*2 Kings v. 10, 13* ;) or moral ; (*Psalms xxvi. 6* ; *lxxiii. 13* ;) or spiritual ; (*Psalms li. 2* ;) or superstitious ; (*Matt. xv. 2* ;) or sacramental.”

People from England are astonished to see the numerous ablutions of the Orientals. The heat of the climate, and the copious perspirations, render it requisite as a matter of health and comfort ; but the various causes of impurity with which men necessarily come in contact are the most binding reasons. Connected with all their temples, there is a tank, where the

devotees repeat their prayers, and "wash away their sins;" and no religious ceremony will be commenced by a strict Hindoo without having first performed his ablutions; because he fears some impurity of body or mind which might prevent the *merit* of his performance. The method is as follows: he takes off his upper and lower garments, and places them on the ground; he then goes into the water, and pours it on his head, and repeats his prayers, taking up also some in his hand three times, still repeating his prayers; he then swallows a little of the element, and afterwards sprinkles his garments. Water from the sacred Ganges is used in their more holy services; and few duties are considered to be more meritorious than to bring it on their shoulders, as is shown in the following engraving.



Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.—Verse 18. See the observations on Ezek. xxiii. 14.

This, by many, is believed to refer to the strength of the colour, and to the difficulty of discharging it: and though I do not presume to contradict that opinion, it may perhaps be suggested to have an additional meaning. Dr. Adam Clarke says, "Some copies have כְּשָׁנִים *ke-shanim*, 'like crimson garments.'"

The iniquities of Israel had become very great. In verse 10, the rulers are addressed as if those of Sodom and Gomorrah. In verse 21, it is said the faithful city had become "a harlot;" and in the 29th, it is predicted: "They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen." Is it not certain that these references to *Sodom*, to a *harlot*, and to the *gardens*, are allusions to the wickedness, the idolatry, and the union which Israel had formed with the Heathen? For what purposes were the gardens or groves used, of which the

frequenters were to be ashamed? No doubt, for the same as those in the East at the present day. The courtesans of the temples receive those in the groves, who are ashamed to go to their houses. Those wretched females are called *solikillikal*, that is, "parrots of the grove." "That wicked youth is always gathering flowers in the grove." "Thou hideous wretch! no one will marry thee; thou art not fit for the grove." See the remarks on Isai. lvi. 17.

Scarlet or crimson was the favourite colour of the ancient heathen prostitutes. "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee." (Jer. iv. 30.) This is an exact description of the dress, and other modes of allurements, used at this day by a female of the same low character. "The woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth." (Rev. xvii. 4, 5.) In that most vivid description by Ezekiel of the idolatries of Samaria and Jerusalem, they are represented as two harlots, and there such disclosures are made as convey a most frightful picture of the depravity of the people. "She increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, she doted upon them."* Her paramours, also, were "exceeding in dyed attire upon their heads." (Ezek. xxiii. 14—16.)

The sacred prostitutes of the temples always have garments of scarlet, crimson, or vermillion. See the remarks on Prov. vii. 10.

Parkhurst says, "שִׁשִּׁיר *Sisir* occurs not as a verb, and the ideal meaning is uncertain, but as a noun, *vermillion*, a very beautiful red colour. So the Seventy, *μίστω*. Pliny informs us that this, which the Greeks call *μίστος*, was found in silver mines in the form of reddish sand, and was much used by the Romans in his time, as a paint, and formerly applied to sacred

* On the walls of the heathen temples, the most offensive figures are portrayed in the same way. In the vestibule of one I once entered, there were men and women portrayed in every possible position.

uncouth appearance of the creature, its sunken diminutive eye, its short legs, (with which it cannot walk,) its leather-like wings, its half hairy oily skin, its time for food and sport, (the hours of darkness, "when evil spirits also range abroad,") its offensive ordure, ever and anon dropping on the ground :—all these together render it one of the most disgusting creatures to the people of the East. No wonder, then, that its name is used by the Hindoos (as well as by the prophet) for an epithet of contempt. When a house ceases to please the inhabitants, on account of its being haunted, they say, and also suit the action to the word, "Give it to the bats!" "Alas! alas! my wife and children are dead; my houses, my buildings, are all given to the bats." "The bats are now the possessors of the once-splendid mansions of royalty." People ask, when passing a tenantless house: "Why is this habitation given to the bats?" "Go, miscreant! go, or I will give thee to the bats." "The old magician has been swearing we shall all be given to the bats."

But why are *moles* associated with *bats*? what is there about them to cause them to be so offensive? They are, I believe, never spoken of with contempt; nor is there an allusion, like that of the text, ever made to them. The word translated "mole" is confessedly of uncertain meaning. Calmet says, "Idols shall be thrown to the moles." But the original word here is not *choled*, but, as it stands in the printed copies, in two words, חפר סור *chaphar pharut*. Since, then, the word *chaphar* explicitly means "to sink," and this is its proper idea, why not accept it here also, and dismiss the mole from this passage, considering *chaphar pharut* as a duplication, an emphatical augmentation of the original idea?—"sinks, deep sinks;" the deepest of cavities. Dr. Harris and others say, "Some understand not 'an animal,' but 'a deep sink or subterranean vault.'"

Where, then, many learned men differ, may we not think for ourselves? especially as we have facts and verbal allusions to countenance another opinion. The Tamul translation of the word in Isaiah, which we render "mole," is *moon-cheuru*, a disgusting animal, which the English call "musk rat," though it differs much from the *sorex moschatus* of Dr. Pallas, and also from the *mus zibethicus* of M. Sarrazin. The Orientals have a great abhorrence of this creature, and

are filled with diviners from the East." What! were the descendants of Jacob replenished in their heathenish pursuits from the idolatrous East? So says the prophet!

In an "Essay on the sacred Isles of the West," by Captain Wilford, he says, "This passage I conceive to allude to Hindoos, from the very forcible expression of, *from the East*, from beyond the East, or from the remotest parts of the East. The prophet did not mean the Chaldeans, who were well known to him, as he repeatedly takes notice of them." From what part could they be so well replenished as from these parts of the East? Is it not in our nature to consider any article to be the most genuine, which is imported in a direct way from the place where it is produced? The distant East still continues to send her diviners and jugglers to all the contiguous isles and nations.

Lieutenant Burnes tells us: "The natives of Bokhara are also firm believers in magic; but they refer to India as the *seat* of that science." (Vol. i. p. 321.)

Their land also is full of idols.—Verse 8.

This is a true and literal description of India; the traveller cannot proceed a mile, through an inhabited country, without seeing idols and vestiges of idolatry in every direction. See their vessels, their implements of husbandry, their houses, their furniture, their ornaments, their sacred trees, their domestic and public temples; and they all declare that the land is full of idols.

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks.—Verses 20, 21.

This, no doubt, refers to the total destruction of idolatry. "To the bats," *vavāls*, those of the smaller species; as the larger are eaten by the Hindoos, and were also used as an article of food by the Assyrians. The East may be termed "the country of bats," as they hang by hundreds and thousands in caves, ruins, and under the roofs of large buildings. To enter such places, especially after rain, is most offensive. I have lived in rooms where it was sickening to remain, on account of the unpleasant smell produced by those creatures, and whence it was almost impossible to expel them. The

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.— Verse 16.

In this and the next eight verses, we have an accurate description of the ornaments and manners of a Hindoo dancing-girl. These females are given by their parents, when they are about seven years of age, to the temples, for the purposes of being taught to sing the praises of the gods; of dancing before them, during some of their services, or when they are taken out in procession; and to be yielded up to the embraces of the priests and people. Near the temples and the *topes*, (that is, "the groves,") are houses built for their accommodation, and there they are allowed to receive their paramours. When they become too old for the duties of their profession, their business is to train the younger ones for these diabolical services and pleasures.

Walk with stretched-forth necks—When these females dance, they stretch forth their necks, and hold them awry, as if their heads were about to fall off their shoulders. *And wanton eyes*—The margin has, "deceiving with their eyes." As the votaries glide along, they roll their eyes, (which are painted,) and cast wanton glances on those around. *Walking and mincing*—The margin has, "tripping nicely." Some parts of the dance consist of a tripping or mincing step, which they call *tatte-tatte*. The left foot is put first; and the inside of the right follows the heel of the left with a rapid motion. *Making a tinkling with their feet*—This sound is made by the ornaments which are worn round their ankles. The first is a large silver curb, like that which is attached to a bridle; the second is of the same kind, but surrounded by a great number of small bells; the third resembles a bracelet; and the fourth is a convex hoop, about two inches deep.

Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.— Verse 17.

The long and beautiful hair in which they took so much pride was to be destroyed by the scab; and they were to be exposed to the public gaze,—in allusion to the barbarous custom of some of the Eastern conquerors.

In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon.—Verse 18.

Tinkling ornaments—That is, those which have been described. *Cauls*—This is rendered in the margin, “networks.” The caul is a strap, or girdle, about four inches long, which is placed on the top of the head, and which extends to the brow in a line with the nose. The one I have examined is made of gold, and has many joints; it contains forty-five rubies and nine pearls, which give it a net-work appearance.

Round tires like the moon—An ornament shaped like the crescent moon is a great favourite in all parts of the East. In Judges viii. 21, it is related, that Gideon “took away the ornaments that were on their camels’ necks;” but in the Septuagint, the word *ornaments* is rendered, “like the moon;” the latter is also the rendering given in the margin of the English Bible. The crescent is worn by Pārvati and Siva, from whom proceed the *lingam*, and the principal impurities of the system. No dancing-girl is in full dress without her round tires like the moon.

The chains, and the bracelets, and the mufflers.—Verse 19.

“The chains” consist, first, of one most beautifully worked, with a pendant ornament for the neck; there is also a profusion of others, which encircle the same part, and rest on the bosom. In making curious chains, the goldsmiths of England do not surpass those of the East. The Trichinopoly chains are greatly valued by the fair of our own country. “The bracelets” are large ornaments for the wrists, in which are sometimes enclosed small bells. “The mufflers” are, so far as I can judge, not for the face, but for the breasts.

The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings.—Verse 20.

Bonnets—I cannot find an article of dress which corresponds with this; and in some translations it is rendered “diadems.” Dr. Boothroyd has, I believe, given the proper word, “tires;” which is confirmed by the Tamul translation, “ornaments for the head.” The principal one is made of

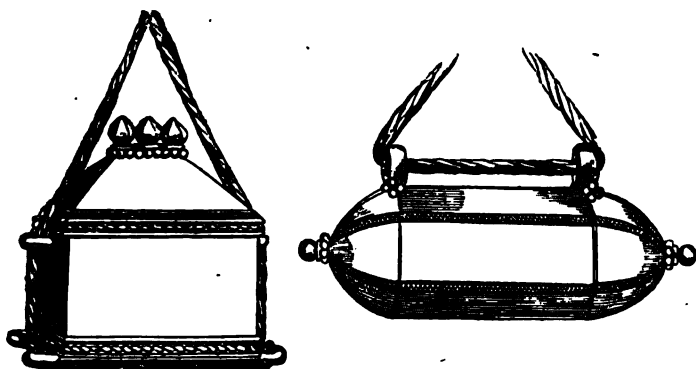
gold, and crowns the top of the head like a skull-cap. It is beautifully engraved in circles, and is sometimes studded with precious stones, and is connected with another oval ornament which touches the caul.

Ornaments of the legs—We have not here any custom which illustrates these articles; for nothing of the kind is worn on any other part of the leg, (excepting the toes,) than those described in the sixteenth verse. If we give credit to other translators, it ought to have been rendered, “ornaments of the arms:” thus the German, the Dutch, the Danish, the Portuguese, and Tamul translations, have *arms* instead of “legs.” The Septuagint has it, *χλιδανας*, which, according to Schrevelius, is *armilla*; that is, a bracelet or jewel worn on the left arm, given to foot-soldiers, which “was also worn by women.” The same ornaments are worn here on both arms, just above the elbows; and are generally made of silver or gold, to correspond with those round the wrists.

Head-bands—A golden girdle, most curiously worked, which is studded with rubies and beautiful pearls. It surrounds the head like a girdle or belt, and serves to bind and connect some other parts of the ornaments of the head.

Tablets—The margin has, *houses of the soul*. Bishop Lowth renders the word, “perfume boxes;” but this I greatly doubt, for perfume boxes are not common.* When the apparent etymology of a word is contradicted by custom, there is reason to doubt its accuracy; but when the etymology and the custom agree, there is good reason for accepting the interpretation. *Houses of the soul*—Is there any thing which corresponds with these in the dress of an Eastern female? There is. The dancing-girls, the wives of the pandārams, and many other women, wear an ornament resembling a house, and sometimes a temple, which contains an image, corresponding with the *Φαλλος* of the Greeks, and the Priapus of the Romans. The following are representations of two in my possession. See the observations on Deut. iv. 16.

* Ladies of rank have servants, whose business it is to carry the incense and other perfumes.



I think it, therefore, more than probable, that these were the articles to which the prophet alluded by "houses of the soul." *

The ear-rings—Dr. Boothroyd says, "Schroeder has proved that *תְּכֵלֶת* does not signify *ear-rings*, but *the images of serpents*, which were worn as charms, to secure from, and to drive away, evils." But would the dress of an Eastern female be complete without "ear-rings?" Certainly not. May not the signification, "images of serpents," rather refer to the devices of serpents which are made on the ear-rings, and used for the purpose of security from malign influences?

The rings, and nose jewels.—Verse 21.

Rings—These are worn on the first, third, and fourth fingers. *Nose jewels*—From the *septum*, or middle filament, is a pendant, which sometimes contains three rubies and one pearl; and it nearly touches the upper lip. The left nostril is pierced, and contains a ring about an inch in diameter; another lies flat on the nose, and occasionally consists of a fine pearl surrounded with rubies.

The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins.—Verse 22.

The Eastern ladies take great pride in having many changes of apparel, because their fashions never alter. Thus, the rich brocades worn by their grandmothers, are equally fashionable for themselves. *The mantles*—A loose robe

* These ornaments are generally made of silver or gold, and are sometimes highly embellished with precious stones.

which is gracefully crossed on the bosom. *Wimples*—Probably the fine muslin which is sometimes thrown over the head and body. *Crisping-pins*—This has been translated the “little purses,” or “clasps.” When the dancing-girl is in full dress, half her long hair is folded in a knot on the top of the head, and the other half hangs down her back in three tails. To keep these from unbraiding, a small clasp, or gold hoop, curiously worked, is placed at the end of each tail.*

The glasses, and the fine linen, and the hoods, and the vails.—Verse 23.

Glasses—I have seen a dress in which were six pieces of silvered glass, about an inch square: but this may mean something bright or burnished, to assist in dressing. The Tamul word *kan-āde*, translated “looking-glass,” conveys no such meaning. It is derived from *kan*, “the eye,” and *āde*, “to play.”† Dr. Adam Clarke says, the word which in Exod. xxxviii. 8 is translated “looking-glass,” ought to be “mirror.”

Fine linen—Perhaps muslin of the most delicate texture, which was formerly so famous in all parts of the world. *The hoods*—I cannot find any thing which agrees with these. *Vails*—When Rebekah saw Isaac for the first time, “she took a vail and covered herself;” and, from that time to the present, the custom in the East has not varied.

And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.—Verse 24.

Sweet smell—No one ever enters a company without being well perfumed; and, in addition to various scents and oils, each is adorned with numerous garlands made of the most odoriferous flowers. *A girdle*—Probably that which goes round the waist, which serves to keep the garments from falling whilst the girls are dancing. It is sometimes made of silver. *Well-set hair*—No ladies pay more attention to the

* See the Egyptian dancing-girl in the sixty-second plate of Calmet.

† The voracious and interesting chaplain to Sir Thomas Roe, our ambassador to the Great Mogul in 1615, informs us: “The barber carries always about him a round looking-GLASS, made of *steel*, about the compass of a large trencher-plate, made somewhat hollow, and kept by them exceeding clean and sleek, so that it represents the face of him that beholds it on the convex side very well.”

dressing of the hair than do these; for as they never wear caps, they take great delight in this their natural ornament. *Baldness* in a woman makes her most contemptible; and formerly, to shave their head was a most degrading punishment. *Stomacher*—I once saw a dress beautifully plaited and stiffened for the front; but I do not think it common.

Here, then, we have a strong proof of the accurate observations of Isaiah in reference to the Jewish ladies. He had seen their motions, and enumerated their ornaments; and here we have a most melancholy picture of the fallen state of “the daughters of Zion.”

CHAP. V.

The eyes of the lofty shall be humbled.—Verse 15.

See that proud fellow: his head is erect, and his eyes are lifted up. He is, in his own opinion, the lord of creation. See that humbled man; he walks along with his head bowed down, and his eyes fixed on the ground.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope.—Verse 18.

Dr. Boothroyd's rendering is: “Woe to them who draw out iniquity as a long cable, and sin as the thick traces of a wain.” Some think this metaphor is derived from rope-making; others that sin and iniquity denote the punishment. Dr. Adam Clarke believes the prophet refers to idol sacrifices: “The victims they offered were splendidly decked out for the sacrifice. Their horns and hoofs were often gilded, and their heads dressed out with fillets and garlands. The “cords of vanity” may refer to the silken strings by which they were led to the altar; some of which were unusually thick.”

But may not the passage allude to the immense cables with which the Heathen draw their sacred cars? In these very large vehicles, the gods are placed when taken out in procession; and sometimes more than five hundred men draw along that iniquity with long cables. To do this is reputed a work of great merit; hence men of the first respectability join in the service.

Which justify the wicked for reward.—Verse 23. “Fire shall consume the tabernacles of bribery.” (Job xv. 34.)

In the East, not a man in a thousand would hesitate to give or receive a bribe, when there was the least chance of its being kept secret. Nearly all the situations which are at the disposal of native chiefs, are acquired by *ki-cooly*, that is, “the reward of the hand:” and yet there are numerous proverbs against this system. In the book called *Vānan-kovi* is found a sentiment like that which is contained in the quotation from Job; for there a young female is described “as living in the desert, which was as hot as the house of him who takes bribes.”

CHAP. VII.

Meet Ahaz at the end of the conduit of the upper pool in the highway of the fuller's field.—Verse 3. See 2 Kings xviii. 17.

This, I have no doubt, refers to the custom of washing clothes in an open place; because, connected with “the fuller's field,” is mentioned “the conduit of the upper pool:” and Calmet says, under the word *ROGEL*, “The fuller's fountain, not far from Jerusalem, wherein probably the articles were washed by treading with the feet or walking on them.”

In India all people put their clothes out to wash; as that service is performed by the caste called *Vannar*, who never attend to any other employment. Connected with every village there is a tank or pond, and an open place for the drying of clothes; where may be seen those useful servants of the public at their daily toil. Each washerman has a large stone close to the water's edge, on which, after having made the articles wet, he beats them with all his force, to take out the dirt. Again he rinses them, or puts them in a vessel and treads on them; and when we consider that cold water is nearly always used, the whiteness of the garments is most surprising. See Mark ix. 3.

In Malachi iii. 2, mention is made of “fullers' soap,” alluding, no doubt, to some substance by which they cleansed their clothes; and I am of opinion that the Hindoos, from the most remote antiquity, have had an article called *savukāram*, which, though inferior to the soap of Europe, answers all common purposes. They also use *ullaman*, a marl corresponding with

the “fuller’s earth” of England, which imbibes all unctuous matter.

In “the upper pool,” therefore, and “fuller’s fields” of the present day, we find another illustration of the sacred volume.

And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.—Verse 18.

Some commentators think, that “this metaphor is taken from the practice of those who keep bees; who draw them out of their hives into the fields, and lead them back again, *συσπναισι*, ‘by hisses or a whistle.’” But the people in the East were, I believe, never in the habit of keeping bees in hives, or in any other artificial way; because they principally, if not exclusively, collected their honey from rocks and trees.

I am of opinion the passage refers, not to the calling or training of bees, but to a deity amongst the Heathen, called the “fly-god, or master of flies.” A reference to what is written on 2 Kings i. 2, will afford a tolerable view of the history of that god. It is therefore probable, that “the bee of Assyria” and “the fly of Egypt” denote those idolaters who worshipped an idol analogous to Beelzebub, “the god of flies;” and that they were to be the instruments, in the hand of the Lord, of inflicting severe punishments on the land of Judea.

In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.—Verse 20. See the observations on Deut. xxi. 12, 13; 2 Chron. xvi. 14; Isai. xviii. 2.

This is another denunciation against the wicked Jews. Ahaz, their impious king, had been greatly troubled by his enemies, the Philistines, Syrians, and Edomites; he therefore “sent messengers to Tiglath-Pileser,” the heathen “king of Assyria, saying, I am thy servant, and thy son; come up, and save me out of the hand of the king of Syria.” In addition to this his wickedness, he actually “took the silver and gold that was found in the house of the Lord, and sent it for a present to the king of Assyria,” in order to hire him to fight his battles against his Syrian foes.

In the same day shall the Lord shave—By reading what is written on 2 Kings ii. 23, a better view will be gained of the contempt attached to those who were bald, and of the term being expressive of the most complete weakness and destitution. To tell a man you will shave him, is as much as to say you will ruin him, will entirely overthrow him. "Our king has shaved all his enemies," means, He has punished them, reduced them to the most abject condition; so that they have not a single vestige of power in their possession. "What, fellow! didst thou say thou wouldst shave me?" "I will give thy bones to the crows and the jackals. Begone, bald-head! get out of my way!" The punishment to be inflicted on the Jews was very great: they were to be shaved on the head, the beard, and "the hair of the feet." The latter expression very properly alludes to a most disgusting practice common in all parts of the East. Calmet remarks: "The Hebrews modestly express by *feet* those parts which decency forbids to name: 'the water of the feet;' 'to cover the feet;' 'the hair of the feet.'"

Thus the Lord was about to shave the Jews by a razor which they themselves had hired!

CHAP. VIII.

He shall be for a stone of stumbling and for a rock of offence.—Verse 14.

"A stone of stumbling, and a rock of offence." (1 Peter ii. 8.)

The idea appears to be taken from a stone, or a block of wood, being thrown in the path of travellers, over which they fall. "Well, friend, did the king grant you your request?" "No, no; there was an *udaru-katti*," (from the verb *udaru-kurathu*, "to stumble," and *katti*, "a block,") "a stumbling-block in the way." "Just as Valen was attaining the object of his wishes, that old stumbling-block the Modeliar lay down in the way, and the poor fellow stumbled, and fell."—"Why are you so dejected this morning?" "Because I have had a severe fall over that stumbling-block, my profligate son."

CHAP. IX.

They joy before thee according to the joy in harvest.—Verse 3.

“Kandan’s wife has at length borne her husband a son, and all the relations are rejoicing together, like the joy of harvest.”—“Are you happy in your new situation?” “Yes; my *santosham*,” “my happiness,” “is greater than that of the time of harvest.” “Listen to the birds, how merry they are! can they be taking-in their harvest?”

The government shall be upon his shoulder.—Verse 6. “They shall fly upon the shoulders of the Philistines.” (Chap. xi. 14.) See the remarks on chap. xxii. 22.

In the book *Rāmāyanum*, Tassaratha, the father of Rāmar, says, he had borne the government of Iyote sixty thousand years upon his shoulders. In a battle, the combatants are said to fly upon each other’s shoulders. The figure is probably taken from the custom of wild animals thus attacking each other.

They shall eat every man the flesh of his own arm.—Verse 20.

“See what that descendant of fiends has come to: he is now eating his own flesh.”

CHAP. X.

He shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.—Verse 32.

This is a part of the description of the march of Sennacherib against Jerusalem. When he arrives near the city, he lifts up his hand and shakes it, to denote that he will soon inflict signal punishment upon it. How often may this significant motion of the hand be seen!

It is done by lifting it up to the height of the head, and then moving it backwards and forwards in a cutting direction. Thus, when men are at so great a distance as to be scarcely able to hear each other’s voice, they have this convenient way of making known their threatenings. Sometimes, when brawlers have separated and apparently finished their quarrel, one of them will turn round and bawl out with all his might, and then shake his hand in token of what he will yet do.

CHAP. XI.

He shall smite the earth with the rod of his mouth.—Verse 4.

The application of this figure in the East refers rather to angry expressions, than to a judicial sentence. "The mouth of that man burns up his neighbours and friends." "*His mouth!* it has set on fire all the people."

The leopard shall lie down with the kid.—Verse 6.

People of every age and clime often refer to antiquity, as the halcyon period of innocence and delight: and the inquiry still is, "What is the cause that the former days were better than these?" In the book *Rāmāyanam*, it is said, that formerly the tiger and the deer used to drink at the same fountain, and the fawns were suckled at the teats of the tiger. In all these glancings at the past, may there not be some reference to the primitive state of man as described in the scriptures of truth?

CHAP. XIII.

Shake the hand, that they may go into the gates of the nobles.—
Verse 2.

Dr. Boothroyd renders the clause: "Beckon with the hand;" which also agrees with Mr. Benson and the Tamul rendering. The way in which the people beckon for a person, is to lift up the right hand to its extreme height, and then bring it down with a sudden sweep to the ground.

Every man's heart shall melt.—Verse 7.

This figure appears to be taken from the melting of wax or metals. "My heart, my mind melts for him! I am dissolved by this love." "Alas! alas! my bowels are melting within me."

They shall be in pain as a woman that travaileth.—Verse 8. "Wherefore do I see every man with his hands on his loins, as a woman in travail?" (Jer. xxx. 6.)

Great pains are often spoken of as resembling the anguish of parturition. "Ah my lord! I am very ill; my pains are

like those of a woman when bringing forth her first-born." "Has it come to this? am I to bring forth like a woman?" "He cries like the woman in her agony." "Yes, my friend; as the pains of a female in child-bearing are produced by sin; so your present sufferings are produced by the sins of a former birth."

Their children also shall be dashed to pieces before their eyes.—
Verse 16.

One of the favourite modes of punishment of the late king of Kandy, was to take the children of an offender, and dash them to pieces before his eyes. After this the monster was accustomed to give a horrid grin of satisfaction and triumph. See the remarks on Prov. xxvii. 22.

Their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.—Verse 21. See the observations on chapters xx. xxi.

"Yes; the wretch is now punished for his crimes, and those of his father: dogs and devils are now dwelling in his habitation." The owl, whose native name is *ān̄thi*, is one of the most ominous birds of the East. Let him only alight upon the house of a Hindoo, and begin his dismal screech, and all the inmates will be seized with great consternation. Some one will instantly run out and make a noise with his areca-nut-cutter, or some other instrument, to affright it away. One of these creatures flew into the house of a lady when she was in the pains of parturition: the native servants became greatly alarmed, and ran to me, lamenting the fearful omen. I had it driven from the house; and notwithstanding the malignant influence of the feathered visiter, and the qualms of the domestics, all things went on well with the child and its mother. On another occasion, I shot one of them, which had troubled us on the roof night by night. But as he was only wounded in the wing, I took him into the house, with the intention of keeping him. The servants, however, were so uncomfortable, and complained so much at having *such a beast* in the house, that I was obliged to send him away. From these statements it will be seen what ideas would be attached to the owls dwelling in the houses of Babylon.

Satyrs shall dance there—According to Lempriere, "*Satyri*. Demigods of the country, whose origin is unknown! They are represented like men, but with the feet and the legs of goats; short horns on the head, and the whole body covered with thick hair. They chiefly attended upon Bacchus, and rendered themselves known in his orgies by their riot and lasciviousness." "*Bacchus*. His expedition in the East is most celebrated. He marched at the head of an army composed of men as well as of women, all inspired with divine fury, and armed with thyrsuses, cymbals, and other musical instruments. The leader was drawn in a chariot by a lion and a tiger, and was accompanied by Pan and Silenus and all the satyrs!" "*Pan*, according to some, is the same as Faunus, (also represented with the equipage of the satyrs,) and he is the chief of all the satyrs."

What Oriental scholar can help thinking of Rāmar or Rama, and Anuman,* his monkey chief over the monkey soldiers, and their numerous victories, so celebrated in all parts of the East? These millions of monkeys are described as being able to assume any form, and as being heroes of boundless energies, "able to wield in combat rocks and mountains, and tremendously to annoy the enemy with their tails and teeth. Skilled in every kind of weapon, they could remove the greatest mountains, pierce the stoutest trees, and in swiftness put to shame Samada the lord of rivers, causing him to overflow his bounds; and, mounting in the air, they could seize the very clouds: they could rule inebriated elephants, and with their shout cause the feathered songsters to fall on the ground." In these stories we have probably the origin of monkey or ape worship in Babylon, India, and China.†

The passage, therefore, "*Satyrs shall dance there*," may allude to the utter desolation of Babylon, and to the fabulous tales of those victorious monsters whose achievements occupy so large a place in Eastern and Western story.

* "Hunoomanu, the monkey, has also been placed among the gods, as a form of Shivu. Temples to this god are to be seen; and in some places his image is worshipped daily: he is even chosen by many as their guardian deity. Hunoomanu bears some resemblance to Pan; and, like him, owes his birth to the god of the winds."—WARD.

† See Picart and Ward; also Rich on Babylon; "*Fragments to Calmet*," p. 597.

Or it may simply mean, that the ape shall be found with other beasts of the desert sporting in the once-splendid palaces of Babylon.

The wild beasts of the islands shall cry in their desolate houses.—
Verse 22.

Europeans are often astonished, in walking through a town or village, to see so many desolate houses; and frequently come to improper conclusions, from an idea that the place had once a greater number of inhabitants. At half an hour's notice, families may be seen to leave their dwellings, never to enter them more. Hence in almost every direction may be seen buildings with roofs half fallen in, with timbers hanging in various positions, shutters and doors flapping in the wind, or walls half levelled to the ground. Various are the reasons for which the superstitious idolater will leave his dwelling. Should one of the family die on the fifth day of the new or waning moon,* the place must be forsaken for six months. Should that venomous serpent, the cobra capella, enter the house on either of these days, the people must forthwith leave the house. Does an owl alight on the roof for two successive nights? the inmates will take their departure; but if for one only, then, by the performance of certain ceremonies, the evils may be averted. Are evil spirits believed to visit the dwelling? are the children often sick? are the *former* occupants, as well as the *present*, unfortunate? then will they never rest till they have obtained another habitation. Sometimes, however, they call for the *sāstre*, that is, "the magician," to inquire if he can find out the cause of their troubles; when perhaps he says, the walls are too high, or they stand out too much in this or that direction; and then may be seen master, servants, children, carpenters, and masons, all busily employed in making the prescribed alterations. But another reason for the desolation in houses is, that a father sometimes leaves the dwelling to two or three of his sons; and when the necessary repairs have to be made, one will not do this, and another will not do that, till the whole crumbles to the ground.

* See the note on Psalm cxxi. 6.

CHAP. XIV.

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!—
Verse 12. The marginal reading, instead of *Lucifer*, is “day-star.”

What are we to understand by the term *Lucifer*? Nothing more than the name of the morning-star; which may be Venus or Jupiter, according to the relative position in reference to the sun. But in this passage to whom is the term “Lucifer” applied? No doubt, to the Assyrian monarch; for nearly the whole chapter relates to the downfall of the Babylonish empire, or rather the Assyrian. But is not Satan sometimes called by that name? He is: and so far as the morning-star is concerned, nothing can be more inappropriate than to give to him the name of the beautiful harbinger of day. But there is surely some reason for this epithet being attached to that fallen spirit. How can *Lucifer* be called “son of the morning?” Is not that planet, especially Venus, of the feminine gender? No; in Eastern language it is always masculine! But what do lexicographers say about **לְלֵיל** *heilel*? Parkhurst renders it, “The morning-star, from its vivid splendour:” and this interpretation is in some measure confirmed by verse 13. But do not some suppose that *Lucifer* is an improper rendering, and that it ought to be “howl?” Yes; but what difference does that make as to the epithet “morning-star” being applied to the monarch of Babylon? None; as “son of the morning” still implies the same star, having for its prefix “howl, cry, lament,” which well agrees with the predicted downfall of the king. But has not the word **לְלֵיל** a distinctive meaning? The learned editor of Calmet says, under *Lucifer*, “This word seems to import one unduly exalted, or who has exalted himself unduly; a famous braggart, an upstart, intoxicated with power and supremacy, and therefore playing mad freaks in his tyranny over neighbouring nations.” But what has this to do with the beautiful “morning star?” Nothing; to the person signified we are to look for an explanation. But why call the monarch of Assyria by the name of that star? Because I believe it to refer to his system of mythology. The editor to Calmet says, “The subsequent allusions to ‘ascending into heaven,’—to ‘exalting his throne above the stars of God,’—to ‘sitting on the mount

of the congregation,' that is, of the gods,—' on the sides of the North,' that is, the Mount Meru of the Hindoos,—all seem to be Oriental, and even Brahminical." I have repeatedly shown* that the Hindoo and Assyrian systems of idolatry are substantially the same; and I think we must look in that direction for an illustration of the qualities attributed to Lucifer, and also for an explanation of other allusions in this chapter. The name of the morning-star among the Hindoos is *Velle*, and to it is attached personality. He was the *gooroo*, that is, "the priest and teacher," of the demi-gods or giants, called Assurs; and we must recollect that the Assyrians are often mentioned by that name in the Old Testament and in the Apocrypha. To Velle are ascribed the most malignant powers; and through his cunning the gods were conquered by the Assurs, made prisoners, and put to the most degrading offices. This braggart and the tyrants now rejoiced over the humbled gods, and were so intoxicated with their achievements, that they began to contemplate plans of greater daring. But Siva the Supreme, hearing the cries of the celestial inhabitants, and compassionating their misery, complied with their requests, and granted a son to arise from his own body, through whom they regained their liberty, conquered the Assurs, and their wicked *gooroo* Velle, and thus triumphed over their old and cruel foes.†

* See the Introduction to this volume, and various other places.

† The book *Soonda Purāna*, which is now in course of translation, contains a full account of Velle; of the origin, conquests, and tyranny of the Assurs; of their cruelties to men and all the celestials, (excepting Siva the Supreme,) and of their final overthrow by Scandan, the son of Siva.

There is a striking similarity betwixt the giants, gods, and demi-gods of the East, and those of Greece and Rome:—"The giants are represented as men of uncommon stature, with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyges, had fifty heads, and one hundred arms, and serpents instead of legs. The defeat of the Titans, to whom they were nearly related, incensed them against Jupiter, and they all conspired to dethrone him. The god was alarmed, and called all the deities to assist him against a powerful enemy, who made use of rocks, oaks, and burning woods for their weapons, and who had already heaped Mount Ossa upon Pelion, to scale with more facility the walls of heaven. At the sight of such dreadful adversaries, the gods fled with the greatest consternation into Egypt, where they assumed the shape of different animals, to screen themselves from their pursuers. Jupiter, however, remembered that they were not invincible, provided he called a mortal to his assistance; and, by the advice of Pallas, he armed his son Hercules in his cause. With the aid of this celebrated hero, the giants were soon put to flight and defeated."—LEMPRIERE.

How art thou cut down to the ground, which didst weaken the nations—The ruthless monarch of Assyria (Assur or Ashur) had long been devastating the nations; he had assumed to himself the name of the morning-star, Velle, the cruel, the malignant *gooroo* of the Assurs, who conquered and enslaved the gods; he emulated the daring of his impious ancestors at Babylon; and now he was to be “cut down to the ground.”

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.—Verses 13, 14.

These profane boastings are in excellent keeping with the triumphs ascribed to Velle, and the intoxicated Assurs, who trampled on the humbled gods. They were then contemplating plans of still greater daring, were about to ascend into heaven, and to exalt their thrones above the stars of God. The bloated chief, in his wild purposes, said, “I will sit upon

Now then for the Hindoo account: The Assurs were beings of immense stature; some of the chiefs, such as Singa-Muggam and Vanan, had each one thousand heads; others had five hundred; and many were furnished with three heads, and even ten. They were the enemies and conquerors of the gods; and, when fighting, had, for weapons, rocks and burning forests, which they threw at the chariots of the celestials. At last those of the gods who were not made prisoners, took to flight, and assumed the shape of various living creatures. Brahma took the form of a swan; Vishnoo that of a kite; Eupera became a crow; Yama changed himself into a camelion; and Indran became a peacock. At last the Assurs were defeated by Scandan the son of Siva the Supreme, and the gods were restored to their former dignity.

Is there not a very striking resemblance betwixt these two accounts, belonging to nations so remote from each other as the Greeks and the Hindoos? Chance it could not be. But the Titans were said to be nearly related to those giants who fought the gods; and I am much mistaken if the wars of the Racha-thar and Vishnoo do not form another parallel to the Western story. But in what did these kindred accounts of India, Greece, and Egypt (the latter detailing similar events) originate? There must have been some common source. I agree with many learned men of ancient and modern times, in looking at the scriptural account of the “tower whose top was to reach unto heaven,” and whose builders were confounded and scattered by celestial agents, for an explanation of the wars of the gods and men. Now, then, let it be recollected, that this Babel was the capital of Assyria. Reflect on the proud monarch of that nation, to whom the name Lucifer, or Velle, the malignant *gooroo* of the Assurs, was given; think also on the signal defeat of his ancestors by celestial agents at Babel; and then you see more of the force, the severity, the dignity of the prophet, in saying, “How art thou fallen from heaven, O Lucifer, son of the morning!”

the mount of the congregation, in the sides of the north ; I will ascend above the heights of the clouds ; I will be like the Most High." Siva the Supreme, and all the gods, lived in infinite splendour on the heavenly mountains Himalaya and Meru ; but Velle and the monstrous Assurs were intent upon occupying their places.* See the observations on Isai. lxx. 11.

But as were the proud heroes of this mythologic story, who in battle hurled rocks and mountains on their foes, who aspired to the habitation of the gods in their sublime heights ; so was this Assyrian braggart, who arrogated to himself the name of Velle, "the star of the morning," who was eager for the destruction of God's people, and wished to see his holy mountain brought to the ground : and those who saw his fall and degradation were to ask : "Is this the man that made the earth to tremble, that did shake kingdoms ; that made the world as a wilderness, and destroyed the cities thereof ; that opened not the house of his prisoners ?"

Lucifer, the morning-star, is called Velle in the East, and is of the masculine gender, agreeing with the "son of the morning." He was the malignant *gooroo* of the Assurs, who wished to ascend into the sublime abodes of the gods. Here we have allusions to the identity of the Assyrian, Egyptian, Indian, and Grecian systems, in the wars of the gods and giants ; in the overthrow of the former, their flight, and assumption of the shape of animals ; and in their final restoration by a son of the supreme Jupiter, or Siva. Here, too, we have the probable origin of the term Lucifer, as being applied

* The Himalayan mountains are the highest in the world, as they outreach, by some hundreds of feet, Cotopaxi and Chimborazo of the Andes ; though several of the latter have an altitude of twenty thousand feet. They are considered as most sacred, in all parts of the East ; and are known to the Hindoos as the Mountains of the North. When the accomplished Heber first saw their stupendous heights, he was struck with awe at what he termed the "greatest earthly works of the Almighty Creator ; the highest spots below the moon." He was so astonished with the scenes, that he says, "My attention was completely strained, and my eyes filled with tears ; every thing around was so wild and magnificent, that man appeared as nothing, and I felt myself as if climbing the steps of the altar of God's great temple." "The snowy mountains, which had been so long eclipsed, opened on us in full magnificence."

Lieutenant Burnes says, "As the sun set, I saw for the first time the massy mountains which encircle Cashmere, clothed in a mantle of white snow. I felt a nervous sensation of joy as I first gazed on the Himalaya, and almost forgot the duties I owed to the conductors, in contemplating these mighty works of nature."

to Satan; and of the stories in reference to the overthrow by celestial agents of the profane builders in the capital of Assyria. Here, also, we have a dignified prosopopœia of Lucifer, "the morning-star," assigned to the Assyrian king, in his insane and malignant wishes to triumph over the Most High; here we have allusions and confirmations of holy writ, which point with the finger of scorn at the pigmy efforts of men to disorganize that blessed system of truth which is contained in the word of God; and here we have a most sublime declaration of the majesty of Jehovah.

Thou art cast out of thy grave like an abominable branch.—Verse 19.
See the remarks on Gen. xlix. 22; Job viii. 16; xv. 32; Isai. xxv. 5; Ezek. xvii. 3; Dan. xi. 7; Zech. iii. 8; John xv. 5; and the marginal reading of Luke i. 78.

Some suppose that the term "branch" refers to the tree on which criminals were executed. But Dr. Boothroyd says, "The word נֶזֶר never signifies *a tree*, nor even such a branch as would be able to bear the weight of a malefactor." I believe the word "branch" is here used as a metaphor for a descendant, a man. Thus the Orientals often call the different members of a family, "branches." In the preceding verse, reference is made to the splendid pomp with which the kings of the nations were interred in their own sepulchres. This monster, however, was not thus to repose in sepulchral glory, but to be cast out of his grave, like an abominable branch of the house of his fathers. For it is said in the next verse, "Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people."

I will sweep it with the besom of destruction, saith the Lord of hosts.—
Verse 23.

What was he proceeding to sweep? The devoted city of Babylon. The word "besom" is often used as a figure, to denote the way in which people are swept from the earth. Thus, when the cholera morbus began to rage, it was said, "Alas! alas! it is sweeping us away as with a besom."—"How is the cholera in your village?" "It has come like besoms." When the people made offerings and sacrifices to the demons who were believed to produce the disease, the magician, who was thought to be the devil's agent, sometimes

said, "Make such and such offerings, or I will sweep you away with a besom." In the Hindoo Calendar or Almanack, where predictions are given respecting certain months of the year, it is often said, "The year is not good, it brings a besom."

CHAP. XVI.

As a wandering bird cast out of the nest.—Verse 2.

The figure appears to be taken from a young bird being thrown out of the nest before it is able to fly, which consequently wanders about for a place of refuge.—"Well, Tamban, what has become of your profligate son?" "I know not, my friend, because I have turned him out of the nest."—"Why, my boy, have you come to this distant country?" "Because my relations turned me out of the nest." "Alas for me! alas for me!" says the bereaved mother; "my young one has taken to the wing; it has flown from the nest." "I have only one left in the nest; shall I not take care of it?" "I should like to get into that nest," says the young man who wishes to marry into a high and rich family. "Ah my lord! dismiss me not from your service: to whom shall I go for employment? I have many children, who will be sufferers, if I leave you. Who will throw a stone at the nestlings? who will put fire to the lair of the young cubs of the jungle? Ah my lord! turn me not away; I shall be like a bird wandering from its nest."

The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed.—Verse 4. The Hebrew has, instead of *extortioner*, "wringer;" and, in place of *oppressors*, "the treaders down."

The Tamul version agrees with the Hebrew, "to wring, to squeeze, and press." "The treaders down," alludes to the custom of conquerors, who make their prisoners lie down on the ground, in order that they may tread upon them. See the observations on chap. xviii. 7.

My bowels shall sound like an harp.—Verse 11.

"Woe is me! woe is me! my bowels are like the *tambattam*;" that is, the native drum. "Yes; my bowels are like the black cloud;" that is, when it discharges its thunder.

CHAP. XVIII.

Woe to the land shadowing with wings.—Verse I.

Learned men have written much respecting the locality of "the land shadowing with wings," and have arrived at very different conclusions. One man proves, to his own satisfaction, that it means such a country; another, on seeing the gauntlet on the ground, enters the lists, and in a high tone of spiritual chivalry says, that it means no such place; and that we are to look in a very different direction for a solution of the difficulty. Though I do not undertake to decide as to what country is meant, I may offer illustrations to no less than six Orientalisms which are found in this chapter.

1. *The land shadowing with wings*—In Eastern language the "shadow" of a person means "his protection," and the comfort derived from such a situation; and this is its meaning in the following passages:—"The children of men put their trust under the shadow of thy wings." "In the shadow of thy wings will I rejoice." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." "To trust in the shadow of Egypt." "Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." In Judges ix. 15; Psalm xvii. 8; Cant. ii. 3; Isai. xxv. 4; xlix. 2; Lam. iv. 20; Ezek. xxxi. 6, 12, 17, the word "shadow" has a kindred meaning. In conformity with this idea, the figure may be heard daily. Listen to that destitute man: he goes to his superior, and says, "My lord, look upon a miserable creature! have pity on me, and allow me to come under your shadow." "Ah! could I but get under the shadow of the king, then should I be at rest."—"How is Mutto getting on in these days?" "*Getting on?* have you not heard he is under the shadow of the Modeliar?"

Whatever land, therefore, may be meant, it points at some country which affected to be its own protection (and probably that of others) by its shadowing wings, and may mean "the shadow of Egypt."*

* See Belzoni's Places, published by Mr. Murray, Albemarle-street, where the wings, the protecting emblems, may be seen displayed in every temple and cave.

Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down.—Verse 2.

2. To whom were the messengers to go? “To a terrible people.” What was to be their condition? They were to be “scattered,” were to be routed, dispersed, put to confusion. Thus Moses: “Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.” “Thou hast scattered us among the Heathen.” “Ye shall be scattered through the countries.”

“Scandan was the hero of the gods; he scattered all the Assurs.” “The king has scattered all his foes.” “The British troops have scattered the Birmese.” The terrible people, therefore, were to be scattered, dispersed, routed, to be put to utter confusion.

3. They were also to be *peeled*; that is, to be “shaved.” The original מורט, *morot*, is by some rendered “made bald;” by others, “peeled or shaved.” Parkhurst says, under מרט, “III. To make smooth, as the head stripped of its hair, occurs in Ezra ix. 3; literally, ‘And I made my head smooth from hair:’ in Isai. l. 6: ‘I gave my cheeks to those who made them smooth;’ namely, by plucking off the hair, which, according to the Eastern notion, was, and still is, an indignity of the highest kind.” The learned lexicographer thinks, that the passage in Isaiah translated “peeled” refers to the same thing.

Dr. A. Clarke says, “*Peeled*, ‘smoothed,’ either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair, or rather to the country’s being made smooth, perfectly plain and level, by the overflowing of the Nile.”

The Tamul translation has, instead of *peeled*, “shaved;” which I believe to be the true meaning. Parkhurst is right in saying, to pluck off the hair or shave, is a great indignity in the East. To say, “The king has *siritu*, or *savaritu*,” that is, “has shaved,” “his enemies,” shows at once they have been completely in his power. “The boasting foe says he will shave us all: but let him take care of his own hair.” “Yes, wretch, I will shave thee.” See the remarks on Isai. vii. 20: “In the same day shall the Lord shave with a razor that is hired,” &c.: also those on Deut. xxi. 12, 13; 2 Chron. xvi. 14.

4. *Meted out*—"I will mete out the valley of Succoth." (Psalm lx. 6.) The observation of Dr. A. Clarke is: "*Dividing* and *meting out* signify possession." The definition of the learned Doctor is in exact accordance with the Eastern notion: thus, "The British have *allatu*," that is, "measured," "India," means, "They have subdued, portioned out, taken possession of it." The idea seems to be taken from the practice of dividing the land of a conquered foe, and giving it out for the possession and enjoyment of strangers; or even to those whose real property it was.

5. *Trodden down*—Joshua called the captains of his army, and said, "Come near; put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them." (Joshua x. 24.) In connexion with this, reflect on the exciting language of our Great Deliverer: "I will tread them in mine anger, and trample them in my fury." (Isai. lxiii. 6.) See also Psalm cxix. 118; Isai. xiv. 19; xxv. 10; xxviii. 3, 18; Lam. i. 15; Dan. viii. 13; Micah vii. 10; Luke xxi. 24; Heb. x. 29.

In the wars of the gods and giants, frequent mention is made of the savage triumph of the conquerors, who trampled on the bodies of the vanquished. Thus Vishnoo stood on the body of the demon which he had conquered; and the same conduct is pursued at this day by those who are the victors. "Get out of my way, contemptible fellow, or I will tread upon thee!" "My feet shall soon press thy neck!" "Thou art not good enough for me to tread upon!" *Trodden down!*

Like a clear heat upon herbs.—Verse 4. The marginal reading, instead of *upon herbs*, is "after rain."

Here again the margin is the correct reading; for after a shower in the East, the ground having been previously hot, vapour is instantly generated, mixes with the common air, and renders it still more oppressive. Therefore, if the showers have not been copious, the lamentation of the natives is: "Alas! this *kānthē*," that is, "this heat," "is greater than before." I think this simple fact will serve to negative the very ingenious speculations of mere linguists.

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled.—Verse 7.

6. This completes the degradation of the vanquished. They were now to be presented as slaves to the conqueror; alluding to the custom of presenting prisoners of war as slaves to the victors. See, then, the gradation of their misery: (1.) They were to be *scattered*, that is, conquered, dispersed; (2.) They were to be *shaved*, as a token of their captivity; (3.) They and their lands were to be *meted out*, divided, and taken possession of; (4.) They were to be *trodden under foot*, to denote their misery; and, (5.) To complete the picture, they were to be presented as slaves to the conquerors.

CHAP. XIX.

They shall be broken in the purposes thereof, all that make sluices and ponds for fish.—Verse 10.

This may allude to the enclosures or wears which the Orientals construct most skilfully for catching fishes. They put down across a stream a vast number of stakes, which extend some hundreds of yards, and which resemble a low hedge. When there has been a flood or influx of the tide, the water rises considerably above the tops of the stakes, and the fish go up with the flow; and whilst they are engaged in seeking food at the bottom of the stream, the water gradually and imperceptibly retires, till at length it becomes so shallow as to prevent them from escaping over the hedge. They are then easily taken. At other times, the ground is so staked out as to leave a convenient opening, through which, when the fishes attempt to retire into the deep water, they are caught in nets placed there by the wily fishermen.

Kings and men of high rank have large ponds, where fish are sacredly kept, none being allowed to molest them. In a few years the surface of the water exhibits a mass of living creatures.*

* Lieutenant Burnes tells us, that at Sirchushma he met with "two natural ponds, the sources of the river Cabool, replenished by springs, and formed into preserves for fish, which are kept with great care. We fed the fish with bread, which disappeared in a moment, torn from our hands by some thousands of them. They are molested by no one, since it is believed that a curse rests on the head of an intruder." (Vol. i. p. 174.)

CHAP. XXI.

Arise, ye princes, and anoint the shield.—Verse 5. "They sacrifice unto their net, and burn incense unto their drag." (Hab. i. 16.)

Strange as it may appear, the Hindoos make offerings to their weapons of war, and to those used in hunting. Fishermen offer incense to the bag in which they carry their fish, and to the net; and, whilst the incense is burning, they hold the different implements in the smoke. The opulent sacrifice a sheep or a fowl, which is said to make the ceremony more acceptable to Varuna, the god of the sea. Should the tackle thus consecrated not prove successful, they conclude that some part of the ceremony has not been properly performed, and therefore must be repeated. But, in addition to this, they often call for their magicians to bless the waters, and to intercede for prosperity. Nor is this sacrificing to implements and weapons confined to fishermen, hunters, and warriors; for even artisans do the same to their tools; as also do students and scholars to their books. Thus at the feast called *nava-rātere*, that is, "the nine nights," carpenters, masons, goldsmiths, weavers, and all other tradesmen, may be seen in the act of presenting offerings to their tools. Ask them a reason for their conduct, and they will say, "The incense and ceremonies are acceptable to Sarusa-pathi, the beautiful goddess of Brahma."*

And he cried, A lion: My lord, I stand continually upon the watch-tower.—Verse 8. The marginal rendering is: "cried as a lion."

The Tamul translation also has *as a lion*; and nothing can be more common than to say of a man who has a loud voice, or of one who makes a great noise, *Orou singam pole sattam pannu-kerār*; that is, "He makes a noise like a lion." Thus did the man in the watch-tower cry aloud like a lion.

* Tyerman and Bennet, in their travels in a more remote province of India, met with a similar usage: they say, "This is the day on which the Hindoos pay divine honours to the implements of their various trades,—the files and hammers of the smiths, the chisels and saws of the carpenters, the diamond of the glazier, the crucible of the goldsmith. Thus do they resemble those of old, who 'sacrificed to their net, and burnt incense to their drag.'"

"The Irish at this day, (A. D. 1696,) when they goe to battaille, say certaine prayers or charms to their swordes."—BRAND'S "Antiquities," Vol i. p. 92.

Babylon is fallen, is fallen.—Verse 9.

This is a prophecy, and yet speaks as if the event to which it relates had been *already* accomplished. In Jeremiah, also, it is said, "Babylon is suddenly fallen and destroyed." (Jer. li. 8.) "Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast." (Jer. l. 2, 3.) David says, "Thou hast smitten all mine enemies." Dr. A. Clarke says, "That is, Thou wilt smite!" He speaks in full confidence of God's interference, and knows that he shall as surely have the victory as if he had it already. In these selections the past tense is used instead of the future. He who came from Edom with dyed garments from Bozrah, is made to say, "I will stain all my raiment." Dr. A. Clarke has, "And I have stained." In this instance, therefore, the future is used for the past. "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents." (Psalm lxxix. 22—25.) Dr. Boothroyd renders these imprecations in the future, because he believes the whole to refer to judgments that should fall on the enemy. Dr. A. Clarke says, "The execrations here, and in the following verses, should be read in the future tense, because they are predictive, and not in the imperative mood, as if they were the offspring of the Psalmist's resentment."

It is common in Eastern speech, in order to show the certainty of any thing which *shall be done*, to speak of it as having been *already* accomplished. Thus the Psalmist, in speaking of the iniquities of bad men as having already received their reward, evidently alludes to the certainty of future punishment. It is therefore of the first importance to know in what tense the verb is meant, as that alone will give a true view of the intention of the writer.

In the Tamul language the past tense is often elegantly used for the future: thus, in the *Nan-nool*, the native grammar,

this distinction is beautifully illustrated. Does a note require to be taken to another place in a very short time? the messenger, on being charged not to loiter on the way, replies: *Nan vanthu vuttain*, that is, "I have already returned:" whereas he has not taken a single step of his journey.—"My friend," asks the priest, "when do you intend to go to the sacred place and perform your vows?" The reply is: *Nan poye van-thain*, that is, "I have been and returned," which means he is going immediately.—"Carpenter, if you are not quick in finishing that car, the gods will be angry with you." "My lord, the work is already done;" when perhaps some months must elapse before the work can be finished.*

But they also use the past for the future, to denote *certainly* as well as *speed*. Do the ants begin to run about with their eggs in their mouths? it is said, *Mally pay yattu*, "It has rained;" though not a single drop has fallen on the ground. The meaning is, the sign is so certain, that all doubt is removed. "Why does that man go to the village? Does he not know the cholera is sweeping as a besom? Alas! alas! *avvón-chetu ponān*; 'he is already dead;'" which means, He will certainly die.† Should the friends of a young man inquire whether he may go to sea; the soothsayer says, (if the signs are unfavourable,) "He is already drowned."

But the future is also used instead of the past, as in the case of the Deliverer from Bozrah: "I will stain," for, "I have stained." Should a man refuse to obey an officer, and inquire, "Where is the order of the king?" the reply is, "He will command," which strongly intimates it has been done, and that other consequences will follow. Consult the marginal readings of the following passages: 1 Sam. iii. 13; 1 Kings iii. 13; vi. 1; xv. 25; 2 Kings viii. 16; Dan. ii. 28; iii. 29. See also Dr. A. Clarke on Matt. iii. 17; xxvi. 28. In the latter of these passages, "This is my blood of the new testament, which is shed for many," the present is used for the future, *will be shed*.

* When Messrs. Tyerman and Bennet told King Pomare of Tahite, that they wished to have the model of a canoe, he replied: "It is made long ago;" meaning, that it should certainly and immediately be done. (Vol. i. p. 123.)

† The people of the East believe the cholera to be infectious; and I am of the same opinion. But when due precautions are taken, there is scarcely any cause for fear. I have known a whole village depopulated; but am persuaded that would not have been the case, had more attention been paid to cleanliness, and to the mode of nursing the sick, and of burying their dead.

CHAP. XXII.

What aileth thee now, that thou art wholly gone up to the house-tops?—Verse 1.

Here is an allusion to the custom of having houses with flat roofs, where the natives retire for sleep, or for amusement in looking at passing objects, for purposes of devotion, or for safety. To construct a good flat roof, is considered a work of great merit; as the least failure in it soon destroys the whole. The plaster or cement is generally made of burnt shells; which, when well beaten, as in a mortar, and mixed with *jaggery*, (coarse sugar,) will endure both the sun and rain, and become nearly as hard as solid stone.

In Jeremiah xix. 18, it is recorded that the Jews offered “incense unto all the host of heaven” on their flat roofs; and the denunciation of the Lord by the prophet Zephaniah is: “I will cut off them that worship the host of heaven upon the house-tops.” (Zeph. i. 5.) Thus did they degrade themselves and the Lord their God, by the abominations of Heathenism.

The Lord will carry thee away with a mighty captivity, and will surely cover thee.—Verse 17. See Esther vii. 8; 2 Sam. xix. 4; Psalm lxix. 7; lxxiii. 6; Prov. x. 6; Jer. iii. 25; Ezek. vii. 18.

To be covered is a sign of mourning, of degradation, and inferiority. People in great sorrow cover their faces with their robes. In this plight may be seen the weeping mother and sorrow-stricken father: they cover themselves from the sight of others, to conceal their dejection and tears. But when people are ashamed, they cover their heads and faces. When a man threatens to *cover another*, this expression is considered to be an intimation of superiority, and shows that he will put him to confusion. “Yes, the man who was brought up and nourished by the Modeliar, is now greater than his benefactor; for he covers him.” “Look at that parasitical banyan-tree: when it first began to grow on the other tree, it was a very small plant; but it has been allowed to flourish, and now it covers the parent stock.”

Those who were to be carried into captivity, were to be *covered*, in token of their sorrow, degradation, and inferiority.

He will surely violently turn and toss thee like a ball into a large country: there shalt thou die.—Verse 18. The Hebrew has, instead of *large country*, “large of spaces.”

This figure, *Violently will turn thee*, appears to be taken from the custom of a conqueror, that rolls on the ground the person whom he has vanquished. Hence it is common to say, *I will roll thee*, for, “I will triumph over thee.” “You roll me, fellow! I will roll you and turn you upside-down.” Does a man overcome another in argument? the remark of the bystanders is: “Ah! how he has rolled him!” “Nay, nay, you have not rolled me yet.” But to say, “You shall be rolled,” likewise conveys this meaning,—“You shall die;” which seems to be implied in the threatened captivity, for, “there shalt thou die.”

I will clothe him with thy robe, and strengthen him with thy girdle.—
Verse 21.

The robe is a most graceful garment, and is occasionally worn like the scarf of a Highlander. It is made of the finest muslin or silk, and is sometimes dyed a deep scarlet or crimson. Long robes give the wearers a gallant appearance, as they float in the wind.

The expression, “strengthen him with thy girdle,” finds a striking illustration in Job xxxviii. 3.

And the key of the house of David will I lay upon his shoulder.—
Verse 22.

How much was I delighted when I first saw the people, especially the Moors, going along the streets, each with his key on his shoulder! The handle is generally made of brass, sometimes of silver, and is often nicely worked in a device of filigree. When it is carried, the bearer has the corner of a kerchief tied to the ring; the key is then placed on his shoulder, and the kerchief hangs down in front. At other times several persons are seen, each having a bunch of large keys; and then they have half of those keys on one side of the shoulder and half on the other. When a man thus marches along with a large key on his shoulder, the spectators know at once that he is a person of considerable consequence. “Rāman is in great favour with the Modeliar; for

he now carries the key." "Whose key have you got on your shoulder?" "I shall carry my key on my own shoulder."

"The key of the house of David" was to be placed on the shoulder of Eliakim, who was a type of Him who had the "government upon his shoulder;" who was "the mighty God, the everlasting Father, the Prince of peace."

I will fasten him as a nail in a sure place. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed.—Verses 23, 25. See also Ezra ix. 8.

When a man in power has given a situation to another, it is said of the favoured individual: "He is fastened as a nail." "Yes, his situation is fixed, he will not be moved." Concerning another who has lost a lucrative post, the remark is: "What! has Tamban lost his glory? I thought he had been fastened as a nail."

CHAP. XXIV.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. He who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare.—Verses 17, 18.

This, I doubt not, refers to the method of taking wild beasts.

Fleeth from the noise of the fear—The hunters assemble in great numbers, and nearly surround the place where the animals are concealed. They then begin to shout, at the same time beating tomtoms, and cymbals, blowing trumpets, and throwing fire-works about, so that the wild creatures become greatly alarmed, and all rush onward in the direction where silence seems to reign: but the deep pits are there, slightly covered over with branches, into which the frightened victims fall, and are taken.

He that cometh up out of the pit shall be taken in the snare—This is an allusion to the snares and nooses which are thrown around the legs and head of the animal whilst it remains in the pit; so that when a path has been formed out of it by an inclined plane, the poor brute is so completely trammelled, that it is with much difficulty that he can crawl like a cripple to the surface.

O, wretched Israel! this was to be thy forlorn condition and dreadful punishment amongst the Heathen!

CHAP. XXV.

Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth.—Verses 10, 11. The margin has, instead of *trodden down for the dunghill*, “or threshed in Madmenah.”

Dr. A. Clarke has, instead of *for the dunghill*, “under the wheels of the car.” This may allude to their ancient cars of war, under which Moab was to be crushed; or under her own heathen cars, in which the gods were taken out in procession. *To spread forth the hands, as a person does when swimming*, may refer to the involuntary stretching-forth of the limbs, when the body was crushed with the weight of the car; or to the custom of those who, when they go before the car in procession, prostrate themselves on the ground, and spread out their hands and legs as if swimming; till they have measured the full distance the car has to go, by throwing themselves on the earth at the length of every six feet, and by motions as if in the act of swimming. The whole of this is done as a penance for sin, or in compliance with a vow made in sickness or despair.

CHAP. XXVIII.

We have made a covenant with death.—Verse 15.

Of those who have often had a narrow escape from death, it is said, “Those fellows have entered into an agreement with death.” “They have made a friendship. *Death injure them! Chee, chee!* they understand each other.”

CHAP. XXIX.

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low, out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.—Verse 4.

The whole of this refers to the way in which wizards profess to hold communications with evil or departed spirits. See the observations on Deut. xviii. 11.

CHAP. XXX.

And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.—Verse 14.

This solemn threatening refers to the Jews for their wicked reliance "in the shadow of Egypt." They were to be reduced to the greatest straits for thus trusting in the Heathen. It is proverbial to say of those who have been robbed, and left in destitute circumstances, "They have not even a potsherd, not a broken *chatty*, in their possession." To appreciate this idea, it must be remembered, that nearly all the cooking utensils in the East, all the domestic vessels, are made of earthenware; so that not to have a potsherd, a fragment, left, betokens the greatest misery. Even Job, in all his poverty and wretchedness, was not so destitute; for he had "a potsherd to scrape himself withal."

A sherd to take fire from the hearth—This allusion may be seen illustrated every morning in the East. Should the good woman's fire have been extinguished in the night, she takes a potsherd in the morning, and goes to her neighbour for a little fire to rekindle her own; and as she goes along, she may be seen, after proceeding a few steps, now and then blowing the burning embers, lest the small spark should expire.

The Jews were not to have a sherd, out of which they could drink a little water. Pumps not being in general use in the East, the natives are obliged to have something in which to convey water from the well or tank. Of a very poor country it is said, "In those parts, there is not a sherd out of which you can drink a little water." "The wretchedness of the people is so great, they have not a sherd with which to take water from the tank."

Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.—Verse 22.

By this passage we are strongly reminded of the idols which were to be cast unto the moles and the bats. (See the remarks on Isai. ii. 20.) The offensive allusions in both

places are nearly related, and show with what sovereign contempt the gods were to be treated. This indelicate reference may be heard in every street and bazaar, from the mouths of people of every class, and even children, who, so far from being reproved, are only laughed at. When females quarrel, they often call each other *toomy-cheely*; and, strange to say, men bestow the same low epithet on those toward whom they intend to manifest the greatest discourtesy. Thus were the "images of gold" to be cast away, "as a menstruous cloth," saying, "Get thee hence!"

The oxen likewise and the young asses shall eat clean provender, which hath been winnowed with the shovel and with the fan.—
Verse 24.

Those who form their opinion of the latter article by an English fan, will entertain a very erroneous notion. That of the East is made of the fibrous part of the palmirah or cocoa-tree leaves; it measures about a yard each way, and is of the annexed shape.



The oriental husbandman may frequently be seen thus wafting away the chaff from the corn, and holding the round part of the fan in his hand. The females also in the morning are engaged in thus tossing into the air the husk from their rice. See the remarks on Jer. xv. 7.

Ye shall have a song, as in the night when a holy solemnity is kept.—
Verse 29. "Where is God my Maker, who giveth songs in the night?" (Job xxxv. 10.) See also Psalm xlii. 8; lxxvii. 6.

Music is considered far more enchanting at night than at any other period. "It gives cheerfulness to darkness, and pleasure to the heart." Their favourite proverb is, "The day song is like the flower of the gourd;" that is, devoid of smell. Nothing is more common than for adults to sing themselves to sleep: thus, as they recline, they beat a tabret, and chant the praises of their gods, till through heaviness

they can scarcely articulate a word. At other times the mother or wife gently taps the instrument, and in soft tones lulls the individual to repose. In the night, should they not be able to sleep, they again have recourse to the same charm; and not until they shall have fairly gone off in fresh slumbers, will their companions have any rest. In passing through a village or town at midnight, you may hear people at their nightly song, either to grace the festive scene, to beguile away their time, to charm their fears, or to procure refreshing repose. The Jews, then, were to be delivered from the proud Assyrian's yoke, and once more to enjoy their pleasant song in the night.

And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.—Verse 32.

The margin has, instead of *every place where the grounded staff shall pass*, “every passing of the rod founded;” and, instead of *lay upon him*, “cause to rest upon him.” Dr. Boothroyd has: “And wherever shall pass the rod of correction.” Dr. Adam Clarke gives: “The rod of his correction.” The following is a free translation of the Tamul version: “It shall come to pass in all places, after the great battle against the fixed (grounded) sceptre, the Lord will give rest; therefore shall it be celebrated with tabrets and harps.”

Whose staff or sceptre was this? Jehovah's. It was “grounded,” rooted, strongly fixed. Who were to fight against this sceptre? The proud Assyrians, “in battles of shaking.” What was to be the result of the contest? The Tamul says, “The Lord will give rest.” How would the feelings of the emancipated Jews be shown? By songs and musical instruments. They were to have “a holy solemnity,” and their nightly song, and to go forth with tabrets and harps, in joyful exultation over the fallen foe. A place was prepared for the wicked monarch, the “son of the morning;” he was now to be “cut down to the ground,” and to “be brought down to hell, to the sides of the pit.” “For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood:* the breath of the Lord, like a stream of brimstone,

* According to Dr. Boothroyd, “fiery pyre.”

doth kindle it." Have we here any allusion to the immense sacrifices of the Assurs, in which the pits were said to be miles in depth; where they offered hecatombs of animals, and into which many of their chiefs heroically sprang, and were either destroyed, or restored by the supreme god of their mythology?

CHAP. XXXII.

An hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place.—Verse 2.

"Ah! that benevolent man, he has long been my shelter from the wind; he is a river to the dry country."

CHAP. XXXIII.

Ye shall conceive chaff, ye shall bring forth stubble.—Verse 11.

When married females quarrel, they often recriminate thus: "Yes, thy womb shall give children; but they shall all be as chaff." "Yes, barren one! you may have a child; but it will be blind and dumb." "True, true, you will bring forth a *pāmbu-vethe*," that is, "a generation of serpents."

And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.—Verse 12.

The people shall be as the burnings of lime—I believe this refers to the manner in which lime is made in the East. In those regions they have not lime-kilns as the English: but they spread on the ground a thick layer of sticks and "thorns," and then place over that a quantity of sea-shells, coral-rock, or any other cretaceous or silicious substance which they wish to reduce to lime. Again they put on wood and other combustibles, and on these another layer of the same materials which are to be reduced to lime. They thus add alternate layers of combustibles, and of other substances, till they have raised the stack or pile to the height required. After this, they apply fire to it on the windward side; and in a short time beautiful lime is produced. The proud foes of Israel, therefore, were to be "as the burnings of lime."

Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.—Verse 23.

The figure is now changed, and the enemies are represented as being in an unmanageable vessel, and the people on the shore waiting to divide the spoils of the wreck.

The verse describes the mariners as being in difficulty and perplexity, because the tacklings were loosed, because they could not strengthen the mast, and consequently could not spread the sail. With the exception of the *catamaran*,* the *dhony*† is perhaps the most primitive craft of the East. The tackling or stays are only on one side, and the lug-sail is on the other; so that, the wind blowing from that side where the stays are, there is no fear of the mast giving way. But when the wind changes, or when they have to “bout ship,” they must take down the sail, and remove to the other side the tacklings or stays which strengthen the mast;—and then, and not till then, can they “spread the sail;” because, were they to do it before, the mast, not being strengthened with its usual stays, would fall overboard. I have repeatedly been in a vessel of this kind in rough weather; and whilst the sailors are “loosing the tacklings” and “strengthening the mast” on the other side, in order to put up the sail, the effect upon the passengers is most distressing; for during the whole process, the ship lobs and plunges in every direction.

The Assyrians, therefore, were to be in this condition: their “tacklings were loosed; they could not strengthen their mast, nor spread the sail;” their vessel was to become unmanageable, and while driving to the shore, the wreckers were assembled there, anxiously waiting to “take the prey.”

* Literally, tied trees.

† I am indebted to John Edye, Esq. late master-shipwright of His Majesty’s naval yard, Trincomalee, in the Island of Ceylon, for the following description of the *dhony* :—

“The *dhony* of the Coromandel coast is a huge vessel of the ark-like form; about seventy feet long, twenty feet deep; with a flat bottom, or keel part, which at the broadest place is seven feet; but at the fore and after parts of the vessel, it breaks into ten inches, which is the siding of the stem and stern post. The fore and after bodies are similar in form from the midships. Their light draught of water is about four feet, and when loaded about nine feet.”

These rude and unshapely vessels trade from Madras to Bombay and Ceylon, and the adjacent islands, and have been in use in the Eastern seas from the most remote antiquity. The *patamar*, the Arab *dow*, and *budge-row*, all appear to be improvements on the *dhony*.

CHAP. XXXIV.

But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.—Verse 11.

This passage refers to the desolation of the enemies of God. Their splendid palaces were to be overgrown with thorns; dragons were there to find their habitation; and the owl, "the fearful bird of night," was there to have her dwelling-place. See the observations on Isai. xiii. 21.

He shall stretch out upon it the line of confusion, and the stones of emptiness—This is confessedly a very difficult passage: Dr. Boothroyd translates it: "He shall stretch over her the line of desolation, and let fall the plummet of emptiness." The Tamul translation has it: "Upon that he will hold (stretch) the thread of the open place, and the hanging of emptiness." Does not this refer to the spider, which was also to occupy the forsaken mansions of the great? There was she to stretch out her attenuated thread, and her hangings of emptiness. It accords well with Oriental sentiments to associate the spider with ruins and neglected places: hence the expressive couplet on desolation which Sir William Jones translated from the Persian:—"The spider holds the veil in the palace of Cæsar: The owl stands sentinel in the watch-tower of Afrasiab." See the remarks on Zeph. ii. 14.

CHAP. XXXVI.

Now therefore give pledges, I pray thee, to my master the king of Assyria.—Verse 8. The margin has, for *pledges*, "hostages."

This was the demand made by Rabshakeh the heathen general upon king Hezekiah. But the humbled and afflicted monarch, having "rent his clothes, and covered himself with sackcloth," repaired to "the house of the Lord;" where a gracious assurance of divine aid was vouchsafed. On receiving an insulting epistle from Sennacherib, Hezekiah again "went up to the house of the Lord," and spread the blasphemous "letter before the Lord." Hezekiah also addressed fervent supplications to the God of Israel: and the result was, that a divine messenger was despatched, who

destroyed in one night *one hundred and eighty-five thousand* of his vaunting foes.

Give hostages—What an illustration have we here of the almost universal bad faith of the Oriental nations! Treaties of the most solemn and binding description are broken without any apparent compunction; and nothing can ensure their observance, but that which takes hold of the natural feelings, the strong ties of blood and kindred. In the wars of Hyder Ali, Tippoo Saib, Runjet Sing, and in those of all the Rajahs and chieftains of ancient and modern days, we seldom read or hear of the ratification of a treaty without *hostages* having been previously delivered, to ensure its fulfilment.

The sons of the vanquished monarch are generally taken as the pledges of his fidelity. This has been the practice, among the native rulers themselves, almost from time immemorial; and never more will the youthful princes behold their parents, or the beloved scenes of their infancy, unless the whole of the conditions shall have been duly performed. Their situation in the court of the conqueror is one of most complete restraint. They are environed with spies; and no communication can be received by them, except through the regular authorities. They are continually tantalized with promises and reports; and their minds are kept in perpetual agitation, till death or liberty places them out of the reach of their enemies. On gala-days they sometimes mix in the festivities; on which occasions, the ignoble object is to expose them to the gaze of strangers, and thus to minister to the pride of the conquerors.

CHAP. XXXVIII.

Mine age is departed, and is removed from me as a shepherd's tent."—
Verse 12.

The shepherds of the East are often obliged to remove their flocks to distant places, in order to find pasturage; hence their habitations are exceedingly light, that they may be the more easily removed. The "lodge in a garden of cucumbers," and the frail resting-place of the shepherd, greatly resemble each other.

Thou hast cast all my sins behind thy back.—Verse 17.

Jeroboam preferred “molten images” to the true God, and therefore the Lord said unto him by Ahijah, “Thou hast cast me behind thy back.” The Levites said of the children of Israel, “They rebelled against thee, and cast thy law behind their backs.” The Lord said of the wicked cities of Samaria and Jerusalem, “Thou hast forgotten me, and cast me behind thy back.”

This metaphor, *to cast behind the back*, is in common use here, and has sometimes a very offensive signification. The expression is used to denote the most complete and contemptuous rejection of a person or thing. “The king has cast his minister behind his back ;” that is, has fully removed him, treated him with sovereign contempt. “Alas ! alas ! he has thrown my petition behind his back ! all my efforts are defeated !” “Yes, man, I have forgiven you ; all your crimes are behind my back : but take care not to offend me again.”

CHAP. XL.

He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.—Verse 11.

In ancient times shepherds were “an abomination unto the Egyptians,” and in equally low estimation are they now held among the Hindoos. The Egyptians would not eat with the Hebrews ; neither will the various castes of India eat with the shepherds. Yet the pastoral office in the East is far more responsible than it is in England ; and it is only by contemplating it in its various relations and peculiarities, as it exists there, that we can gain a correct view of many passages of scripture. Flocks at home are generally in fine fields, surrounded by hedges or fences ; but in Eastern countries they are generally abroad in the wilderness ; and were it not for the watchful and restraining care of the shepherds, they would go astray, and be exposed to the wild beasts.

We learn from the narrative of scripture, that the sons of Jacob had to wander to a great distance to feed their numerous flocks and herds. This is still the practice here ;

and the shepherds are often absent one or two months together, in some place where there is plenty of suitable pasturage. In their removals, the sight of the shepherds carrying the recently-yeaned lambs in their bosoms, and gently leading the ewes that are big "with young," is most interesting.

The relationship which subsists betwixt the pastor and his flock is likewise worthy of observation; for, being much together, they acquire a friendly feeling: the sheep, therefore, "know his voice, and a stranger will they not follow." Does he wish to remove to another place? he goes to such a distance that they can hear his voice; then he imitates the noise made by a sheep, and immediately each of them may be seen bounding along the plain to the spot where he is standing. Thus "he goeth before them, and the sheep follow him, for they know his voice." But another method of leading a flock, especially where there are goats, is this: the shepherd takes the branch of a tree, and shows it to them, which induces them more cheerfully to run along.

He also calleth "his own sheep by name;" and it is amusing to notice how appropriate is the epithet bestowed on each of the animals. Thus should a sheep or a cow have a bad temper, or any other failing, it will be called "the angry one, the malicious, sulky, or wandering one; the killer of her young, the fiend; the mad one, the jumper, the limper, the dwarf; the barren, the fruitful, the short, the fat, the long, the tricky one." The cows also are named after some of the heathen goddesses, particularly after the wives of Siva, Vishnoo, and Scandan; thus the names of Lechimy, Pārvasi, and Valle, are found in every herd. To bulls are given the names of men and devils; as Vyraven, Pulliār, Mathān, &c.

Before the sun shall have gained his meridian, the shepherds seek out a shady place, where they may make their flocks "to rest at noon." The valiant shepherd, who was afterwards elevated to the throne of Israel, carried about with him his sling and stones: the same primitive missiles are here employed to correct the wanderers, and to drive away their prowling foes. The dog is scarcely ever used.

When Jacob acted in the capacity of hind to his uncle Laban, he was compensated for his faithful services with a share in the increase and produce of the flocks which he

tended. This ancient and simple mode of *remuneration in kind* is still adopted here; and the only wages generally given to the shepherds, are a certain number of ewes or rams, the increase of which, if reserved for breeding, become their own accumulating property. Occasionally, however, these hardy rustics are treated with a little rice, or a small quantity of cloth, as an additional acknowledgment of their services.

The most prominent of these pastoral peculiarities, our gracious Redeemer, who keeps his own in safety and peace, has claimed at great length in John x. 1—18, for appropriate illustrations of that most engaging character which he bears in relation to his spiritual flock, as the good Shepherd and Bishop of their souls.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?—Verse 12.

Here we have a vivid illustration of the dignified and gorgeous imagery of the East. "What man can take up the waters of the unknown dark ocean in his hands?" "Whose fingers are long enough to span the arch of heaven?" "Who can bring together all the dust of the earth in a measure?" "Who can weigh the hills and mountains in scales?" These magnificent figures serve to show the utter insignificance of man, when brought even into distant comparison with his Maker.

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.—Verse 15.

Here we have another allusion to the majesty of Jehovah, who is infinite in all his perfections. Dr. Boothroyd gives this as the translation of the latter clause: "Behold, the islands he taketh up as an atom." The Tamul translation has it, *anu*, that is, "an atom;" which is in harmony with the figure, "The nations are as a drop," and "small dust;" and the islands are like an atom in his hands.

The workman melteth a graven image, and the goldsmith spreadeth it over with gold.—Verse 19.

Spreadeth it over with gold—Many of the idolatrous images are not made of solid gold, having only a thin plate of that

metal ingeniously fastened on the copper. When the temples of the heathen deities have been taken and sacked, the plunderers have often been greatly deceived, in supposing the idols which they found to be entirely formed of the most precious metal.

CHAP. XLI.

The whirlwind shall scatter them.—Verse 16.

In the Old Testament we have twenty-six allusions to the whirlwind; and learned men have entertained various opinions concerning the true character of that wind. Some think that it is the same as the Euroclydon; others, that it is “the suffocating *smum*, that destroys life in an instant.” One of the learned says, “What the whirlwind סופח, *suphah*, is, we know not; it is very possible that it was a scorching wind, something like the simoon;” and another supposes it to be “a wind which is not confined to any point of the compass, but which veers about in every direction.”

That in some parts of holy writ it may mean “a tempest,” and in others, *perhaps*, “a suffocating wind,” I dispute not. But I do not doubt that in general it means “a wind which moves about in circles,” having a quick rotatory motion. I have frequently seen the effects of these winds in the East: they whirl round with great violence, and carry high up into the air dust, straw, branches of trees, and other substances; each circle becoming smaller till it reaches the apex. The sight of this wind, when it commences its operations, has a most exciting effect; and the people attach very superstitious notions to its origin and results. Its name in Tamul is the *soola kártu*; that is, “the circular wind.”*

* Our modern Oriental traveller, Lieutenant Burnes, relates concerning the desert westward of the Moorghab river: “In this neighbourhood, and more particularly while on the banks of the river, we witnessed a constant succession of *whirlwinds*, that raised the dust to a great height, and moved over the plain like water-spouts at sea. In India these phenomena are familiarly known by the name of “devils,” where they sometimes unroof a house; but I had not seen them in that country either of such size or frequency as now prevailed in the Tookmun Desert.”

I will plant in the wilderness the oil-tree.—Verse 19.

I think it impossible to determine what kind of "oil-tree" is here intended; because there are so many trees and shrubs which yield oil. Of this class are the almond, the neykotti, the punni, the veypa, the pully, the illippi, the kattukurunthu, the mara-enni, the cocoa, the castor, the clove, the cinnamon, the croton, the kiputty, the marmel, and many other varieties. How, then, can Kimchi say what kind of tree it was?

Oil was used for religious offerings, for cakes, for lights, for purifying, for beauty or joy, for consecration, for wounds, and for anointing the sick; and is still employed for the same purposes. Oil was a subject of the Divine blessing, of royal bounty; it was deposited in strong-holds, and choice men were appointed, whose only business was to take charge of it. These references help us to appreciate the great blessing contained in the promise, that the barren wilderness should produce the valuable "oil-tree."*

CHAP. XLII.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.—Verse 2. See Matt. xii. 19.

When two or more people go along the streets, they speak in such a loud voice, that all who pass may hear. Has a person gained or lost a cause in a court of justice? he vociferates his story again and again to his companions, as he proceeds along the road. This practice may have arisen from the custom of the superior walking the first; which makes it necessary for him to speak in a loud voice, that those who are in the rear may hear his observations. Men of a boisterous temper, who wish to raise a clamour, or those who are the leaders in any exploit, always bawl aloud when they talk to their companions, as they walk in the public path.

I will destroy and devour at once.—Verse 14. The Hebrew has, instead of *devour*, "swallow," or "sup up." "They shall come all for violence: their faces shall sup up as the East wind." (Hab. i. 9.) "And, behold, seven thin ears and blasted with the East wind."

* The "oil-makers" in the East are called *enni-kārrar*, and rank amongst the castes as house-servants.

(Gen. xli. 6.) "The Lord brought an East wind upon the land all that day, and all that night; and when it was morning, the East wind brought the locusts." (Exod. x. 13.) "Shall it not utterly wither, when the East wind toucheth it?" (Ezek. xvii. 10.) See also Jonah iv. 8.

The words *devour*, *swallow*, or *sup up*, as used by Isaiah and Habakkuk, evidently allude to the same thing. Jehovah had refrained himself; but now he was about to come forth and utterly to destroy his enemies. When an Eastern king wishes to convey an idea that he will completely destroy his foes, he says, "I will *mullunga-vain*," that is, "I will swallow them up." Habakkuk says of the Chaldeans, "Their faces shall sup up as the East wind." Of a man who has a savage face, it is said, "He has a *mullungera-muggam*," a "devouring face." "Look at that fellow's face, you may see he could swallow you." But the Chaldeans are compared to the destructive East wind; and it is a fact, that the same wind is spoken of in similar terms in all parts of the East. Its name is *allikkera-kättu*, that is, "the destroying wind;" and when it blows for any length of time, it withers and destroys all vegetation. How this is produced is, perhaps, amongst the inexplicable mysteries of nature. The destructive qualities of an East wind on vegetable nature in England are well known; and yet it would appear that not once in a thousand times can it blow in an uninterrupted current of air from the distant East; because there are always, so far as my own observation has extended, counter currents. Another fact is, that, however far Eastward you may travel, it is still the same wind which brings destruction. The allusion, therefore, in Genesis, and in other passages of scripture, finds an apt illustration in the continued malignity of that wind.

Who is blind, but my servant? or deaf, as my messenger that I sent?—
Verse 19.

I think we are to understand this as alluding to the agent employed by the Lord; that is, he was so absorbed with his message as to be blind and deaf to all other attractions. When the Yogee affects to deliver a message from the gods, or when he speaks of futurity, he is as one who is blind and deaf; and so insensible is he to external things, that, whatever sights may pass before his vision, and whatever sounds may fall upon his ear, he appears to be altogether insensible

to their power. The people say, "He is so full of the deity as to be unconscious of passing scenes."

CHAP. XLIII.

Thou hast bought me no sweet cane.—Verse 24.

Dr. Boothroyd has, "sweet reed;" the Tamul is, "sweet bark." This probably means cinnamon, as we know that "sweet bark" was used by Moses in the service of the sanctuary, and it is in connexion with the sacrifices of the Most High that it is here mentioned by the prophet.

CHAP. XLIV.

I will pour water upon him that is thirsty.—Verse 3.

This probably alludes to the manner in which people bathe. They do not in general, as in England, plunge into a stream or river, but go near a well or tank; and then, with a little vessel, pour water on their heads and bodies. See the man who is weary: he calls for his neighbour, or servant, or wife, to accompany him to the well. He then takes off his clothes, (excepting a small strip round his loins,) sits on his hams, and the individual who assists begins to "pour water" upon him, till he be refreshed, and exclaims, *Potham!* that is, "Sufficient!" Thus is his body invigorated, his thirst quenched, and he is ready for eating his food with a relish.

He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?—Verse 20.

"That wicked fellow has now to eat dust or ashes."
 "Begone, wretch! for soon wilt thou have to feed on dust."
 The man who is accused of a great crime, takes dust or ashes in his mouth, and thus swears that he is innocent. The idea seems to be this: "If I am guilty, may my mouth soon be filled with earth as in death!"

A lie in my right hand—"The right hand is the abode of truth." The idols are often made with the right hand lifted

up, to show that they are truth; and men thus swear, by lifting up the right hand. From the ninth to the twentieth verse (inclusive) of this chapter, we have an admirable disquisition on the absurdity of idolatry; and neither can the maker of idols nor their worshippers say, "There is not a lie in my right hand."

CHAP. XLV.

I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut.—Verse 1.

This alludes to the progress of the victorious Cyrus. Jehovah said, He would unloose the loins of kings, that they* might open the gates to admit the conqueror. Does not this refer to kings who were already captive in the places to be taken by Cyrus, and to their being liberated from their chains, and then afterwards proceeding to open the gates to him as to a deliverer? "I will loose the loins," seems to hint at the mode of confinement; hence in ancient books we read of prisoners having ropes or chains fastened round their loins or to a girdle. The Orientals also confine some wild beasts in the same way; and when the hunters catch a young tiger, or bear, or monkey, they secure him by a rope round the loins.

I will loose the two-leaved gates; and the gates shall not be shut—"That I may open before him the valves; and the gates shall not be shut." Why this repetition? May not this refer to the double sets of folding gates formerly so common in the ancient fortresses? Even after all modern improvements in the art of war, in our warfare with the Orientals, it has been found impossible to force the "two-leaved gates," except by the use of artillery.

Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?—Verse 10.

Dr. Boothroyd's translation is: "To a mother, What dost thou bring forth?" Unnatural as this language is, yet

* If it be insisted that this is in the nominative case, first person singular, still those whose loins were loosed were God's agents, and by them he opened the gates.

children often use it to their parents. Listen to a son who has been chidden by his father for bad conduct: "Why did you beget me? Did I ask you? Why reprove me for evil? Whose fault is it? Had you not begotten me, should I have been here?" The father replies: "Alas for the day in which I became thy parent!" The mother says: "Why did I bear this dog? Have I given birth to a monkey? Yes! I am the mother of this ass."

That pray unto a god that cannot save.—Verse 20.

Most of the prayers of the Hindoos consist in vain repetitions; but they also have some prayers replete with good sentiments. The following partakes also of the nature of an amulet, and is addressed to the Supreme Siva, and is taken from the book called *Purramothara-Kādam*:—

"May Siva, who is at the head of all things, wisdom personified, the faultless incantation, the atom of atoms, and at the same time towering mountains, who is the beginning of all souls, suffer no evil to happen us in this world! May he who, taking the form of water, provides food for the preservation of all the lives in the world, that they suffer not, protect me, that I fall not into rivers formed by rains, and from all the congregated watery clouds, on the summits of lofty mountains! May Siva, who, at the end of the Yuga, reduces all worlds to ashes with divine fire, and who, while the goddess Pārvasī beats the cymbal, dances to it, preserve me from evil in the forest, and from powerful winds! May Siva, who has three pure eyes, and four shining faces, whose hands hold the bounding deer and the battle-axe, who grants requests and dispels fear, who has four arms, and whose body shines like lightning, protect me in the Eastern quarter! May Akora-mōnti," (one of Siva's faces,) "the formidable, in whose hands are the deer, battle-axe, trident, elephant-hook, skull of Brahma, and the drum, who has four faces and three eyes, with a black body, protect me in the Southern quarter! May Sacti-yosāthi," (another of his faces,) "who, while bearing in his two hands the female deer and the string of beads, raises them to dispel fears and grant prayers, and who has four faces and three eyes, protect me on the Western side! May Vāma-deva," (his left face,) "who has four arms, and whose hands are employed in dispelling fear and granting

requests, who bears the deer and the battle-axe dipped in blood, who has four faces and three eyes, and a gold-coloured body, protect me on the North side! May Eesāna-deva, (light, splendour, another face,) who bears in his hands the rope, elephant-hook, trident, symbols of granting requests and dispelling fear, chank, deer, beads, and drum, who has four large moon-like faces, protect toward the sky! May Siva, whose matted knot of hair is adorned with the crescent moon,* protect my head; the god who is author of the *Vedas*, my eyes, my ears, my face! May he who recited the excellent *Vedas*, protect my tongue; the azure-necked god, my neck; the bow-armed Siva, my hands, my arms, and shoulders! May he who made Maha-mearu† his bow, protect my breast! the god who burnt Cama, my belly! the father of Ganesa, my sides, my navel, my waist, my knees, my ankles, and ruddy feet! In the first watch of the day, Ma-keasuram protect and keep me from evil! During the second watch, may the incomparable Vārna-deva, the three-eyed god, who bears the battle-axe, protect me! In the first watch of the night, may the crescent-crested god protect me; during the second, the lord of the Ganges; the third, the god with the lock of matted hair; and the fourth, the consort of the goddess! May Ruttera-moorte, who kicked Yama, always protect me! May Sangren, (the destroyer,) who is head of all, protect the interior; the Immovable protect the sides; Parusapathi, the middle; and in all other places, may Satha-Siva, whom it is difficult to conceive, protect me! When I stand, may the gods of the world protect; when I go, may he whose body is free from impurity protect me; when I sit, may the incomparable keep me; when I walk, may Eesuran, author of the *Vedas*, protect me; when I sleep, may Siva, the independent, protect me! Journeying by night, may Ruttera protect me; travelling over hills, may Ruttera-moorte, who burnt the three cities, protect me! May Veera-pattara, who, in the close of the age,‡ laughs and dances so that all the *andas* (systems or worlds) shake again, wholly protect me! When enemies come, may the battle-axe in the hand of Siva, whose left side is Pārvasī, and who has a

* See the Introduction to this volume, on the Crescent or Horns.

† The mountain of the celestials.

‡ The end of the four ages, after which there is a fresh creation.

chariot to which long-maned horses are harnessed, with elephants, and other forces, destroy them all, and grant me victory! May the three-pronged trident, which may be compared to Athi-seda, as if by bearing the earth, with the sea and its rolling waves, his heads had all been worn away but three, defend me from robbers and kill them! May the bow of Siva kill all shaggy-maned lions, and other wild beasts!

"He who revolves this amulet of Siva * in his mind will be saved from the five† sins, his enemies will perish, and Yama, the god of death, will fear and do him service. Therefore receive this."

CHAP. XLVI.

Their idols were upon the beasts.—Verse 1.

This probably refers to the idols which were carried by the beasts; though the deities are generally considered to be of such a sacred nature as to be fit only to be carried by men. But many of the cattle of the Heathen have the shapes of idols traced on their skins, resembling the mode of tattooing adopted by the New-Zealanders. Some people have the *soolam* or "trident" of Siva formed on the near fore-leg: merchants have a representation of *Libra*; and the fishermen trace a boat on the side of the animal. Those cows that belong to a *Pandāram* have the following figure on the far fore-leg,



and those that are sacred to Siva have the Tamul letter S branded in the skin, and some have the representations of the different weapons of the gods, which indicate to whom they are consecrated.‡

* All the names invoked refer to Siva.

† 1. Murder. 2. Falsehood. 3. Theft. 4. Drunkenness. 5. The insulting of a Priest. But some copies place adultery as the fifth.

‡ Diana Persica, as Plutarch informs us, in his *Life of Lucullus*, was worshipped beyond the Euphrates with the highest devotion. "Beeves were consecrated to her, and wandered wherever they pleased, being marked with her token,—a torch or a lamp."

Which are borne by me from the belly, which are carried from the womb.—Verse 3.

“True, this fiendish son was borne from my belly. Ten long moons did I carry him in my womb.” “Is it for this I have carried him so long in my womb? My fate! my fate! alas! my fate!”

They bear him upon the shoulder, they carry him, and set him in his place.—Verse 7.

This alludes to the mode in which the Heathen carry out their idols in procession, at the time of their great festivals, and during the periods of general sickness. See the remarks on Amos v. 26.

CHAP. XLVII.

Take the mill-stones, and grind meal : uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.—Verse 2.

To grind flour in the East, is the work of servants or slaves ; and to make it by pounding with a pestle and mortar, is the office of female servants or slaves. There being but few bridges, those who are in a low condition are obliged to ford the rivers ; hence may be seen large companies going to the opposite banks, who have been obliged to “make bare the leg” and to “uncover the thigh.” Thus were the “tender and delicate” daughters of Babylon, who had been nurtured on a throne, to be reduced to the condition of menials, and to cross the rivers as people of the lowest degree.

Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.—Verse 13. “The king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams.” (Dan. ii. 2.) See also Dan. ii. 27 ; iv. 7.

Babylon, the capital of Assyria, was the cradle of idolatry and all the occult sciences ; and her name stands emblazoned on the page of history, both sacred and profane. She is gone ; but her memory remains in the impurity and devilism of Eastern Heathenism. “The astrologers” and “prognosticators” which she gave to India, are still in existence ; and

the following is a translation of their prognostications, as they appeared in the Hindoo Almanack for 1829:—

“Puthan, that is, Mercury, is this year the general, the king, and the minister; and Sanne, that is, Saturn, is at the head of days. Velle, that is, Venus or Jupiter, (according to the place in the heavens which the planet may occupy,) presides over all edible things; but Mercury, over buying and selling, and also over the clouds. The fire-raining cloud governs.† The rains will extend to three hundred *yosani*.‡ Thirteen parts out of the seventeen of this year will be good; and in the same proportion five parts of all kinds of grain will be prosperous. Of the weather, thirteen parts out of seventeen will be cool; and of the grass, fifteen in the same proportion will be plentiful. Of the winds, there will be nine parts good; of the prosperity of the soul, the same number; but of the king’s cruelty there will be eleven parts (to suffer). Of anger, merit, and sin, there will be five parts. Of sickness, there are eleven parts; and of curing by ceremonies, there are three. Of deaths, there are fifteen; but of births, only seven. Of adversities, there are seven; of fear of thieves, nine; and of their destruction, three. Of the fear of fire, and also (by the power of) its ceremonies, there are three.

“*The Good and Evil of the Year.*”

“Because Mercury is king, there will be justice; the small grains will increase; and because he is the minister, there will be prosperity for the nobles: but as the king and the minister are one planet, there will be suffering in the world through thieves and fire. As the general is also Mercury, the clouds will be driven away; and as Saturn is at the head of days, young plants will be tolerable. Because Venus presides over the grain, there will be plenty of rain; and as Mercury is over the corn, the price will be reasonable. As the moon is over edible things, they will be cheap; and as

* That is, a part of it: the whole is not fit to meet the public eye.

† There are seven kinds of clouds:—1. The *samvārtam*, which rains precious stones. 2. The *avārtām*, which gives rain. 3. The *poodakalavartam*, which rains gold. 4. The *sangāritam*, which rains flowers. 5. The *tooronam*, which rains sand. 6. The *kālmuge*, which rains stones. 7. The *neelvarunan*; that is, the fiery rain.”—See the *Sathur-Agarāthe*.

‡ Two thousand rods make one *call*, and four *calls* make one *yosani*,—consequently, a *yosani* extends to eight thousand rods.

Saturn is over all edible things which are black in colour, they also will be cheap. The profit of the fiery cloud will be partial rains. From the 1st of April to the 10th of September, Veyālan, that is, Jupiter, is in *Kanne*, that is, in 'Virgo;' therefore there will be plenty of rain, and clothes will be cheap. From that period to the end of the year Jupiter will be in the *Tullā*, that is, in 'Libra;' consequently those things which have to be weighed will be dear, but those which have to be measured will be cheap. From the 1st of October till the end of the year, as Venus goes before the sun, there will be plenteous rains; and as the first day of the year falls on Mercury's day, (Wednesday,) there will be much wind. Because the year was born in the night, there will be good times; and as *Verutcheyam*, that is, 'Scorpion,' governed the day, the price of corn will be middling.

"Manthā-keeni is the goddess of the year; her music is *irattume*; her umbrella is made of five kinds of gold; her riding animal is the lion; her garlands are made of the *punni-poo*, that is, the *Calophyllum Inophyllum*; (*Materia Medica*;) her clothes are white; her jewels are made of rubies; her food is rice; her eating-dish is of gold: and she comes lifting up her face from the West. For the merchants and other castes, there will be health; for the Brahmins, sickness; for the kings, death."

After this follows an account of the eclipses of the year; also an enumeration of the good or evil of being born under the twenty-seven lunar mansions: *—1. "Those who are born under *Aswine*, (three stars in the head of Aries,) have, of the first four months of the year, two parts out of seventeen good; of the second four months, one part good; but the last four months are evil. 2. Those born under *Bharani*, (three stars in the tail of Aries,) the first four months, (when the mansion governs,) five parts good; the next four months, two are good; and the last four have four parts good. 3. Those born under *Critica*, (six of the Pleiades in Taurus,) have, for the first eight months, evil; and in the next four months, there is one part good. 4. *Rohini*: (five stars in the head and neck of Taurus:) those born under this influence have, for the first four months, three parts good; of the second, one

* I adopt the order and orthography of Sir William Jones,

good; and of the third, four parts are good. 5. *Brigantia*. (three stars in or near the feet of Gemini: the first four months, six parts good; the second, two good; and the third four months, two parts good. 6. *Arctus*. one star in the knee of Gemini: the first four months, one part good; the second and third four months, not good. 7. *Punarnava*: four stars in the head, breast, and shoulder of Gemini: the first four months, four parts good; the second, only one; but the third have three parts good. 8. *Punaga*: three stars in the body and claws of Cancer: the first four months, seven parts good; the second, two; and the last, one part good. 9. *Afsha*: five stars in the face and mane of Leo: the first four months, two parts are good; the second four, evil; but the third four have four parts good. 10. *Magha*: five stars in the leg and haunch of Leo: the first four months, five parts good; the second, one part; but the last have four parts good. 11. *Purvap*: (two stars in the tail of Leo:) the first four months, nothing; the second two are good; and the last four months are evil. 12. *Uttarap*: (two stars in the arm and zone of Virgo:) the first and last four months have three parts good; but the second are evil. 13. *Hasta*: (five stars near the head:) the first four months, six parts good; but the last eight months have only one part good. 14. *Chitra*: (one star in the spike:) the first four months, one part good; the second, two; and the last have four parts good. 15. *Sivati*: (one star in the north scale of Libra:) the first four months, four parts good; the second, evil; the last have two parts good. 16. *Visacha*: (four stars beyond the one in Libra:) the first four months have seven parts good; the second have one; but the last four have three of them good. 17. *Anuradha*: (four stars in the body of Scorpio:) the first eight months have two parts good; but the last four have three good. 18. *Jyeshtha*: (three stars in the tail of Scorpio:) the first four months have five parts good; the second, evil; the last have four parts good. 19. *Mula*: (eleven stars in the leg of Sagittarius to the point of the arrow:) the first four months, evil; the second four, one part good; but the last have five of them good. 20. *Purvashara*: (two stars in the leg of Sagittarius:) the first four months, three parts good; and the last eight months have two of them good. 21. *Uttarashara*: (two stars in the horn

of Capricornus, or sea-monster:) the first five months, six parts good: but the last eight months are evil. 22. *Stravana*: (three stars in the tail:) the first eight months have one part good; but the last four have three parts good. 23. *Dhanishta*: (four stars in the arm of Aquarius:) the first four months, five parts good; the second, two; but the last have only one part good. 24. *Satabhisha*: (many stars in the stream:) the first four months have seven parts good; and the last eight months have four parts good. 25. *Purvabhadrapada*: (two stars in Pisces, that is, the first fish:) the first and last four months, two parts good; but the second have only one part good. 26. *Ultrabhadrapada*: (two stars in the cord:) the first four months, five parts are good; the second have two; but the last are evil. 27. *Ireavathe*: (thirty-two stars in the second fish and cord:) the first eight months are evil; but the last four have three parts good."

The next part of the work is devoted to the influence of the Signs of the Zodiac, over those born under their government. The different months of the year are called by the names of the signs: thus April is named Aries, and so on through the rest of the months and signs. The days and nights are divided into watches. A table is also given of the months, weeks, days, stars, and phases of the moon, to show how they stand related.

Here, then, we have enough of mystery and science to delude and agitate the mind which has not better principles for its support. "Let the star-gazers and monthly prognosticators stand up and save thee."

CHAP. XLIX.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb?—Verse 15.

This question is asked when a person doubts of finding mercy, where there is every reason to expect it. Does an individual express surprise at seeing a mother pay attention to an infant which is deformed, or supposed to be possessed by a devil? it is asked: "Can a woman forget her sucking child?" Is a woman in great haste to return home? it is

inquired: "What, have you a sucking child in the house?" "The cub of the monkey is as dear to its dam, as gold is to us."

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.—Verse 16.

It is common to make punctures on the arms and wrists, in memory of visiting any holy place, or to represent the deity to whom the individual is consecrated: thus, a god, a temple, a peacock, or some indecent object is described; but I never saw or heard of any thing of the kind being engraved on the palms of the hands. The palms of the hands are, however, believed to have the fate of the individual written on them; and, from this, it is common to say, in reference to men or things, "They are written on the palms of his hands."—"I wonder why Rāman has taken Scethe for his wife?" "Why wonder? She was written on the palms of his hands."—"Fear not," says the old soothsayer looking into the hands of the anxious youth, "she is written here, thou shalt have her." "Alas! alas! the old deceiver told me her name was written on my palms; but she has gone, and the writing is erased." "*Give up that pursuit!* Never! it is written on the palms of my hands."

"Ah my friend! you have long since forgotten me." "*Forgotten you!* Never! for your walls are ever before me." "Ah my father! I am now in the distant country; but your walls are always in my sight." "Ah! when shall I again visit my favourite temple? the walls are continually before me."

They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.—Verse 22. The Hebrew has, instead of *arms*, "bosom."

Children of both sexes are carried on the shoulders. Thus may be seen the father carrying his son, the little fellow being astride on the shoulder, having, with his hands, hold of his father's head. Girls, however, sit on the shoulder, as if on a chair, their legs hanging in front, whilst they also with their hands lay hold of the head. In going to, or returning from, heathen festivals, thousands of parents and their children may be thus seen marching along with joy. In this way

shall the Gentiles bring their sons and their daughters to Jehovah: kings shall then be “nursing-fathers,” and queens “nursing-mothers.”

They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet.—Verse 23. See Psalm lxxii. 9; Micah vii. 17.

Thus were those who had been enemies to Jehovah to bow down and acknowledge his majesty. They were to “lick up the dust;” which is a figurative expression to denote submission and adoration. “Boasting vain fellow! *the king your friend! he your companion!* You will not have even the dust of his feet given you for food.”—“*The minister give you that office! he will not give you the dust of his feet.*” “Alas! alas for me! I expected his favour; I depended on his word; but I have not gained the dust of his feet.”—“I will not remain longer in this country; I will leave you, and go to reside with the king.” “*With the king!* Why, the dust of his feet will not be given you for a reward.” “Could I but see that holy man, I would eat the dust of his feet.” So great then is to be the humility and veneration of kings and queens, in reference to the Most High, that they will bow down before him, and lick up the dust of his feet.

CHAP. LI.

For the moth shall eat them up like a garment.—Verse 8.

As the fashions of the garments of the Orientals never change, they have large stores of them; but they have no little difficulty in preserving them from moths: which circumstance may have occasioned the very profuse use of perfumes.

Thy sons have fainted, they lie at the head of all the streets.—Verse 20.

What a graphic picture we have here of an Eastern city or town in time of famine! See the squalid objects: in their despair, they rush forth, throw themselves down in the streets, and there remain till they die, or are relieved. They have scarcely a rag left to defend them from the heat of the sun, or the dew of the night; and they court death as a blessing. Ask them why they lie there; they reply, “To die!”

Tell them to get out of the way, and they answer not again ; and so great is their indifference, that many of them would literally be crushed to death, rather than make the least effort to preserve life.

CHAP. LII.

Put on thy beautiful garments, O Jerusalem.—Verse 1.

Jerusalem had long been afflicted by her foes ; but the time of her deliverance was at hand ; and, in token of that, she was to deck herself in her glorious attire. In the time of famine, sickness, or sorrow, the people clothe themselves in their meanest apparel, and their ornaments are laid aside : but on the return of prosperity, they array themselves in their most “beautiful garments.”

Shake thyself from the dust ; arise, and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion.—Verse 2.

See the poor prisoners ; see mothers bereft of their children, or wives of their husbands : they roll themselves in the dust, and there make their bitter lamentations. The holy city had figuratively been in the dust ; but she was now to arise, to take the shackles from her neck, and to sit down in the place prepared for her.

How beautiful upon the mountains are the feet of him that bringeth good tidings !—Verse 7. See Rom. x. 15.

Small feet are considered beautiful in all parts of the East. The feet of kings and holy people are spoken of in preference to the other parts of the body. His majesty of the Burmese empire is always mentioned as the “golden feet.” “My messenger will soon return ; he will bring me good tidings ; his feet will be glorious.” “Ah ! when will the feet of my priest return this way ? how glorious is their place !”—“Are you in health ?” asks the holy man. “Yes ; by the glory of your feet,” is the reply. “Ah Swamy ! it is a happy circumstance for me, that your feet have entered my house.”

Break forth into joy, sing together, ye waste places of Jerusalem.—
Verse 9.

In this strain do the heathen poets on joyful occasions exhort the hills and dales, the forests and rivers, to praise their gods.

The Lord hath made bare his holy arm in the eyes of all the nations.—
Verse 10.

The right arm or shoulder is always alluded to as the place of strength: with that the warrior wields his sword, and slays his foes. The metaphor appears to allude to a man who is preparing for the battle: he takes the robe from his right arm, that, being thus uncovered, ("made bare,") it may the more easily perform its office. "Tell your boasting master to get ready his army; for our king has shown his shoulder," that is, uncovered it. "Alas! I have heard that the mighty sovereign of the neighbouring kingdom has pointed to his shoulder;" that is, he is ready to come against us. See two men disputing: should one of them point to his right arm and shoulder, the other will immediately fall into a rage, as he knows it amounts to a challenge, and says, in effect, "I am thy superior." Thus may be seen men at a distance, when defying each other, slapping each his right hand or shoulder. Jehovah, in reference to the nations of the earth, "hath made bare his holy arm; and all the ends of the earth shall see the salvation of our God."

Be ye clean, that bear the vessels of the Lord.—Verse 11.

When the heathen priests carry their sacred vessels from one place to another, their persons are previously cleansed from impurity by ablutions and other ceremonies. Under any other circumstance, no priest would dare to touch a holy vessel.

So shall he sprinkle many nations; the kings shall shut their mouths at him.—Verse 15.

At an Eastern feast a person stands near the entrance with a silver vessel of the annexed shape, which is full of rose-water, or some other perfumed liquid, with which he sprinkles the

guests as they approach, as if from a watering-pan. The object is, to show that they are now the king's or the great



man's guests: they are in his favour and under his protection. So shall the Eternal Son of God sprinkle many nations, and admit them into his presence in token of their purification, and of his protection and favour. The kings of the earth shall no longer rebel against him; but "shall shut their mouths," to denote their submission and respect.

CHAP. LIV.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.—Verse 12. See Rev. xxi. 18, 21.

This figurative way of speaking is in exact keeping with the Eastern notions of magnificence: thus, the abodes of the gods, or distant kings, are described as having pillars of red coral; rooms made of crystal; ruby doors; thrones of the nine precious stones; walls of gold, surrounded by emerald rivers. Such passages, therefore, are not to be received literally, but as being indicative of the great splendour and unrivalled prosperity of the places thus described.

CHAP. LV.

The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree.—Verses 12, 13.

Here we have another specimen of the fervid and splendid imagery of Eastern language. Some people affect to despise the hyperboles, the parables, and high-toned allusions of such a style; but they ought to recollect, that they arise as much from the climate, the genius, and customs of the people, as do our more plain and sober effusions from opposite circumstances. When the god Rāmar was going to the desert, it was said to him, "The trees will watch for you; they will say, 'He is come, he is come!' and the white flowers will clap their hands. The leaves, as they shake, will say, 'Come, come;' and the thorny places will be changed into gardens of flowers."

CHAP. LVI.

Neither let the eunuch say, Behold, I am a dry tree.—Verse 3.

These injured individuals are found only in the harems of the native sovereigns, and principally amongst those of the Mahometan faith.

People without posterity, of both sexes, are called "dry trees;" which, strictly speaking, means they are dead, having neither sap, nor leaves, nor fruit.

They are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.—Verse 10. The margin reads: "*or dreaming, or talking in their sleep.*"

The Tamul translation adopts the marginal rendering. The natives often ask a man who talks foolishly or incoherently: "Why do you talk in your sleep?" "Why are you always saying, 'Give, give?'" "Take no notice of that fellow: it is mere sleep-talk." "Poor dolt! he has the custom of talking in his sleep: listen, and you will hear all his secrets."

CHAP. LVII.

Among the smooth stones of the stream is thy portion ; they, they are thy lot : even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these ?— Verse 6.

In this chapter there are some striking allusions to the nature of that idolatry into which the Jews had fallen. That a prominent feature of that system was obscenity, is most manifest, both from the testimony of profane and sacred writers ; and several commentators misunderstand various passages, when, in a sweeping way, they declare, that the epithet “whoredoms” and kindred terms in general signify only idolatry. There can be no doubt that the worship of idols is generally implied ; but the practices most offensive to purity are nearly always included. In the third verse, it is said, “Draw near hither, ye sons of the sorceress, the seed of the adulterer and whore ;” and the next contains a description of the disgusting conduct of people of a loose character : “Against whom do ye sport yourselves ? Against whom make ye a wide mouth, and draw out the tongue ? Are ye not children of transgression, a seed of falsehood, enflaming yourselves with idols under every green tree ? Among the smooth stones of the stream is thy portion.” Some suppose allusion is here made to the large stones called *βαιτυλοι* or *βαιτυλια* ; but that is not my opinion. The Salam-stone, in its rough state, is worshipped by the Hindoos ; its general size is that of a nutmeg. Its name in the *Sathur-Agarāthe* is *sāla-kiramam* ; from *sālam*, “to have sexual intercourse,” and *kirāmam*, “a stone.” Professor Jameson calls it *the salam-stone* ; and Werner, *the salenstein* ; this, he says, is the Indian name for this gem. “It occurs principally in the Peninsula of India, and is so hard as to scratch all other minerals, except diamond. Its specific gravity is not determined. It is translucent, and exhibits a particular kind of opalescence in two directly opposite places.” This description, as might have been expected, is very correct ; but it involves more than that able mineralogist was himself aware of. The formation of the stone is said to have taken place when Siva and Vishnoo, under different sexes, had unlawful intercourse.

The worm *vachara-tanthe* is said to live in the stone.* It is a fact, that all the stones which I have seen have the appearance of something being inside; and this is the "particular kind of opalescence in two directly opposite places," noticed by the learned Professor.

Some have this stone fastened to a particular part of the body, to preserve them from witchcraft. The *Pandārams*, the sect of *Vishnoo*, and some of the followers of *Siva*, worship it in their houses and other places. Having smeared a place with the ordure of the cow, the devotee presents incense, flowers, fruits, and cakes. Look then at the origin of this stone; read the third, fourth, fifth, sixth, seventh, and eighth verses of this chapter; and then say, have we not found a probable illustration of "the smooth stones of the stream," to which the profligate Jews had made their offerings? For the *salam-stone*, is literally "the stone of the brook or river;" (not of the valley;) and it is identified with the same gross system of idolatry as that which prevailed in ancient Assyria, to whose kings, or those of Egypt, the Jews had sent messengers to form an unholy alliance, instead of trusting in the Lord their God. (*Hosea* xii. 1.)

CHAP. LVIII.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.—
Verse 9.

This chapter commences with, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." After this, the people are severely reprov'd for their hypocrisy: "Ye fast for strife and debate, and to smite with the fist of wickedness;" and then they are exhorted to cease from their oppressions, "to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke." It appears, they were tyrants under the garb of sanctity; and, in contempt of the injured, they took delight in "the putting-forth

* See the book *Scanda-Purāna*, where the scene is described in the plainest terms.

of the finger, and speaking vanity." See that boasting tyrant, when addressing his humbled antagonist; he scowls and storms "like the raging sea," and then lifts up the fore-finger of the right hand to the height of his head, and moves it up and down, to show that punishment of a still higher nature shall be the award of the victim of his wrath.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day.—Verse 10.

Has a person in reference to temporal circumstances been in great difficulty, and has he been delivered? then is he compared to a man in a dark place who suddenly finds a light, which enables him to walk with pleasure and safety in his appointed way. "True, true, I was in darkness; but the light has come! it shines around me; there is no shade."*

CHAP. LIX.

They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.—Verse 5. The margin has, instead of *cockatrice*, "or adders."

So far as the strength of the poison is concerned, I believe there is scarcely any difference betwixt the oviparous and the viviparous serpents.† The eggs of the former are generally deposited in heaps of stones, in old walls, or holes in dry places; and, under some circumstances, (like those of the large lizard,) they are soft and yielding to the touch. The pliability of the shell may be the result of being newly-laid, as I have seen some shells as hard as those of other eggs. It is said of the plans of a decidedly wicked and talented man: "That wretch! he hatches serpents' eggs." "Beware of the fellow, his eggs are nearly hatched." "Ah my friend! touch not that affair; meddle not with that matter; there is a serpent in the shell." "Interfere not, interfere not! young serpents are coming forth." "I have been long absent from

* Meaning, "it is noon;" because when a man, in tropical climes, stands erect in the sun, at that time his body throws out no shadow.

† The remarks of the editor of Calmet on this subject are worthy of attention. (Vol. iv. p. 670.)

my home, and on my return I thought that I should have much enjoyment; but, on opening a basket to procure some cakes, I found they were all serpents;" meaning, that, instead of pleasure, he had found pain on his return. "*I touch it!* No, no! the last time I did so, the shell broke, and a young serpent gave me a bite, which has poisoned my whole frame."

We roar all like bears.—Verse 11.

In parturition those animals are said to make a tremendous noise: hence people in poignant sorrow say, "We roar like bears." "Heard you not the widow's cry last night? the noise was like that of a she-bear." "What is the fellow roaring about? he is like a she-bear."

Yea, truth faileth; and he that departeth from evil maketh himself a prey.—Verse 15. The margin has, instead of *maketh himself a prey*, "is accounted mad."

In the preceding verses, the wickedness of the abandoned Jews is strongly portrayed; and when they began to confess their sins and to repent, as described in the ninth and fourteenth verses inclusive, they were by some, as in the margin, "accounted mad," in consequence of their change of views and conduct. It is an amusing fact, that when the Heathen become very attentive to the directions of their own religion; when they rigidly perform the prescribed austerities; "when they sell themselves to the gods, and appear like men of another world;" then *they* are "accounted mad" by their neighbours. On the other hand, should a man begin to deride the national faith; should he never go near the temples, and laugh at idols and outward ceremonies, the people also exclaim, "The fellow is mad!" But, above all, should a person embrace Christianity, the general story is, "The poor fellow has gone mad."—"Have you heard that Suppiyan has become a Christian?" "No; but I have heard that he has become a madman."

CHAP. LX.

Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side.—Verse 4.

Thy daughters shall be nursed at thy side—Some believe that this alludes to the common custom of parents carrying their children astride on the hip.* But how can this be considered a privilege, as is the evident meaning in the text? What does it matter whether they are carried on the hip or the shoulder? The opinion of the Rev. Joseph Benson, as expressed in his valuable “Commentary,” is exceedingly judicious: “They shall have their education with thee, from their infancy; there, where the sincere milk of the word is to be had.” The Tamul translation takes the same view: “in thy place,” in thy lot, or near to thee. They were to be well-trained in all holy doctrines and duties. To what does this chapter refer? Is it not to the flourishing condition of the church of Jesus Christ in the conversion of the Gentiles? The metaphor appears to be taken from parents who have marriageable daughters, who have been well brought up; who have never wandered from one place to another; who have been secluded from society, and have had a virtuous training; so that their fame has reached distant countries, and induced the young men of those regions to come and solicit their hands in marriage. To follow up the figure: in those days of spiritual prosperity to the church, her sons shall come from far, and desire an intimate union with her; having heard of her fame, “they gather themselves together,” and come like “doves to their windows.”

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee.—Verse 7.

Here we have unquestionably another metaphor, to illustrate the prosperity and influence of the church amongst the Heathen. I think, therefore, it is trifling with the text, to suppose it alludes to a literal possession of the “rams of Nebaioth,” “the flocks of Kedar,” or the “dromedaries of Midian.” I believe it refers to *the people* of those countries, who are spoken of in the passage under the names of the animals for which their localities were most famous. This

* See the observations on Isai. lxi. 12.

mode of speech is perfectly Oriental, and may often be heard in common conversation. Thus, for instance, the district of Mulliteevo is famous for its numerous buffaloes; hence the people of that place, when they go to another town, are often, by way of pleasantry, called *buffaloes*. The district of Poonareen abounds with the wild hog; and it excites a smile to call one of its inhabitants the *pandy*, that is, *the pig*, of Poonareen. The islands opposite North Ceylon are noted for shells; and when the islanders come to the towns, should a person wish to have a little merriment at their expense, it is asked: "Why do these *shells of the islands* come hither?" Batticotta is celebrated for having numerous men who are expert in digging tanks: hence all the people, as circumstances may require, are humorously called *ottar*, that is, "diggers." I think, therefore, the figure is descriptive of the glory of the church in the acquisition of THE PEOPLE OF Midian, and of Ephah; of Sheba, Kedar, and Nebaioth.

Who are these that fly as a cloud?—Verse 8. "Cloud of witnesses."
(Heb. xii. 1.)

Of any thing on an extensive scale, or of great multitudes, it is said, "Ah! they are as a cloud." "As a cloud did it appear to my eyes."

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles.
—Verse 11.

Dr. Boothroyd says, "That they may bring to thee the wealth of the nations." Of a wealthy man here, who is continually adding to his stores, it is said, "His gates neither day nor night *ako-rāt-tiram*," "are closed." It is likewise said of a charitable king, "His gates are always open." So, in those days of glorious accession to the church, "her doors shall be open continually, and day and night shall the Gentiles be gathered into her pale."

I will make the place of my feet glorious.—Verse 13. See the remarks on Isai. lii. 7.

Nearly all Hindoo books commence with an invocation to the feet of some deity. Thus those which are dedicated to science, history, or poetry, are sacred to the feet of Ganesa, the elephant-faced deity; whilst some on war are in honour

of the feet of Scandan, the god of war; and those on love are sacred to the feet of Manmathon, that is, Cāma, the Oriental Cupid.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet.—Verse 14.

Shall come bending unto thee—Who in the East has not seen the humble suppliant come bending to ask forgiveness, or to entreat a favour? See him go along stooping with his hands spread out, till he come near his superior; and then, as in the words of the following verse, he bows himself down at his feet.

Thou shalt also suck the milk of the Gentiles.—Verse 16.

The people of the East take great delight in having plenty of milk; and those who have that article in abundance are in fact rich, as they must have numerous herds of cattle."

CHAP. LXI.

The oil of joy for mourning.—Verse 3.

Perfumed oils are very expensive, and are believed to possess many virtues. Except for medicinal purposes, they are used only on joyous occasions. "My friend, why are you so dejected? the gods shall give you *pare-malatiyalum*;" that is, "precious or odoriferous ointment."

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.—Verse 10.

It would be considered unfortunate in the extreme for a bride to be married without having on numerous jewels: hence the poorest females, those who have not a farthing in the world, may be seen on such occasions literally covered with jewels. The plan is this: The neighbours and friends of the poor girl lend their ornaments, in order to make a splendid show; and, unless they had been really lost, I have not known an instance of their not being returned: which

may be considered a remarkable fact amongst people who are not very famed for honesty. But the bridegroom also has numerous ear-rings, neck-rings, chains, breast-plates, and finger-rings.

I will greatly rejoice—as a bridegroom—"You appear to be very happy, Chinnan?" "Indeed I am happy; and it is like the joy of a *kalle-yānum*," that is, "a marriage." "Ah! my heart has a wedding to-day," says the man who is in great pleasure.—"Have you heard of the joy of old Kandan?" "No, why is he so happy?" "Because his daughter has *kālmāre-pottāl*;" that is, literally, "has changed her legs;" meaning, she has got married. "Happy man should I have been, if my daughter had not changed her legs!" says the father whose daughter has been unfortunately married.

CHAP. LXII.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.—Verse 4. The margin has, for *Beulah*, "married."

A sovereign is spoken of as being married to his dominions; they mutually depend upon each other. When a king takes possessions from another, he is said to be married to them. Thus in that day shall God's people, and their inheritance, be married to the Lord.*

For as a young man marieth a virgin, so shall thy sons marry thee.—
Verse 5.

In general, no youth marries a widow: such a thing I scarcely ever heard of, nor will it ever occur, except under some extraordinary circumstance, as in the case of a queen, princess, or great heiress. Even widowers also, if possible, always marry virgins.

* Of certain devotees amongst the Mahometans, it is said, "They marry themselves to the Koran."—BURNES'S "Travels in Bokhara." (Vol. i. p. 49.)

CHAP. LXIV.

Thou meetest him that rejoiceth and worketh righteousness.—Verse 5.

Does a man expect a guest for whom he has a great regard? he goes forth to meet him. The omission of such a mark of personal attention, would show a great deficiency in affection and etiquette.

CHAP. LXV.

I have spread out my hands all the day unto a rebellious people.—
Verse 2.

This is an allusion to the manner in which people supplicate each other for mercy or reconciliation. See that poor man entreating his chief for a favour: he bows and pleads,



weeps and spreads out his hands. What an amazing instance of condescension, therefore, is it that Jehovah describes himself as spreading forth his hands to a rebellious people, and as entreating them to come to him!

Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou.—Verses 4, 5.

“Which remain among the graves, and lodge in the monuments.”

Come not near to me ; for I am holier than thou—Here we have another instance of the glaring wickedness of the Jews, in their imitation of the heathen devotees, who resembled the Hindoo Yogees. Those men are so isolated by their superstition and penances, that they hold but little intercourse with the rest of mankind. They wander about in the dark, in the place of burning the dead, or “among the graves,” or “lodge in the monuments!” There they affect to hold converse with evil and other spirits ; and there they pretend to receive intimations respecting the destinies of the living. They will eat things which are religiously clean or unclean ; they neither wash their bodies, comb their hair, cut their nails, nor wear clothes. They are counted to be most holy among the people, and are looked upon as beings of another world.*

But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.—Verse 11. The margin has, instead of *troop*, “or Gad,” and, in place of *number*, “or Meni.” See the remarks on Jer. vii. 18 ; xlv. 17, 18.

There have been many disputes among the learned, as to the meaning of the words “troop” and “number.” I think, however, it will appear, both from the testimony of several eminent commentators, and from facts to be adduced, that the words *Gad* and *Meni*, as found in the margin, are the

* See the remarks on 1 Sam. xix. 24 ; and the note on John xiv. 2.

The *sepulchral* monuments of the East are reared by either filial, national, or superstitious attachment, and often outvie in splendour the mansions of the living. Lieutenant Burnes says of one which he saw : “The stranger must cross the Ravee to behold the finest ornament of Lahore,—the *Shah Durah*, or ‘tomb’ of the Emperor Juhangeer, which is a monument of great beauty. It is a quadrangular building, with a minaret at each corner rising to the height of seventy feet. It is built chiefly of marble and red stone, which are alternately interlaid in all parts of the building. The sepulchre is of most chaste workmanship, with its inscriptions and ornaments arranged in beautiful mosaic ; the shading of some roses and other flowers is even preserved by the different colours of the stone.” In another part he observes : “The mosques and tombs which have been more stably built than the houses, remain in the midst of fields and cultivation as *caravansaries* for the traveller.” (Vol. iii. p. 159.)

Arundell also, in his “Discoveries in Asia Minor,” says of the village of Suleiman, “The houses were few in number ; some of the families dwelling with their cattle in the tombs.” (Vol. i. p. 80.)

In these notices also we see an illustration of the man who “had his dwelling among the tombs.” (Mark v. 3 ; Matt. viii. 28 ; Luke viii. 27.)

proper readings, and that they actually refer to deities of that name.

Calmet says on מנא, *Mene* or *Mane*, as found in Daniel v. 25, "It is a Chaldean word, signifying, *he has numbered, he has counted.*" But on the word מני *Meni*, as it occurs in Isaiah lxv. 11, his remark is: "The goddess *Meni* is the moon: her worship was popular in Palestine, and among the Hebrews. *Meni* is probably *Astarte*, and *Venus Cœlestis*, honoured among the Phœnicians and Carthaginians."

Parkhurst observes: "מני, *Meni*, a name or attribute under which the idolatrous Jews worshipped the material heavens. We find other traces of this attribute, *Meni*, among the idolaters. The Arabians worshipped the idol *Mona*, in order to obtain seasonable showers.* Festus relates, that the Salentines, a people of Italy, threw a horse alive into the fire, in honour of Jupiter Menzan, that is, Jupiter מני, *Meni*." "His name in Greek was Μην, *Meen*." "We see, also, the god *Men*, or *Lunus*, on several medals of the towns of Lydia, Pisidia, and Phrygia. On a medal of Antiochus, struck in Pisidia, the god *Lunus* hath a spear in one hand, and holds a victory in the other, and hath a cock, a symbol of the rising sun, at his feet."

The Rev. Thomas Hartwell Horne, on Isaiah lxv. 11, observes: "Gad is unquestionably joined with *Meni*, (or the moon,) and both are names of idols."

"Ye have deserted Jehovah,
And have forgotten my holy mountain;
Who set in order a table for Gad,
And fill out a libation to *Meni*."

BISHOP LOWTH'S Version.

It is an interesting fact, in reference to this passage, that the idolaters of the East have a deity of the same name, *Meni*, in whom, or in her daughter, all the attributes and symbols alluded to find a parallel. Let it be well impressed on the reader's mind what it was which the Jews were accused of having forsaken,—“my holy mountain,” in allusion to Mount Moriah, on which God's house was built. In that learned work, the Sanscrit Dictionary, printed at Calcutta, is the following article:—" *Meni*, the wife of the Hima-laya

* The people of the East believe that rain is produced by the moon,

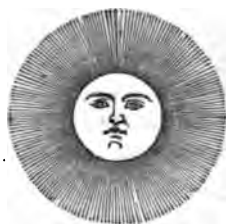
mountain," which signifies, "To me any one not comparable or equal." Her name, in Tamul, is *Meni*. She was the mother of Pārvati, the wife of the god Siva. "The sacred mountain Maga-Meru, is the daughter of the Hima-laya, and is more honoured than the mother." In addition to the observations on Isai. xiv. 13, 14, and the note, the following remarks on the Hima-laya are taken from the Sanscrit Dictionary: "The Hima-laya range of mountains, which bound India on the north, and separate it from Tartary, the Imaus and Emodus of the ancients, giving rise to the Ganges, the Indus, Bramaputra, and many other considerable rivers, and containing elevations which have been calculated to exceed the Cordilleras. In mythology, the mountain is personified as the husband of Meni, and the father of Gunga or the Ganges, and Durga or Uma, in her descent as Pārvati, the mountain-nymph, to captivate Siva, and withdraw him from a course of ascetic austerities, practised in those regions." But what are the mountains Imaus and Emodus, said to be the same as the Hima-laya range? "Imaus, a large mountain of Scythia, which is part of Mount Taurus." "Emodus, a mountain of India."—(*Pliny*.) "Imaus is a part of Mount Taurus." "Taurus, the largest mountain of Asia as to extent. One of its extremities is in Caria, and it extends not only as far as the most eastern extremities of Asia, but it also branches in several parts, and runs far into the north. Mount Taurus was known by several names, particularly in different countries; between the Hyrcanian and Euxine seas, by that of Caucasus!" "Caucasus is the name of a series of mountains, of which Ararat is a part; and another part of Caucasus is named Taurus." "This immense range is constantly called in Sanscrit, Himáchel, or *Snowy Mountain*, and Himálaya, or *the Abode of Snow*."*

Here then we have a remarkable identity in the sublime and sacred heights of the Imaus, the Emodus, the Taurus, the Caucasus, the Ararat, the Kilāsu, the Maga-Meru, and the Hima-laya, of ancient and modern, of Eastern and Western, Heathenism; and here we have another deplorable instance of the profanity of the Jews, who forsook the "holy mountain" of Jehovah for "Meni," the wife of the personified Himalaya,

* See Lempriere and Calmet, and the Sanscrit Dictionary under Emodus, Imaus, Taurus, Caucasus, or Hyma-laya.

the mother of the goddess Pārvati, whose emblem is the crescent moon!

Prepare for that troop (Gad)—The Tamul translation is: "Prepare a feast." In the Fragments to Calmet (p. 108) it is said, "We see how Gad and Meni terminate in the sun and moon." In this conclusion I cheerfully join with the learned editor. The word Gad signifies "good fortune, fecundity, plenty;" the sun is the great source of plenty, the moon also is believed to bring forth innumerable "precious things;" and here again we see the great orbs of night and day shine forth in Siva, the supreme lord of those holy mountains, and in his consort Pārvati, that is, Meni; for the sun is believed to be his right eye, and the moon his left; and in his temples, his cars, in the houses of his worshippers, may be seen a representation of the sun and the crescent moon.



But allusion is also made to those who "furnish the drink-offering unto that number," that is, to Meni. In general, drink-offerings are not presented to the gods* of the Hindoos: but to Kālī, an incarnation of Pārvati, the daughter of Meni, arrack and toddy are offered.

That the Heathen have taken their ideas of the gods descending or dwelling in the Hima-laya, or the Taurus, or Caucasus, from events alluded to in the sacred scriptures, I cannot doubt; and perhaps there is nothing which led mankind, in the earliest ages, to reverence and almost adore those sublime heights of created nature, more than the single circumstance of the ark of Noah having rested on "the mountains of Ararat," which form a part of the glorious Taurus and Caucasus of the West, and the Hima-laya of the East. In all

* There are, however, four demons to whom arrack, toddy, and other intoxicating articles are offered.

these searchings, our minds revert to Him "who rideth upon a swift cloud," who "toucheth the hills, and they smoke."

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old.—Verse 20.

From verse 17 to the end of this chapter, there is an evident allusion to another state of things; but whether it be a reference to the millennium, to the complete conversion of the Jews, or to the happiness of the Gospel dispensation, I cannot determine. That there is not a reference "to the future world," is manifest from verses 21, 22.

The Hindoos believe the next age, that is, the *Kreatha*, will be the happy one. "In those days people will be in youth at the age of one hundred years!"

For as the days of a tree are the days of my people.—Verse 22. See Psalm xcii. 12.

The people of the East have a particular desire for long life; hence one of their best and most acceptable wishes is, "May you live a thousand years!" "May you live as long as the *Aali-tree*!" that is, the banyan, or *Ficus Indica*. I never saw a tree of that description dead, except when struck by lightning. And to cut one down would, in the estimation of a Hindoo, be almost as great a sin as the taking of life. I do not think this tree will die of itself, because it continues to put down regularly its own supporters, and will march over whole acres of land, if not interrupted. Under its gigantic branches the beasts of the forest screen themselves from the heat of the sun; and under its sacred shade may be seen the most valued temples of the Hindoos.

CHAP. LXVI.

Then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.—Verse 12.

Both men and women carry their young children on their sides; that is, the child is astride on the hip; and in this

position mothers suckle their children as they walk along. The little creatures therefore feel quite *at home*; and the only inconvenience attending this custom is, that it gives those who thus carry their offspring a slight inclination to one side, from which they seldom recover.

They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. —Verse 17. The margin has, instead of, *behind one tree in the midst*, "or, one after another."

This is Dr. Boothroyd's translation: "They who sanctify and purify themselves in the gardens, after the rites of Achad." The Tamul translation is: "in the midst of the groves;" concerning which, consult the observations on Isai. i. 18; where it may be seen for what purposes these groves were used. Bishop Lowth, and the Rev. Thomas Hartwell Horne, believe that these words contain an allusion to Adad, a Syrian deity; and that after his rites the Jews went into the gardens. Adad is supposed to be the sun.* Kimchi on these words, "Behind one in the midst," understands the phrase to refer to "a large fish-pond, placed in the middle of their gardens." This criticism I consider to be most excellent. The objects for which the groves were used rendered it necessary to have some place where the votaries could purify themselves; thus, in the midst of the topes there is generally a well or a tank, where the individuals perform their ablutions. Were it prudent to write with plainness on the marginal reading, the explanation would utterly astonish and appal the English reader.

* Here again we have a resemblance to the unholy Siva and his lascivious rites.

JEREMIAH.

CHAP. II.

For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.—Verse 13.

IN Eastern language, “living water” signifies *springing water*, that which bubbles up. The people had forsaken Jehovah, the never-failing Spring, for the small quantity which could be contained in a cistern; nay, in *broken cisterns*, which would let out the water as fast as they received it. When people forsake a good situation for that which is bad, the common reflection is: “Yes; the stork which lived on the borders of the lake, where there was a never-failing supply of water and constant food, has gone to dwell on the brink of a well;” that is, to a place where there is no fish, and where water cannot be had.

Is Israel a servant? is he a home-born slave?—Verse 14.

In Genesis xiv. 14, we read, “Abram armed his trained servants born in his own house, three hundred and eighteen.”

The Oriental slave-holders take great pride in having a numerous progeny born on their own premises; and it ministers greatly to their vanity, to be able on great days to have a long train of “home-born slaves” to parade before their friends.

Yes, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.—Verse 37. “Tamar put ashes on her head, and laid her hand on her head, and went on crying.” (2 Sam. xiii. 19.)

Impenitent Jerusalem was to be punished for revolting against God; and as a token of her misery, she was to go forth with her hands on her head. “Tamar laid her hand on her head,” as a sign of her degradation and sorrow. When people are in great distress, they put their hands on their head, the fingers being clasped on the top of the crown. Should a man who is plunged into wretchedness meet a friend, he immediately puts his hands on his head, to illustrate

his circumstances. When a person hears of the death of a relation or friend, he forthwith clasps his hands and places them on his head. When boys have been punished at school, they run home with their hands on the same place. Parents are much displeased and alarmed, when they see their children with their hands in that position; because they look upon it not merely as a sign of grief, but as an emblem of bad fortune. Thus, of those who had trusted in Egypt and Assyria, it was said, "Thou shalt be ashamed" of them: and they were to go forth with their hands on their head, in token of their degradation and misery.

CHAP. IV.

As keepers of a field, are they against her round about.—Verse 17.

Fields in the East have not fences to keep off cattle and other marauders, but only low embankments; hence, were there no keepers, the enclosed lands would be exposed to all kinds of depredations. These men wander about the ridges, and spend some part of their time in plaiting baskets or pouches for areca-nuts and betel-leaf, or in tending a few sheep. At night they sleep in a small stall, about six feet by four, which stands on four legs, and is thatched with leaves. The whole affair is so light, that it can be removed in its complete state to any other part by two men; or may be taken to pieces in a few minutes, and removed and put together, by one man. This frail-fabric illustrates the "cottage in a vineyard," and the "lodge in a garden of cucumbers." (Isai. i. 8.)

And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.—Verse 30. The Hebrew has, instead of *face*, "eyes."

This is a minute description of an Eastern courtesan. In Ezekiel xxiii. 40, similar language is used: "For whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments, and satest upon a stately bed." Jezebel also "painted her face, and tired her head, and looked out at a window." She was the patroness of a most impure system;

and the term “whoredoms,” as applied to her, may be safely used in its most obvious sense. These unhappy females adorn themselves with those ornaments which have been described in Isai. iii. ; and, having bathed, they rub their bodies with saffron, to make themselves fair; and then put on their *crimson* robes. One kind of paint with which they tint their eyelids is made of a nut called *kaduki*; which is first burned to a powder, then mixed with castor-oil, after which it is set on fire, and that which drops from it is the paint required. Another kind is made of the juice of limes, indigo, and saffron. In these allusions, we see again the hateful and loathsome state of Jerusalem when this prophecy was uttered.

For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child.—Verse 31.

In cases of great difficulty or sorrow, the above figure is often used.

CHAP. V.

They were as fed horses in the morning : every one neighed after his neighbour's wife.—Verse 8.

The same term is used in the East to denote similar conduct. It is said, “Listen to that evil man : he is always *neighing*.” “O that wicked one ! he is like the horse in his frenzy.” “The men of that family are all *neighers*.” Heathenism is ever true to itself ; impurity is its inseparable companion.

They are waxen fat, they shine.—Verse 28.

The undress of the people of the East consists of little more than a piece of cotton cloth round the loins ; hence those who are fat then show themselves to the best advantage. After bathing, and on all joyous occasions, they lubricate their bodies well with oil, which makes their corpulence still more conspicuous. “Ah ! Raman's skin shines : in these days he has plenty of food and little work.” “Begone, wretch ! who made your skin to shine ?”

The Jews were bloated in wickedness ; their skins shone forth with fatness ; but they were about to be given into the hands of their enemies.

CHAP. VI.

Hew ye down trees, and cast a mount against Jerusalem.—Verse 6.

I do not think that the hostile troops were to hew down *trees* for the purpose of *forming machines*: these would be already made and brought with them to the encampment: so that the mounds or mounts had only to be thrown up. A passage in Deuteronomy illustrates the practice: "Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee until it be subdued." (Deut. xx. 20.) The trees, therefore, were to be employed in forming the mounds, and not for machines. The custom is to drive large stakes and timbers into the ground, to constitute a facing to the embankment from which they discharge their missiles, and behind which they conceal themselves from the attacks of their enemies. These fortifications or *abattis* are called "stockades" in the East; and the celerity with which a native army will throw them up, is said to be truly astonishing. During our war with the Birmese, the troops suffered greatly from such works; for though the British drove the enemy from one, they soon afterwards found them behind another similar in its construction.

Our hands wax feeble.—Verse 24.

When a person is hungry, or weary, or when he hears bad news, it is usually said, "His hands have become weak." "His hands have turned cold."

CHAP. VII.

The children gather wood, and the fathers kindle the fire.—Verse 18.

"The children fell under the wood." (Lam. v. 13.)

The wood was needed for culinary or sacred purposes. It is only within the last few years that coals of an inferior quality have been discovered in some parts of the East; hence it may be fairly doubted whether the ancient inhabitants of those countries had any knowledge of this use of the mineral fossil for fuel: consequently, whenever we read of *coals* in the

scriptures, we are to recollect that “charcoal” or “burning embers” are to be understood.

The *vruga karan*, or “dealer in fire-wood,” is a distinct profession, and only followed by those of the lowest castes. They go into the forests and jungles, and gather branches, or split up decayed trees; and, having tied them in bundles of a great size, carry them on their heads to the adjacent villages for sale. In all sea-ports this article is in great request, especially at those frequented by our merchantmen and ships of war; as, from the long time they are compelled to remain in the Eastern seas, the English coals which they brought from home are soon exhausted. There is, however, an evil in using this kind of firing in the navy, as young and venomous reptiles are often introduced into the ships with the wood. In some parts, where forests seem never to have existed, dried cows’ dung and turf are the substitutes. From all the facts thus adduced, it is no wonder that such frequent allusions are made in the scriptures to fire-wood, or fuel formed of brush-wood or split timber; for it is obvious that in the East it has always occupied a very prominent part in the sacred and domestic economy of the natives.

But in the quotation from the Lamentations we read, “The children fell under the wood;” which strongly depicts the wretchedness of the Jews; for their tender offspring are here seen falling down under the heavy burdens imposed on them by their oppressors.

CHAP. VIII.

Yea, the stork in the heaven knoweth her appointed times; but my people know not the judgment of the Lord.—Verse 7.

Should a husband be fond of roving from his house, and remaining in other places, his wife says, “The storks know their time and place; but my husband does not know.” “In the rain neither the *koku*, nor other birds, will depart from their nestlings; but my husband is always leaving us.” “Ah my wicked son! would that he, as the stork, knew his appointed time and place!”

The harvest is past, the summer is ended.—Verse 20.

Has a man lost a good situation? it is remarked: "His harvest is past." Is a person amassing much money? the people say, "He is gathering-in his harvest."

CHAP. IX.

Oh that my head were waters, and mine eyes a fountain of tears!—

Verse 1. The margin has, instead of *Oh that my head were waters*,
"Who will give my head? &c."

The marginal reading intimates that the head was exhausted, the fountain was dry. People, in prospect of great misery, ask: "Have we waters in our heads for that grief?" "That my sorrows may not dry up, these eyes are always weeping."

Oh that I had in the wilderness a lodging-place of wayfaring men.—

Verse 2.

People in the East, on their journeys to other towns or countries, are obliged to travel through the most lonely wilds. On this account the native sovereigns, or opulent men, erect what are called "rest-houses," or *choultries*, where the travelers or pilgrims reside for the night. "In the wilderness," too, devotees and ascetics live retired from men: there, either for life, or for a short period, they perform their austerities, and live in cynical contempt of the rest of mankind. When a father is angry with his family, he often exclaims: "If I had but a shade in the wilderness, then should I be happy. I will become a pilgrim, and leave you." Nor is this mere empty declamation to alarm his family; for numbers in every town and village thus leave their homes, and are never heard of more. There are, however, many who remain absent for a few months or years, and then return. Under these circumstances, it is no wonder, when a father or husband threatens his family to retire to the *kātu*, that is, "wilderness," that they become greatly alarmed. But men who have been reduced in their circumstances become so mortified, that they also retire from their homes; and, all their future days, wander

about as pilgrims. "Alas! alas! I will retire to the jungle, and live with wild beasts!" says the broken-hearted widow.

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade!"—COWPER.

Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.—Verse 26.

The margin renders *in the utmost corners*, "cut off into corners," or, "having the corners of their hair polled." Dr. Boothroyd's translation is: "Egypt, and Judah, and Edom, and the children of Ammon and Moab, and all those who *cut short the hair*." See also the marginal reading on Jer. xxv. 23, "having the corners of the hair polled;" and on xlix. 32, "that have the corners of their hair polled."

Who were those idolaters, against whom the denunciations were made for polling their heads in honour of false gods? Those of Egypt, Edom, Ammon, Moab, Dedan, Tema, Buz, and Judah! It is the custom of the Heathen of the vast regions of India, China, and Ceylon, to shave round the head, leaving only a tuft on the crown. The Chinese allow the tuft to grow into a long tail, which hangs down the back.*

The children of Ammon—It is a striking fact, that there is a cruel goddess in India called Ammon, to whom, in some births, human sacrifices were offered. Hence many temples at this day are called by her name. How appalling to find the wretched Jews so often associated with the Heathen! By their practices they were "uncircumcised in the heart," and fit objects for the wrath of Jehovah. See the observations on Leviticus xix. 27.

CHAP. X.

Learn not the way of the Heathen, and be not dismayed at the signs of heaven; for the Heathen are dismayed at them.—Verse 2.

Heathenism in all ages has been a prolific system of doubt and dismay to its millions of votaries. It has laid prostrate,

* Herodotus informs us, that the Arabs shave or cut their hair round in this way; and that the Macians, a people of Libya, cut their hair round, so as to leave a tuft on the top of the head. See the Rev. Thomas Hartwell Horne's "Introduction," vol. i. p. 362.

or warped aside, the finest intellects ; and made created and lifeless objects the controllers of human hope and fear, rather than the great Creator. How lamentable that it was necessary for this holy patriot and prophet to warn the Jews from following the practices of the idolaters ! and how vividly correct at this day are his descriptions of that soul-destroying system ! Should a supposed malignant planet begin to *rule* in any given month, multitudes are in a state of terrible agitation, and, with the *priests* at their head, are devising a thousand plans to avert its direful potency. Though their astronomers can calculate, with tolerable accuracy, the time when an eclipse will occur, yet this will not serve in the least to pacify the vast tribes of the East. During its continuance, they are all in a state of complete consternation ; they abstain from their food and usual occupations, and yield themselves up to all the foolish impositions and absurd fantasies of their wily priests.*

CHAP. XI.

Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense.—Verse 12.

In the temple of Siva incense is offered to the *Lingam* six times in twenty-four hours. In other temples the number of times varies.

* Great was the triumph gained over some of their astronomers in Ceylon, when they had published that an eclipse would take place at an exact point of time. For the Christian missionaries took the liberty publicly to announce, that their calculations were incorrect. The heathen philosophers fumed and derided the “ignorant beef-eaters,” and challenged them to the proof. Accordingly, on the day which they had mentioned, they assembled together for the practice of their ceremonies ; and the result was their total discomfiture. Nor let this be deemed a mere triumph over their astronomical or astrological knowledge ; for all their sciences and theology are so intimately connected, as to depend on each other ; and any flaw or failure in the one, inflicts an injury on the other. Such a mortifying infliction was Heathenism that day compelled to endure ; and, by consequence, a victory was gained over the popular mind, that Christianity itself did not disdain to receive. Nor did the matter rest at this point : for the Rev. Daniel Poor, an American missionary, published an able tract in the native language, exposing the failure of those who were concerned in the prognostication.

CHAP. XII.

Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.—Verse 2.

Does a man who has been elevated in society by means of another cease to respect his patron? it is said, "Ah my lord! the tree which you planted has taken root: in his *mouth* you are near; but in his *heart* you are afar off."

Mine heritage is unto me as a speckled bird.—Verse 9.

The margin has it, instead of *speckled bird*, "or having talons." Dr. Boothroyd's translation is: "ravenous birds." The context confirms this rendering, and also the marginal reading, which is "talons." See the remarks on Matt. xxiv. 28.

Considering the numerous birds of prey in the East, it is no wonder that there are so many allusions in the scriptures to their ravenous propensities. Of a ferocious man it is said, "That fellow is in every place with his talons." "What! wretch! have you come hither to snatch with your talons?" "Alas! alas! how many has this disease snatched away in its talons!" "Truc, true! even my own children have now got talons."

CHAP. XIII.

Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.—Verses 4, 6, 7.

The girdle of the Orientals is sometimes made of silver or gold, of embroidered silk or highly-dyed muslin. Its uses are, to keep the lower garments fast to the loins, to strengthen the body, and to command respect. Chiefs have numerous folds of muslin round that part, and they march along with great pomp, thus enlarged in their size. That, therefore, which was of so much use, and which indicated the dignity of

the wearer, was to be marred, thus typifying the degradation of the Jews in their approaching captivity. The Hindoos have a custom of burying certain articles by the side of a tank or river, in order to inflict or prefigure evil in reference to certain obnoxious individuals, who are believed thus to be placed under ban. Eggs, human hair, thread, a ball of saffron, or a little of the earth on which the devoted person has had his feet, are buried in places in the neighbourhood of water.

Say unto the king and to the queen, Humble yourselves, sit down : for your principalities shall come down, even the crown of your glory.
—Verse 18. The margin has, instead of *principalities*, “or head-tires.”

This again alludes to the threatened judgments which were to befall the people and their rulers. Dr. Boothroyd has, instead of *principalities*, “the diadem of your glory.” Of a proud man who treats another with contempt it is said, “Ah ! his turban will soon fall.” “Yes, imperious upstart ! thy head-dress will soon come down.”—“Have you heard of the proud wife of Kandan !” “No.” “Her head-ornaments have fallen ; she is humbled.” “Ah,” says the bereaved father, over the dead body of his son, “my crown is fallen ! my crown is fallen !” When men quarrel, it is common for the one to say to the other, “I will beat thee till thy turban fall.” When they fight, the great object of the combatants is to pull off each other’s turban or head-dress ; because it shows that the individual is then disgraced and humbled. The feelings of a man who has his turban knocked off from his head, are probably something like those which are produced by the knocking off of a man’s wig. For the turban to fall off the head by accident, is considered to be a very bad omen. Jehoiakim and his queen were to have their “head-tires” brought down ; they were to be humbled on account of their sins.

CHAP. XIV.

Judah mourneth, and the gates thereof languish.—Verse 2.

“Have you heard that the wife of Muttou and all the children have died of the cholera ? Alas ! the poor old man

is left alone, and the *gates* are in sorrow: even they pity him."

Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads.—Verse 4.

This refers to a drought which was to take place in Judah. At such times, in the East, the ground is "chapt;" large fissures meet your eye in every direction, and the husbandmen are then ashamed and put to confusion: they know not what to do. To plough the land under such circumstances, is of no use; and, therefore, they are obliged to wait till it shall rain. Thus, should the rains be later than usual, the people are daily looking for them, and, after one night's fall, the farmers may be seen in every direction working in their fields with the greatest glee, in the full hope of soon casting-in the seed.

CHAP. XV.

I will fan them with a fan.—Verse 7. See Matt. iii. 12.

When the cholera or any other pestilence rages, it is said, "Alas! this sickness has fanned the people away." "Truly, they have been suddenly fanned from the earth." See the observations on Isai. xxx. 24.

Her sun is gone down while it was yet day.—Verse 9. See Amos viii. 9.

Of a person who is dead, it is said, "He is set;" and of one dying, "He is setting." Should a beautiful young man or woman be reduced by sickness, it is said, "He is like the evening, which has usurped the place of the morning!"

Woe is me, my mother, that thou hast borne me!—Verse 10.

When a man is in great trouble, he often exclaims, "Alas! alas! my mother, why did you bear me?"

CHAP. XVI.

Neither shall men tear themselves for them in mourning, to comfort them for the dead.—Verse 7. The margin has, instead of *tear themselves*, "or break bread for them." "Eat not the bread of men." (Ezek.

xxiv. 17.) "The people came to cause David to eat meat while it was yet day." (2 Sam. iii. 35.) This was at the time when David lamented the death of Abner.

D'Oyly and Mant say, "Friends were wont to come, after the funeral was over, to comfort those who had buried the dead, and send in provisions to make a feast; it being supposed, that they themselves were so sorrowful as not to be able to think of their necessary food."

After the corpse has been consumed on the funeral pile, or buried, the relations of the deceased prepare and send a fine kind of gruel, made of the palmirah *killunga*, to the funeral house. At the anniversary of a funeral, the relations of the deceased meet to eat together, and give food to the poor. Hence great numbers on these occasions get plenty of provisions.

CHAP. XVII.

He shall inhabit the parched places in the wilderness, in a salt land and not inhabited.—Verse 6.

Nothing can be more desolate and solitary than the salt plains of the East. Not a shrub, not a tree, to cheer the eye: even birds and beasts seem affrighted at the scene. The silence of these solitudes, and the absence of shade, of water, and of vegetable and animal life, induce the traveller to move onward with renewed speed to escape from such dreary wastes.

Idolatrous Judah had trusted in idols. Her sin was written "with a pen of iron;" it could not be erased; and for thus trusting in them and in man, she was doomed to dwell in "the parched places," the "salt land," which was "not inhabited."

As a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh.—Verse 8.

To appreciate the beauty of this allusion, it is necessary to think of a parched desert, where there is scarcely a green leaf to relieve the eye. In the midst of that waste is perhaps a tank, a well, or a stream; and near to the water's edge will be seen plants, and shrubs, and trees, covered with the

most beautiful foliage. So shall the man be who puts his trust in Jehovah.

CHAP. XVIII.

As the clay is in the potter's hand.—Verse 6.

It is said of an obedient son, "He is like wax; you may shape him any way you please. You may send him hither and thither, this way or that way; all will be right."

I will show them the back, and not the face.—Verse 17. See also Jer. ii. 27.

Nothing exasperates a person more, when he goes to see another, than for the individual thus visited to arise and turn his back toward the visitor. The sight of a man thus erect, with his back towards another, has a striking effect on the passions. In the face of the man thus insulted is chagrin and confusion; in that of the other, contempt and triumph. After a pause, the figure who shows his back moves forward in his own line, leaving the other behind him to indulge in spleen and imprecations.

CHAP. XX.

His word was in mine heart as a burning fire shut up in my bones.—Verse 9.

Of awful language it is said, "It burns up my *eral*," that is, "my liver." Does a man see acts of oppression? he says, when speaking of them, "My bowels burned to see those sights." "Fire, fire! a fire is in my heart," says the man who is half frantic through grief.

Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad.—Verse 15. See Job iii. 1—3.

I have already noticed the great anxiety of the people of the East to have male children. At the time of parturition, the husband waits in an adjoining room or in the garden; and as soon as the affair is over, should the little stranger prove to be a son, the midwife rushes outside, and beats the thatch

on the roof three times, and exclaims aloud, "A male child ! a male child ! a male child is born !" Should the infant be a female, not a word is said ; and the father knows the state of the case, from the silence of the common organ.

When a person conducts himself in an unmanly way, the people ask : "Did they beat the roof for you ? Was it not said to your father, 'A male-child is born ?'"

CHAP. XXII.

As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence.—Verse 24. "O Zerubbabel, my servant, I will make thee as a signet." (Haggai ii. 23.)

The signet is always worn on the little finger of the right hand. Things which are dear are spoken of as that ornament. "O my child, you are as my signet." "We are like the ring-seal and the impression ;" meaning, the child resembles the father. "Never will I see him more ! Were he my signet, I would throw him away." "*I do that !* rather would I throw away my ring-seal."

CHAP. XXIII.

Woe be unto the pastors that destroy and scatter the sheep of my pasture.
—Verse 1.

The heathen priests are never called "pastors ;" the term would be a disgrace to them, as the occupation of shepherds is that followed by the lowest orders of the people.

I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.—Verse 25.

Exactly in the same way do the heathen priests and devotees impose on the people at this day. Have they some profitable speculation which requires the sanction of the gods ? they affect to have had a visit from them ; and, as a most manifest proof of celestial intercourse, they generally manage to relate some secret transaction with which they have become acquainted, and which the individual who is the subject of the intended imposition believed to be known only to himself.

CHAP. XXIV.

For I will set mine eyes upon them for good.—Verse 6.

The eye is spoken of as the source, and also as the cause, of a blessing. Has a person been sick, and is he asked, "How did you recover?" he replies: "The gods fixed their eyes upon me." Does a man promise a favour? he says, "I will place my eyes upon you." Does he refuse? he threatens: "I will not put my eyes on you."

CHAP. XXV.

I will take from them the voice of mirth, and the light of the candle.—Verse 10.

The people of the East, who can afford it, have always a lamp burning in their room the whole of the night. It is one of their greatest comforts; because, should they not be able to sleep, they can then look about them, and amuse themselves. "Evil spirits are kept away, as they do not like the light!" Lechymy, the beautiful goddess, also takes pleasure in seeing the rooms lighted up. But that which is of the most importance is, the light keeps off the serpents and other poisonous reptiles.

CHAP. XXXI.

After that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed.—Verse 19. "Cry and howl, son of man: smite therefore upon thy thigh." (Ezek. xxi. 12.)

It appears to have been the custom for a person, when he was in sorrow, to smite his thigh. Is it not interesting to know that the people of the East, when in similar circumstances, do the same thing at this day? See the bereaved father: he smites his right thigh, and cries aloud, "*Iyo! Iyo!*" "Alas! alas!"*

* "Achilles saw it, smote his thigh, and said," &c.—COWPER.

CHAP. XXXIV.

And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand ; and thine eyes shall behold the eyes of the king of Babylon.—Verse 3.

To say, "Your eyes shall see the eyes of another," implies pleasure or pain. Thus, to comfort one who greatly desires to see another, but who fears he shall not have that pleasure, it is said, "Fear not, your eyes shall see his eyes." But, should a person have committed some crime, it is said to him, in order to make him afraid, "Yes ; your eyes shall see his eyes ;" that is, the eyes of the person who has been injured, and who has power to inflict punishment.

CHAP. XLI.

Slay us not : for we have treasures in the field, of wheat, and of barley, of oil, and of honey.—Verse 8.

This refers to stores which they had concealed, as is clear from the mentioning of "the oil and honey." During the time of the Kandian war, many prisoners received lenient treatment ; because of the assurance that they had treasures hidden in the field, which should be the property of their keepers. In some cases, large sums were thus acquired by certain individuals.

CHAP. XLII.

Let, we beseech thee, our supplication be accepted before thee.—Verse 2.
The margin has, "Let our supplication fall before thee."

"O my lord," says the suppliant, "let my prayers be prostrate at your feet." "O forget not my requests, but let them ever surround your feet." "Allow my supplications to lie before you." "Ah ! give but a small place for my prayers." "At your feet, my lord ! at your feet, my lord, are all my requests."

CHAP. XLIV.

To burn incense unto the queen of heaven.—Verse 17. “Hath worshipped the sun, or moon, or any of the host of heaven.” (Deut. xvii. 3.)

When the new moon is first seen, the people take off the turban, and present their hands in the same form of adoration as they do to other gods. If a person have a favourite son, or wife, or any friend with whom he thinks himself fortunate, he will call for one of them on that night; and, after looking at the new moon, will steadfastly look at the face of the individual. But if there be no person of that description present, he will look at his white cloth, or a piece of gold. In the temple of Siva, when the *poosy* to the *Lingam* is going on, an offering of incense is presented to a representation of the sun and moon.* Siva wears the crescent on his head; and Pār-vati, his consort, wears the sun and moon. Sometimes, however, these emblems are worn mutually. An ornament, in imitation of the new moon, is also placed on the left side of the head of a courtesan of the temple; and another, representing the sun, on the right. Similar figures are also described over the doors of houses, each bearing a relative position. After a marriage-ceremony is performed, the bride and bridegroom worship Arunthuthe; that is, the star Beta in Ursa Major.

CHAP. XLVI.

In vain shalt thou use many medicines; for thou shalt not be cured.—
Verse 11.

Physicians in England would be perfectly astonished at the numerous kinds of medicine which are administered to a patient. The people themselves are unwilling to take one kind for any considerable length of time; and I have known a sick woman swallow ten different sorts in one day. Should a patient, when about to take his medicine, scatter or spill the least quantity, nothing will induce him to take the remainder. It is a bad omen; he must have the nostrum changed.

* On the Sunday, those who are afflicted with the ophthalmia, worship the sun.

CHAPTER II.

THE GODS AND GODDESSES.—VERSE 22.

Fully as manifested from passage a person must see the *fray* of the *Indians* when they witness a sight of their idols. When the gods are taken out in great procession, the multitude *vibrates*, and the people *rejoice* and *cry*. Their gestures are all *expressive*, and the devotion is affected *allegorically* with *smile* and *joy*.

CHAPTER III.

The Lord of hosts hath sworn by himself.—Verse 14.

Sworn is said to swear by himself. *En-ani*: that is, "My oath." The inferior gods swear by their superiors.

Come the locusts to come up as the much caterpillars.—Verse 22. I will fill them with men as with caterpillars.—Verse 14.

Some think locusts are meant, instead of caterpillars; and one reason assigned is, that they "have the appearance of horses and horsemen." Others translate the word, "bristled locusts."

There are bristled caterpillars in the East, which at certain seasons are extremely numerous and annoying. They creep along in troops like soldiers; and are covered with stiff hairs or bristles, which are so painful to the touch, and so powerful in their effects, as not to be entirely forgotten for many days.* Should one be swallowed, it will cause death: hence people, at the particular season when they are numerous, are very cautious in examining their water vessels, lest any should have fallen in. In the year 1826, a family at Manipy had to arise early in the morning to go to their work, and they therefore prepared their rice the evening before. They were up before daylight, and took their food: in the course of a short time

* Dr. Hawkesworth relates concerning those which he saw in the West Indies: "Their bodies were thick-set with hairs; and they were ranging on the leaves, side by side, like files of soldiers, to the number of twenty or thirty together. When we touched them, we found their bodies had the qualities of nettles."

they were all ill, and some of them died during the day. The rice-chatty was examined, and there were found the remains of the *micutty*, the “rough caterpillar.”

The sea is come up upon Babylon : she is covered with the multitude of the waves thereof.—Verse 42.

This metaphor is in common use, to show the overwhelming power of an enemy. “Tippoo Saib went down upon his foes : like the sea, he swept them all away.” “True, true, the British troops went like the sea upon Bhurtpore : the forts have been carried away.”

CHAP. LII.

Then he put out the eyes of Zedekiah ; and the king of Babylon bound him in chains, and carried him to Babylon.—Verse 11. See 1 Sam. xi. 2 ; Judges xvi. 28.

The barbarous practice of putting out the eyes of great offenders was common in the East. The eyes of many were plucked out by hooks ; others had the sight destroyed by powerful drugs ; and some had their eyelids sewn together, as is the custom with hunting-hawks.*

Here, then, we have the accomplishment of the predictions against the Jews. They had wantonly sported with God’s mercy, they had outraged all their principles, and had, by their conduct, literally dared Jehovah to do his worst. To their sorrow, they had now to sit down and “weep by the rivers of Babylon,” whilst they lamented over their far-distant Zion.

The thickness thereof was four fingers.—Verse 21.

In the same way do the people of the East speak of any thing which is less in measure than a span. “What height are your pepper-vines ?” “About two fingers.” “When the rice becomes five fingers in height, we shall want more rain.” That which is less than a finger is spoken of as a grain of rice ; the next gradation is an *ellu*, that is, a “gingelly-seed ;” the next is a mustard-seed ; and the last an *anu*, that is, “an atom.”

* Lieutenant Burnes saw Shah Zuman, the ex-king of Cabool, “whose brother caused him to be blinded with a lancet.” (“Travels,” vol. iii. p. 187.)

LAMENTATIONS.

CHAP. I.

How doth the city sit solitary, that was full of people! how is she become as a widow!—Verse 1.

JERUSALEM had been sacked by a ruthless foe, and her sons had been carried off to Babylon.

As a widow—When a husband dies, the solitary widow takes off her marriage-jewel, and other ornaments; her head is shaved; and she sits down in the dust to bewail her lamentable condition. In the book *Scanda Purāna*, it is said, after the splendid city of Kupera had been plundered by the cruel Assurs, "The city, deprived of its riches by the pillage of the Assurs, resembled the widow!" Jerusalem became as a widow in her loneliness, bemoaning her departed lord.

All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul.—Verse 11.

What a melancholy picture have we here! The captives, it appears, had been allowed to retain, or they had concealed, some of their "pleasant things," their jewels, and were now obliged to part with them for food. What a view also have we here of the cruelty of the vile Babylonians! The people of the East retain their little valuables, such as jewels and rich robes, to the last extremity. To part with that which has perhaps been a kind of heir-loom in the family, is like parting with life. Have they sold the last wreck of their other property? are they on the verge of death? the emaciated members of the family are called together; and some one undertakes the heart-rending task of proposing such a bracelet or armlet, anklet or ear-ring, or the pendent of the forehead, to be sold. For a moment all are silent, till the mother or daughters burst into tears; and then the contending feelings of hunger, and love for their "pleasant things," alternately prevail. In general, the conclusion is, to pledge, and not to sell, their much-loved ornaments. But such is the rapacity of those who have money, and such the extreme

penury of those who have once fallen, that they seldom regain them.*

Zion spreadeth forth her hands, and there is none to comfort her.—

Verse 17.

What a graphic view have we here of a person in distress ! See that poor widow looking at the dead body of her husband, as the people take it from the house : she spreads forth her hands to their utmost extent, and piteously bewails her condition. The last allusion in the verse is very common.

CHAP. II.

How hath the Lord remembered not his footstool !—Verse 1.

Those who are in favour with the king, or those who obey him, are called his “footstool.” But the figure is also used in a degrading sense. Do two men quarrel ? one says to the other, “I will make thee my footstool.” “Ah my lord ! be not angry with me : how long have I been your footstool ?” “*What, I be that fellow’s footstool !* Never ! Was he not footstool to my father ?”

All that pass by clap their hands at thee.—Verse 15.

The vulgar, the low triumph of a victorious party, in the East, is extremely galling. There is nothing like moderation or forbearance in the victors. No ; they have recourse to every contemptuous and brutal method to degrade their fallen foe. Has one party triumphed over another in a court of law, or in some personal conflict ? the conquerors shout aloud : “Aha ! aha ! fallen, fallen !” and then go close to the vanquished, and “clap their hands.”

* Numbers give their jewels to others to keep for them, and never see them more. I recollect a person who came to the Mission-house, and brought a large casket of jewels, which he requested me to keep for him in our iron chest. The valuable gems were shown to me one by one ; but I declined receiving them, because I had heard that the person was greatly indebted to the government, and I was led to suspect that his object was to defraud the creditors. They were then taken to another person, who received them, and soon decamped with them to a distant part of the country ; and the whole of the property was lost, both to the owner and his creditors.

CHAP. III.

He hath made my chain heavy.—Verse 7.

This figure is taken from a prisoner having a heavy chain to drag as he goes along. Husbands sometimes speak of their wives as a chain. Is a man invited to a distant country? he asks, in reply, "How can I come? my wife has made my chain heavy." "My husband, my husband! you shall not go: my weeping shall make your chain heavy." A man in great trouble asks: "Who will break this *sangale*?" that is, "chain." "My chain, my chain! who will break this chain?" "Have you heard that Viravar's chain is broken? He is dead! Who will make another chain for him?"

He hath filled me with bitterness.—Verse 15.

"Wicked, wicked son!" says the disappointed mother; "I expected to have had pleasure from thee; but thou hast given me *kasapu*," that is, "bitterness." "Shall I go to his house to live on bitterness?" "Who can make this bitterness sweet?"

CHAP. V.

Princes are hanged up by their hand.—Verse 12.

No punishment is more common than this in the East, especially for slaves and refractory children. Has a master an obstinate slave? has he committed some great offence with his hands? several men are called, who tie the offender's hands, and hoist him to the roof, till he beg for forgiveness. School-boys, who are in the habit of playing truant, are also thus punished. To tell a man that you will hang him by the hands, is extremely provoking. See, then, the lamentable condition of the princes in Babylon: they were "hanged up by their hands," as common slaves.

The crown is fallen from our head.—Verse 16.

Has a man lost his property, his honour, his beauty, or his happiness? he exclaims: "My crown has fallen!" Does a father or grandfather reprove his sons for bad conduct? he asks: "Has my crown fallen?"

EZEKIEL.

CHAP. IV.

Lie thou also upon thy left side.—Verse 4.

It is more than probable that some allusion is contained in this passage which we cannot fully understand.

When a person here is sick, he will not lie on his right side, because that would be a bad omen. Should he, in his agony, or when asleep, turn on that side, his attendants will immediately again place him *on the left side*. After people have taken their food, they generally sleep a little; but they are careful to repose on the left side, “because the food digests better!” It is impossible to divine what may have been the origin of this practice. It may have arisen from the circumstance, that the right side “is of the masculine gender,” and the left “feminine,” as is the case with the Supreme Siva. Females are directed to recline on the right side; and many curious stories are told, in reference to them, which are not worth repeating.

Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.—Verse 15.

In some places, fire-wood being very scarce, the people gather cow-dung, make it into cakes, and dry it in the sun, after which it is ready for fuel. Those who are accustomed to have their food prepared in this way, prefer it to any other: they tell you that the food is sweeter and more holy, as the fuel comes from their sacred animal. The other allusion in this verse, and in chap. iv. 12, is often employed when people are angry with each other. Has some one stolen a person's fuel? the latter exclaims in his rage: “Ah! that wretch shall get ready his food” as described in Ezek. iv. 12. Does a wife ask her husband for fire-wood? he will return a similar reply, if he be angry.

CHAP. VI.

Your images shall be broken.—Verse 4. The marginal reading is, “or sun-images.” See the remarks on 2 Chron. xiv. 5.

CHAP. VII.

Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness.—Verses 10, 11.

This alludes to the punishment of the children of Israel; and Jehovah, through his servant, addresses the people in Eastern language: “The morning is gone forth.” Their wickedness, their violence, had grown into a rod to punish them. This idea is implied in the Tamul translation also. Such phraseology as this is often heard: “Yes, wretch! the rod has long been growing for thee. It is now ready; they may now cut it.” “True, true! the man’s past crimes are as so many rods for him.”

CHAP. VIII.

Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.—Verse 17.

The last allusion in this verse is very curious, and deserves minute consideration.

They put the branch to their nose—The whole of this chapter refers to the different kinds of idolatry practised by the Jews. Hence there is a reference to the Heathenism of Egypt, Persia, and Phenicia. Here were the daughters of Zion, the descendants of those who had witnessed such sublime instances of the peerless majesty, the never-failing goodness, of Jehovah, “weeping for Tammuz,” the Adonis of Western mythology, a beautiful youth, who was the favourite of Venus. He was killed by a wild boar, at which his paramour was greatly distressed; and an unholy festival was instituted to perpetuate his memory, when females, under certain circumstances, transgressed the bounds of modesty. In the third chapter of

Isaiah we have a lamentable account of the indecency and heathenish practices of "the daughters of Zion," who adopted all the ornaments which were worn by the lascivious female idolaters. The "nose-jewels" were exclusively heathen, both in their origin and in the thing signified; for we do not find in any other part of holy writ the least allusion to that appendage of Heathenism, excepting that of Solomon: "As a jewel of gold in a swine's snout, so is a fair woman without discretion." (Prov. xi. 22.) And in this case we see the ornament is associated with the swine and the woman of indecent conduct. I believe that Dr. A. Clarke is mistaken when he says, that nose-jewels are referred to in Gen. xxiv. 47; as "the ear-ring upon her face," or the "golden ear-ring of half a shekel weight," (in verse 22,) means, as in the margin, a "jewel for the forehead," an ornament still worn in the East on the forehead or brow. (See the remarks on Gen. xxiv. 47.) Again: the text in Ezekiel xvi. 12 is: "I put a jewel on thy forehead;" whereas the margin has, "nose:" but I think the former is preferable; because, in that account, the Jewish church is described as an infant, which had been taken up and adorned by one who had found her in that helpless condition. Now, if the ornament had been heathenish, would the prophet have represented the infant-church as wearing it?

Before I give the origin of the "nose-jewel," it may be well to notice the different kinds. Some are in the shape of a swan, others of a serpent, and others of a flower. These are affixed to the left nostril. The rings are put into the septum or middle filament of the nose. The jewels have two names, each of which is indicative of a distinct object. The first is *nate-kaddan*, which signifies "the obligation or debt a person is under by a vow;" the second name is *mooka-taddi*, literally, "nose-impediment or hinderance," that is, to sickness or death; and it is worthy of notice, that the word *taddi* is nearly the same as *tadde*, the word for "stick" or "branch." In the one case, therefore, it denotes the obligation a person is under by a vow to perform some service or duty to a god; and, in the other, the protection from sickness which is thus gained. Dr. Boothroyd leaves out "branch" altogether from his translation: "Lo, they send forth a scornful noise through their nostrils."

In the Hindoo book called *Pāga-Vatham*, the following

account is given of the origin of the nose-ring:—"In the desert of Taru was a mango-tree, which produced only one mango in twelve years; and a very celebrated hermit or der-vise used always to take and eat that fruit. There was a king called Kanjan, and his sister Tavage, who went to hunt in that desert; when the king, seeing the single fruit, took an arrow and shot it off, and then gave it to his sister to eat. Soon after that, the hermit came to seek for his fruit; but, finding it gone, he became very angry, and pronounced the following curse: 'He who shot off that fruit shall be killed by the child of the woman who ate it.' Some time after that, Kanjan the king gave his sister Tavage in marriage to Vasu-Teavan; and as Kanjan knew the curse which the great hermit had pronounced upon him who had shot off the single fruit, he determined to take measures to prevent its accomplishment. He, therefore, knowing the state of his sister, sent a guard to seize the husband, and then to kill the child, lest it should one day kill him. He continued to do so till he had destroyed seven children. But the eighth was the incarnation of Vishnoo, called Chrishna; and no sooner was that child born, than the chains with which the sister's husband were bound fell off, and he heard a voice from an invisible being, saying, 'Take the child which is now born unto thee to the village of shepherds, to one Asothy, who has just had a female child, and leave it with her; but take her daughter, whose name is Poothany, and bring her to thy wife.' With this information the husband of Tavage was quite delighted, and ran to tell the news to his wife. She immediately consented to the proposal, and forthwith bored a hole in the nose of her infant, and put a ring into it as an impediment and a sign. The blood which came from the wound was as a sacrifice to prevent him from falling into the hands of his enemies. After this, the father took the child to the village of shepherds, gave it in charge to Asothy, and brought away her child to his wife. The king Kanjan, having heard that his sister had had another child, went and took the female infant called Poothany from his sister, and when he was about to kill it, the child spake, (it being a spirit,) and said, 'He who will kill thee is being brought up in the village of shepherds: why then are you going to kill me?' and it vanished out of his sight. Kanjan, the king, then determined to take other measures to

accomplish his purpose; he therefore called a female devil, who lived in the tank called Nachu-Pogi; and told her to go and act as a nurse to the child, and thus by her poisonous milk destroy the infant. She accordingly went, and did as commanded; but when she began to give milk to the child, it took her life. When, therefore, he grew up, and became Chrishna, he went and slew his uncle Kanjan, the king, who shot off the mango-fruit with his arrow."

Now, then, let us look at the application of this story. When parents have lost their first three children, they conclude "some evil one" has carried them off; and immediately on the birth of a fourth, they adopt measures to prevent that from being taken away in the same manner. As soon as it is born, the midwife takes it to a fan, or winnow, on which ashes have been spread, and then bores a hole in the right nostril, and puts in the nose-ring, which is to act as an impediment "to the evil one," who has taken off the other children. This, therefore, when properly done, is believed to be a preventive against death, till the child shall be married.

When the time has come to take off the nose-ring, the parents of the youth take him, and dress his hair on the right side of his head with great neatness; but that on the left is put into disorder; the eyelids of his right eye are painted black; and he is sent to the houses of seven neighbours, to ask for alms to give to the Brahmins. When the youth has returned from the seven houses, the family immediately go to the temple, and there take off the ring; which, with the alms that were received, are given to the officiating Brahmin. They then return to their house, in front of which is planted a young plantain-tree, (banana,) which has never borne fruit. Over the threshold is placed the pestle; and the youth who has had the ring taken from his nose, walks three times round the tree alluded to, from left to right, and then rushes into the house, taking care not to touch the threshold or pestle. After he has entered, he is placed near a full vessel of water, in which are mango-leaves. A married woman then takes a salver, on which are lime and saffron, which, when mixed with water, have the colour of blood. A lighted wick is then floated on the surface of that which represents blood, and she waves it three times before him. The youth then retires, and the woman spits three times on the ground; and the imitation-

blood is thrown into the back-yard. Near the plantain-tree, in front of the house, is a man, who, so soon as the ceremonies have been performed, cuts it down, knocks at the door three times, which is then opened, and he enters, not having looked back : the same ceremonies which had been performed for the youth are then repeated for him.

Let us now look at Adonis : he was a beautiful youth, beloved by Venus, which induced Mars, who was also her lover, to send a wild boar to destroy him. In memory of that event, the river Adonis is said to run blood.

“ Ran purple to the sea suffused with blood.”—MILTON.*

Then look at the destruction of the children by the king Kanjan ; at the nose-jewel to prevent future death ; at the blood as an offering ; at the manner in which the youth goes to ask alms, when the ring is to be taken off ; his hair on the left side, which is the feminine, being in disorder, as a sign of grief. Look also at the representation of blood, by mixing the saffron and lime ; and at the woman, who is the principal performer. In all these we see certain coincidences, which seem to have some reference to the death of Adonis and the sorrow of the females.

I am therefore of opinion, that to “ put the branch to their nose,” was the idolatrous practice of boring a child’s nose and putting a ring therein, to dedicate it to an idol ; and in that way to show it to be under its protection, rather than that of Jehovah.

CHAP. XIII.

O Israel, thy prophets are like the foxes in the deserts.—Verse 4.

“ They shall be a portion for foxes.” (Psalm lxxiii. 10.)

In the preceding passages, Dr. Boothroyd, instead of *foxes*, translates “ jackals ;” and I consider it to be by far the best rendering. These animals are exceedingly numerous in the East, and are remarkably cunning and voracious. I suppose the reason why they are called “ the lion’s provider” is, because they yell so much when they have scent of prey, that

* Maundrell notices this circumstance : the water is supposed to have been stained with red earth, or ochre.

the noble beast, hearing the sound, goes to the spot and satisfies his hunger. They often hunt in packs; and from twenty to thirty have sometimes followed me (taking care to conceal themselves in the low jungle) for an hour together. They will not, in general, venture to attack man; but let him appear to be dead, or in a helpless condition, and they exhibit no hesitation. Thus our grave-yards are often disturbed by these animals; and, after they have once tasted of human flesh, they, as well as many other creatures, are said to prefer it to any other. Their cunning is proverbial: in allusion to which, a man of plots and schemes is called a *nareyan*, that is, "a jackal." "Ah! only give that fellow a tail, and he will make a capital jackal." "Begone, low caste! or I will give thee to the jackals."

And say, Thus saith the Lord God; Woe to the women that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature to hunt souls!—Verse 18. The margin has, instead of *arm-holes*, "elbows."

The marginal reading is undoubtedly the best. Rich people have a great variety of pillows and bolsters to support themselves in various positions when they wish to take their ease. Some are long and round, and are stuffed till they are quite hard; whilst others are short and soft, to suit the convenience. The verse refers to females of a loose character; and Parkhurst is right when he observes: "These false prophetesses decoyed men into their gardens, where probably some impure rites of worship were performed." The pillows were used for the vilest purposes, and the kerchiefs employed as an affectation of shame.

CHAP. XVI.

Thou wast not salted.—Verse 4.

The Hindoos do not wash their new-born infants in salt: but, before the Brahmin names the child, he puts a little salt into its mouth.

CHAP. XIX.

Then the nations set against him on every side from the provinces, and spread their net over him : he was taken in their pit.—Verse 8.
See Lam. iv. 20.

These bold figures are derived from the manner in which wild beasts are hunted and taken in Eastern countries. When large and deep pits have been formed in paths along which it is known the animals must go, the people assemble on every side of the large space where the victims are collected, and begin to shout, to beat on instruments, and rush among the trees. The wild creatures become alarmed, and run towards the place where they see an opening ; and then fall into the deep pits which are prepared for them. Elephants themselves, though proverbially cautious animals, are sometimes caught in this way ; and the agony and rage which they manifest when thus entrapped is most affecting. Nets and ropes are then thrown over them ; and when they are sufficiently entangled, a way is opened for them to walk out in their trammelled and humbled condition.

CHAP. XXI.

Sigh therefore, thou son of man, with the breaking of thy loins.—
Verse 6.

It is said, when a man's strength is reduced, "Alas ! that poor fellow's loins are broken."

Thou therefore, son of man, prophesy, and smite thine hands together.—
Verse 14.

To smite the hands together in the East, amounts to an oath. In verse 17 of this chapter, the Lord says, in reference to Jerusalem, "I will also smite mine hands together, and I will cause my fury to rest : I the Lord have said." By the solemn smiting of the hands it was shown that the word had gone forth, and would not be recalled.

When a priest delivers a message to the people, when he relates any thing which he professes to have received from the gods, he smites his hands together, and says, "True !"

Does a Pandāram, or any other kind of religious mendicant, consider himself to be insulted ? he smites his hands

against the individuals, and pronounces his imprecations upon them, crying aloud, "True! true! it will all come upon you." When a person is speaking of any thing which is certain to happen, should any doubts concerning it be expressed by others, he will immediately smite his hands together. "Have you heard that Muttou has been killed by a tiger?" "No! nor do I believe it." The relater will then, if that be really the fact, smite together his hands: which is accounted a solemn confirmation of the sad event. "Those men cannot escape for any great length of time, because the king has smitten his hands;" meaning, because he has sworn to have them taken into custody. Jehovah did smite his hands together against Jerusalem.

For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images.—Verse 21. The margin has, instead of *parting*, "mother;" which accords with the Tamul, "mother-way."

In former times it was customary to decide important affairs by shooting arrows. Thus, should three princes propose themselves severally as suitors of the daughter of a king, and should he be in doubt to which of the three he ought to give her, he will write the name of each prince on an arrow, and then shoot them altogether or separately from the bow; and the man whose name is on the most distant arrow will be the husband of the princess.

CHAP. XXII.

In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion.—Verse 12.

There is surely no part of the world worse than the East for usury and extortion. A rich man will think nothing of demanding twenty per cent. for his precious loan. Does a person wish to buy or sell an article? does he want to avoid any office or duty, to gain a situation, or place any person under an obligation? he cannot think of doing the one or the other, without giving himself into the hands of the extortioner.

I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land.—Verse 30.

When a man has lost all his children, and is complaining of his forlorn condition, he exclaims : “Alas ! I have not any one to stand in the gate ; my enemies can now enter when they please, to tear and devour me.” “In the gate, in the gate no one stands !”

CHAP. XXIII.

She saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion.—Verse 14.

The nature of those images and the practices may be seen from the context ; and the portraying was of the colour of vermilion. (See the remarks on Isai. i. 18 ; Jer. iv. 30.) In the Hindoo temples and vestibules, figures of the most revolting description are portrayed on the walls : there the sexes are painted together in such positions as few men of discretion would choose to describe. In some temples there are stone figures sculptured in such postures as hell itself could only have suggested : and let it be recollected, that these are the places in which men, women, and children assemble for worship.

CHAP. XXIV.

Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.—Verse 17.

This refers to mourning for the dead ; and the prophet was forbidden to use any symbol of sorrow on the death of his wife. At a funeral ceremony here the tires and turbans are taken off, and the sandals are laid aside. On such mournful occasions, nobles, who wear the most costly turbans, are seen walking with their heads uncovered ; and those whose feet were previously adorned with beautiful sandals, are bare-foot. But the prophet was to put on his tire and sandals, to indicate that he was not mourning for the dead.

CHAP. XXV.

They shall eat thy fruit, and they shall drink thy milk.—Verse 4.

The people of the East take great pleasure in eating fruit and drinking milk. Hence thousands never take any other food to their breakfast. "*Pállum, pallamum*," that is, "milk and fruit," they greatly desire.

Thou hast clapped thine hands, and stamped with the feet.—Verse 6.

We have seen, in the observations on Lam. ii. 15, how and when the Orientals clap their hands; and they are equally given to stamp with their feet when they triumph over a fallen foe. Their manner is, to make a sudden jump on the ground.*

CHAP. XXVII.

They traded the persons of men and vessels of brass in thy market.—
Verse 13.

The domestic utensils of the Orientals are nearly always brass: and to these they often refer, as a sign of property. "He is a rich man; his house is full of brass vessels." "Begone, fellow! I have more brass in my house than would purchase all thy property." "The miserable man has not a brass dish in his house."

CHAP. XXVIII.

Say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas, &c.—Verse 2.

Origen thought the guardian angel of the city to have been intended by the prophet in this passage. It has been exceedingly common, in all ages in the East, for great saints or devotees to assume the airs of a god, and to demand the homage which is paid to a deity. Numbers who are celebrated for sanctity are always addressed by the title of *Swamy*, that is, "God."

* I have often seen the natives of Mozambique thus dance and stamp with their feet, when singing their war-songs.

There shall be no more a pricking brier unto the house of Israel.—
Verse 24.

Enemies are often compared to thorns and thistles. "Ah! how this thorn goads me," says a man when speaking of his foe. When a man's adversaries are dead, he says, "This is now a desert without thorns." "Ah! as our father is dead, we are to our enemies like a jungle without thorns."

CHAP. XXIX.

Every shoulder was peeled.—Verse 18.

What an illustration of this passage we have in those who have not been accustomed to carry the palankeen! During the first day the skin is literally peeled off. To prevent the pole from galling the shoulder, the Coolies have cushions or a piece of the plantain-tree put under the pole. The shoulders of those who assisted at the siege against Tyre were peeled by hard labour.

CHAP. XXXII.

They shall bring thee up in my net.—Verse 3.

When a person has been caught by the stratagem of another, it is said, "He is caught in his net." "He is like a deer caught in the net." Has a man escaped? the remark is: "The fellow has broken the net." "*Catch him in your net!* will you catch the lightning?"

CHAP. XXXIII.

Thou art unto them as a very lovely song of one that hath a pleasant voice.—Verse 32.

"Gone! gone!" says the bereaved admirer: "she was indeed like a sweet voice to my ear." "I hear not the sweet song!" "Where is my music?" "The song of the night! the song of the night! has left me."

CHAP. XXXIX.

I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea : and it shall stop the noses of the passengers : and there shall they bury Gog and all his multitude.
—Verse 11.

This refers to the dreadful stench which should arise from the dead bodies of Gog. The Tamul translation has : “ It shall cause to stop the noses.” The moment when people smell any thing offensive, they immediately press the nostrils together with their fingers. They declare concerning a bad smell : “ It has stopped my nose ;” which means, the nose is so full of it, that it is not sensible of any other smell. The figure is much used in reference to the decayed oysters at the pearl-fishery.

CHAP. XL.

Upon each post were palm-trees.—Verse 16.

Calmet says, “ Probably pilasters, representing palm-trees, the trunks forming the shafts and the branches the capitals.” The favourite capital in Eastern architecture is a representation of the fruit of the plantain-tree (*musa paradisiaca*) before it has broken its sheath, and is called the *Vāli-potte*. On all festive occasions which call for extraordinary show, the people procure two living trees of the description alluded to, and plant one on each side of the door-post : then from one to the other they suspend festoons of mango-leaves, cocoa-nut leaves, and the flowers of the *thālam*. The *musa* is sacred to the goddess Lechymy.

CHAP. XLIII.

Behold, the glory of the God of Israel came from the way of the East.—
Verse 2.

Dr. Gray observes : “ Under the particulars detailed by Ezekiel, we often discover the economy of a spiritual temple which should again be filled with the glory of the Lord coming from the East.”

When we consider the various allusions to the East in holy

writ; the comparisons to the sun, in reference to divine illuminations; when we reflect on the homage paid to the great orb of day by all the heavenly bodies; looking at the idea of the Orientals, "that the face is always towards the East," that is, it is the eastern part of the body; considering also the phrase, "not turn to the right or the left," that is, neither to the north nor to the south; we obtain a new view of many interesting passages of scripture.

CHAP. XLVIII.

Benjamin shall have a portion.—Verse 23. Margin, instead of *a*,
"one."

In the Tamul it is the same, thus: *Oru manathase*, literally, "One man;" that is, always *one*, which we render *a*.

DANIEL.

CHAP. I.

He brought the vessels into the treasure-house of his god.—Verse 2.

In all heathen temples there is a place for the sacred jewels and other treasures. The ornaments of the idols are sometimes of great value. I have seen the small crown, breast-plate, and necklaces of one idol worth more than £400.

CHAP. II.

O king, live for ever.—Verse 4.

These words are not addressed to the ears of royalty merely. Has a man been greatly favoured by another? he expresses the wish: "Ah! may you never die." "So good a man ought never to die." "May you live for ever!"

“Will death come to such a man as this?” “Live, live, for ever.”

CHAP. IV.

They shall wet thee with the dew of heaven.—Verse 25.

This was one of the miseries of Nebuchadnezzar, and a much greater one than the people in England imagine. Think of the state of the body and pores, after having been twelve hours in a blazing sun; then think on such a dew falling as will saturate all the clothes; and a tolerable view is gained of the great reverse, and the injurious effect which it must have on the human frame. Of a wretched man it is affirmed: “The sun falls on his head by day, and the dew by night.” “He is scorched by the sun, and made wet by the dew.”

CHAP. V.

Dissolving of doubts.—Verse 12. The margin has, instead of *doubts*, “knots.”

A very difficult subject is called a *mudiche*, “a knot;” and the explaining of a riddle is termed, “untying the knot.” Concerning a talented man, it is asserted: “Ah! he is very clever: he can tie or untie any knot.” Concerning a dream, it is asked: “Who can loose this knot?” Respecting any mysteries or deep plans, it is also asked: “Ah! who can untie these knots?” “How difficult that passage was! but he soon unravelled the knot.”

TEKEL; Thou art weighed in the balances, and art found wanting.—Verse 27.

This striking form of speech is much used in the East at this day. Should two men be disputing respecting the moral character of a third person, one will say, “I know the fellow well. I have weighed him, and he is found wanting.” “*He found wanting!* you are much lighter than he.” “What, miscreant! do you wish to weigh against me?” “Thou art but as one part in a thousand.” “Begone, fellow! or I will soon weigh thee.” “Yes, yes! there is no doubt about it: you

have weighed me; I am much lighter than you." "What kind of times are these? the slaves are weighing their masters." "Yes, the low castes have become very clever, they are weighing their superiors." "What, woman! do you call in question the authority of your husband? are you qualified to weigh him?" "The judge has been weighing the prisoners, and they are all wanting."

CHAP. VI.

No manner of hurt was found upon him, because he believed in his God.—Verse 23.

The Orientals have an idea, that in whatever a man believes, whether in reference to the existence or non-existence of evil or danger concerning himself, in exact proportion to such belief will his condition be regulated. When walking once with a learned Brahmin through a grove of cocoa-trees, I inquired: "Why are you not afraid of those nuts falling on your head, and killing you on the spot?" "Because I have only to believe they will not fall, and all is safe," was his prompt reply.

CHAP. VII.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.—Verse 15. The margin has, instead of *body*, "sheath."

Sheath—This is a very curious expression when applied to such a subject; but it is perfectly natural. When a person has swooned, the people say, "His life has gone into its *uri*," that is, "into its sheath," meaning some particular place into which the life is supposed to retire and conceal itself from the sight. If a man be wounded by a serpent, and should appear to be dead, it is often said, "Fear not! his life has merely gone into its sheath." When a person's eyes are much sunken by sickness, the people exclaim: "Alas! his eyes have gone into their sheath."—"Well, my friend, when did you arrive?" "I came just as the sun was going into its sheath;" that is, "going down." "I am happy to hear that the king has put his anger and his sword into the sheath."

HOSEA.

CHAP. III.

So I bought her to me for fifteen pieces of silver.—Verse 2.

SLAVERY has been common in the East from the most remote antiquity; but its form in general is very mild: hence masters and slaves are more like companions than those betwixt whom such a relationship exists. If the latter can tell a good story, and flatter their lords, they may almost do as they please. A good high-caste female slave may be had for sixty rix-dollars, that is, £4. 10s.; whereas one who is a low-caste can be purchased for twenty rix-dollars, or £1. 10s. A high-caste male slave will fetch three pounds sterling; but one of an inferior degree, only half that sum.*

CHAP. IV.

For Israel slideth back as a back-sliding heifer.—Verse 16.

By a reference to verses 14, 15, it will be seen, that this denotes the loose conduct of the daughters of Israel; and exactly in this way do people speak of the same class of females.

CHAP. VI.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.—Verse 4.

Early dew—"What! is this prosperity? what! this pleasure? Ah! what are my riches, and what my glory?"

* During the time when the Right Honourable Sir Alexander Johnston was Chief Justice of Ceylon, a government-regulation was made, which will soon cause slavery to be extinct in that island. By the proposal of numerous inhabitants to the Prince Regent, that children born after the 12th of August, 1816, should be emancipated, and by the government-regulation, (No. 8,) dated the 17th of April, 1821, it is decided: "All female children of female slaves, born on and after the 24th of April, 1821, being the day of celebrating His Majesty's birthday, are declared free;" thus, in a short time, even from that regulation, there would not have been a single slave in Ceylon.

Alas! it is like the dew, which flies off at the sight of the morning sun." "My son, my son! be not too confident; for life is like the dew."

The company of priests murder in the way by consent.—Verse 9. The margin has, instead of *by consent*, "with one shoulder." "To serve him with one consent." (Zeph. iii. 9.) The margin has, instead of *consent*, "shoulder."

The Hindoo expression for the same thing is, "with one hand." Thus: "Those people *with one hand* have gone to the judge;" that is, with one consent. "Those wretches *with one hand* are doing evil." "If the coolies do their duty *with one hand*, the work will soon be finished."—"Why have they not accomplished their object?" "Because they did not go about it *with one hand*."

CHAP. VIII.

Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.—Verse 8. "I have broken Moab like a vessel wherein is no pleasure." (Jer. xlviii. 38.)

This refers to an earthen vessel, and not to one made of skin. People often compare each other to an *uppu-pānum*, that is, literally, "a salt-vessel;" because, after it has contained salt, it is most fragile, the least thing will then break it to pieces. "What are you, sir? an *uppu-pānum*," "a salt-vessel." "Look at that poor salt-vessel! If you touch him, he will fall to pieces."

CHAP. IX.

Give them a miscarrying womb and dry breasts.—Verse 14.

When men curse females, or when the latter curse each other, they often invoke the gods thus to injure the objects of their anger.

CHAP. X.

As for Samaria, her king is cut off as the foam upon the water.—Verse 7.

“Those sons of fiends are now gone as the *neer-molle*,” that is, “the bubble.” “Alas! my race is cut off: it has disappeared like the bubble.” “Yes, those people were only bubbles; they have all gone.”

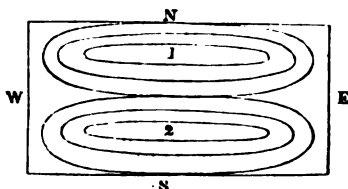
The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars.—Verse 8. See Gen. iii. 18.

Has a man by fraud gained possession of another person's land? then the imprecation is uttered: “Thorns and thistles shall ever grow there!” “*He get rice from his land!* Never! he will have thorns and thistles.” “Yes, yes! the rice shall be as thorns in his bowels.”

It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.—Verse 10. The margin has, instead of *They shall bind themselves in their two furrows*, “I shall bind them for their two transgressions, or, in their two habitations.”

The figurative expressions in this verse, and in those of the context, are agricultural. Does it not refer to Israel joining herself to the idolaters, as the oxen were joined together in the furrows?

Two furrows—A furrow, according to the English idea, is a small trench made for the reception of the seed, formed in a straight line from one side of the field to the other. But this is not a proper description of a furrow in the East, because the farmers of those parts plough in circles. Thus in the subjoined diagram, the square represents the field, in which



the husbandmen begin at the west, and plough in circles towards the east. The places marked 1, 2, within the

enemies, are called *sālā*. Now comes the application of the figure. When two inveterate enemies have become friends, the people say, "They are ploughing in two *sālā*," that is, "They are acting in perfect accordance;" otherwise they could not thus plough; for if one went one way and another took another direction, how could they agree? "True it is, true it is, Arrow-Magnum and Chinny-Tamby are ploughing together in their two *sālā*: whoever expected to see such foes act together?" "Never, never again will those fellows plough together in their two furrows; they are sworn foes."

Israel was bound together in the furrows with the idolaters of "Beth-aven;" but "the thorn and the thistle" were to "come up on their altars," and she was exhorted "to seek the Lord."

It is time to seek the Lord, till he come and rain righteousness upon you.—Verse 12.

It is said of a good king, "What a blessing he is to the land! he is always raining justice upon us." "You talk to me about the merit of remaining with such a master: he is always raining blessings upon me." A son after the decease of his father asks: "Where is now the rain of love? alas! I am withered and dry." The figure is also used sarcastically: "Yes, indeed you are a very good friend, you are always raining favours upon me."

CHAP. XI.

I drew them with cords of a man, with bands of love.—Verse 4.

Here we have another figure to show the affection of Jehovah for backsliding Israel. An affectionate wife says of a good husband, "He has bound me with the cords of love." "Ah woman! have you not drawn me with the cords of love?" "True, true, I was once drawn by the cords of love; but they are now all broken."

CHAP. XIV.

He shall cast forth his roots as Lebanon.—Verse 5.

A priest or aged man, in blessing a newly-married couple, often says, “Ah! may your roots shoot forth like the *arugapillu!*” (*Agrestis Linearis*.) This beautiful grass puts forth numerous roots, and is highly valued for the feeding of cattle.

JOEL.

CHAP. I.

He hath barked my fig-tree.—Verse 7.

THE skin of a man is sometimes spoken of as the bark of a tree. Thus it is said of those who have been severely flogged, “Their backs are like the margossa-tree stripped of its bark:” which alludes to the custom of taking off the bark of that tree for medicinal purposes.

CHAP. II.

All faces shall gather blackness.—Verse 6. The margin has, for *blackness*, “pot.”

The Tamul translation has: “All faces shall wither, or shrivel.” Thus of a man in great poverty it is affirmed: “His face is shrivelled.” It is very provoking to tell a person his face is like the *kare-chatte*, that is, the earthen vessel in which the rice is boiled. The “pot” may allude to such an utensil, it being made black with the smoke.

AMOS.

CHAP. I.

They have ripped up the women with child.—Verse 13. The margin has, for *ripped*, &c., “divided the mountains.”

It was common in the ancient wars thus to treat women; but in general, the Orientals are very kind to their wives in a state of pregnancy. Nay, even to animals in that condition they are very tender. Were a man to beat his cow when with calf, he would be called a great sinner; and were he to kill a goat or a sheep when with young, he would be accounted consummately wicked and cruel. The Hindoo hunters will not destroy wild animals when in that condition. The term in the margin is of common application to pregnant females. “In the tenth moon the child fell from the mountain.”

CHAP. II.

They sold the righteous for silver, and the poor for a pair of shoes.—Verse 6. “Over Edom will I cast out my shoe.” (Psalm lx. 8.) See also Amos viii. 6.

The shoes, or rather sandals, have the least honour of any thing which is worn by a human being; because they belong to the feet, and are of comparatively little value. Nothing is more disgraceful than to be beaten with the sandals: thus, when one man intends to exasperate another, he begins to take off a sandal as if going to strike him. Spitting in the face is not a greater indignity than this. When a person wishes to insult another in reference to the price of any article, he says, “I will give you my sandals for it.” “That fellow is not worth the value of my sandals.” “Who are you, sir? you are not worthy to carry my sandals;” which alludes to the custom of a rich man always having a servant with him to carry his sandals; that is, when he chooses to walk bare-foot.* “Over Edom will I cast out my shoe:” so contemptible was that country deemed, and so easy to be conquered.

* “Whose shoes I am not worthy to bear.” (Matt. iii. 11.)

That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek : and a man and his father will go in unto the same maid, to profane my holy name.—Verse 7.

Who were those that thus oppressed the poor, who sold them for a pair of shoes, and panted “after the dust of the earth?” They were the judges and the princes of the people. The Tamul translation is : “To the injury of the poor, they eagerly took the dust of the earth ;” literally, “they gnawed the earth as a dog does a bone.”

Dust of the earth—What does this mean? I believe, it alludes to the lands of the poor, of which they had been deprived by the judges and princes. Nothing is more common in Eastern language than for a man to call his fields and gardens his *man* ; that is, “his dust, his earth.” “That man has gnawed away my dust or sand.” “Ah, the fellow ! by degrees he has taken away all that poor man’s earth.” “The cruel wretch ! he is ever trying to take away the dust of the poor.” In consequence of there not being any hedges or fences in the East, land-owners often encroach on each other’s possessions.

On the latter part of the verse, and on the next to it, I dare not offer any observations ; only that the Heathenism, the devilism, thus plainly described by Amos, remains unchanged. Who did these things? The princes, the judges, and the people of Judah.

CHAP. III.

You only have I known of all the families of the earth : therefore I will punish you for all your iniquities.—Verse 2.

In Eastern language, to say you *know* a person, means you *approve* of him. Thus, should a man be well acquainted with two brothers, and should he not approve of one of them, he will say, “I do not *know* him.” But of him whom he loves, he will declare : “Ah ! I *know* him well.” Jehovah had *known*, that is, had *approved of*, Israel ; but, because of their abominations, he had determined that they should be punished.

Shall one take up a snare from the earth, and have taken nothing at all?—Verse 5.

I do not believe there is a reference here to any particular kind of trap. The Tamul translation reads: "Will the snare be taken, if there is nothing in it?" The remark of Mr. Benson is: "It is not usual for the fowler or hunter to take up the snares which he has laid, till he has taken something in them."

As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed.—Verse 12.

The Tamul translation has this: "In the place of the bed if one conceal himself;" that is, in the place or corner where the bed is, if a person conceal himself under it, he shall be taken out. So shall the children of Israel, who have concealed themselves in Samaria, be taken out; and so difficult shall it be for them to escape, that it will be as easy to take the prey from the mouth of the lion.

CHAP. IV.

The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.—Verse 2.

I am at a loss to know why there is a distinction betwixt "hooks" and "fish-hooks." I think it fanciful to explain it by saying, that it means "two modes of fishing." The Tamul translation has, instead of "hooks," *kuradu*, that is, "pincers;" and it ought to be known, that these were formerly much used in punishments. In the Hindoo hells, this instrument is spoken of as being employed to torture the inhabitants. A man in his rage declares: "I will tear thee with pincers." "Alas! alas! I have been dragged away with pincers." "Ah! the severity of these troubles! they are like pincers." But it is said that hooks also were formerly used to stick into criminals when taken to the place of execution; and there is nothing very doubtful about this, because devotees often have large hooks fastened into their flesh, by which they are hoisted up on a long pole.

Your posterity with fish-hooks—This figure is used in the East to show how people draw each other to any given place. Thus, does a man wish to have a large party at some feast or ceremony he is about to make? he persuades a great man to say that he will honour him with his company; and then he announces to others: "You are invited to meet such an illustrious guest;" which causes numbers to come on the festive occasion. The man of rank in that case is called *the fish-hook*; because through him the guests are caught.

CHAP. V.

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: The LORD is his name.—Verse 8.

In the preceding verses, Israel is solemnly warned not to seek for idols; but for Him who made the starry heavens: "The Lord is his name." It is probable, that by the allusion to "the seven stars" a reference also is intended to that worship which was offered to them. These stars are by some supposed to be the Pleiades. Amongst the Hindoos, six of them bear the name of Scandan, the son of the Supreme Siva; because they are said to have been six virgins who suckled the hero that destroyed the Assurs. One of the Pleiades is not respected, because she was considered to be the servant of the rest. Lempriere says, "The Greeks believed those stars to be the seven daughters of Atlas; and they all, except Merope, who married Sisyphus, king of Corinth, had some of the immortal gods for their suitors. On that account, therefore, Merope's star is dim and obscure among the rest, because she married a mortal."

But the "seven stars," or Orion, may allude to the seven planets, after which the seven days of the week have their name. In the names of the days of the week, there is a remarkable coincidence betwixt the East and the West. Some antiquarians look to the Saxon mythology for the derivation of the names of our days; but I submit, that this is not looking to the most correct source. It is surely more natural to look to the Greeks and Romans, from whom the Saxons, in all probability, derived their ideas; and who, in

order to meet the popular notions, gave to the days names of their own deities, to whom similar attributes had been assigned. The first day of the week amongst the Hindoos is called *Nitu-kilamy*; that is, "Sun-day." This orb is "the right eye" of the Supreme Siva. Those who are afflicted with ophthalmia worship that luminary on Sunday. "The Romans called this day *Dies Solis*, because it was dedicated to the worship of the sun." * The second is *Tingle*; that is, "Moon-day;" which planet is believed to be the left eye of Siva, and represents Pārvati, his wife; which, by the way, goes to confirm the old opinion, that "the sun is the husband of the moon." The Romans dedicated this day to the moon, and it was called *Dies Lunæ*. The third Hindoo day is *Seri*, that is, "Mars-day;" for the name of the same planet which we also call Mars, is given to it. "This day was called by the Romans *Dies Martis*, from its having been dedicated to Mars." The fourth Hindoo day is *Puthan*; that is, the name of the planet which we call Mercury: he was at the head of all kinds of learning, and his name in Tamul implies "news." "The Romans dedicated Wednesday to Mercury, from which cause it was called *Dies Mercurii*, *Feria quarta*." The fifth Hindoo day is *Veyālen*; which is the name of the planet that we call Jupiter. He was the priest and counsellor of the gods. "The Romans called Thursday *Dies Jovis*," "the thunderer Jupiter;" which probably refers to the day in which he taught the gods to conquer the Assurs. The sixth Hindoo day is called *Velle*; which is the name of the planet that we call Venus. "The Romans dedicated this day to Venus." Amongst the Orientals, however, that planet is of the masculine gender; he was the priest and counsellor of the wicked Assurs. The seventh Hindoo day is *Sanne*; that is, the name of the planet we call Saturn! "The seventh day amongst the Romans was dedicated to Saturn, and called in honour of him *Dies Saturni*, *Feria septima*."

Who can account for these resemblances, amongst nations so remote, except on the ground of one common origin? † From the importance which was attached to the seven planets, some of which were objects of worship, it is probable that

* I am under great obligations to Henry Wreight, Esq. for free access to his valuable library.

† By what names are the Assyrian and Egyptian days denominated?

they, under the name of the "seven stars" or Orion, are alluded to by the prophet. The children of Israel, therefore, were not to trust in idols, nor to venerate the stars and planets, but their great Creator: "The Lord is his name."

Maketh the day dark with night—This probably refers to an eclipse of the sun, when the day is made dark by the concealment of his bright beams. Again: the infinity of the power of God is alluded to; for he "calleth for the waters of the sea, and poureth them out upon the face of the earth."

As if a man went into the house, and leaned his hand on the wall, and a serpent bit him.—Verse 19.

How extremely natural is this! for serpents love to dwell in old walls: there they live in security, and there they deposit their eggs.

But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god.—Verse 28.

I incline to Calmet's opinion, that this Chiun is the Siva of the Hindoos; because his name is often written and pronounced in the same way; because of the associations in this verse with Moloch and the "star of your god;" and because of the reference in the preceding verse to the Israelites in the wilderness, in which Calmet believes allusion is made to those events. His remark is: "It will no doubt be observed, that the Chiven of Amos is a term used many ages after the events to which the prophet refers, and which are those connected with the history of Balaam; and the term in Numbers is not Chiven, but Baal-Peor." We find Israel joined himself unto Baal-Peor, which was the Priapus of the Romans, and the Lingam of the Hindoo Siva. This Chiun and his family are more carried out in the cars and tabernacles than all the other gods put together: in time of prevalent sickness, or of any other public calamity, they are uniformly taken out in procession.

The star of your god—The Ardra of Sir William Jones in the knee of Gemini is called Siva's star, and is painted on the car in which the deity is conveyed along in gorgeous parade. The Septuagint, however, has it Παῖφαν, and the Acts of the Apostles Περμφαν. "Ye took up the tabernacle of Moloch*

* Moloch corresponds with Kāli or Durga, an incarnation of Pārvati, the wife of Siva.

and the star of your god Remphan." See the observations on Isaiah xlv. 7; and on Deut. iv. 16.

CHAP. VI.

That lie upon beds of ivory, and stretch themselves upon their couches.
—Verse 4.

Ivory is plentiful in the East: it is, therefore, no wonder that the sovereigns had their bedsteads formed principally of that article.* But why is there a distinction made in reference to beds and couches? The latter word, I think, refers to the swinging-cot, as the Tamul translation also implies. In the houses of the voluptuous these cots are always found, and many are the stories in ancient books of kings and queens who were swinging together in their cots. When a man affects great delicacy as to the place where he sleeps, it is common to say, "You had better have a swinging-cot."† See Job vii. 13.

And it shall come to pass, if there remain ten men in one house, that they shall die. And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord.—Verses 9, 10.

These verses and the context refer to the mortality which should result from the pestilence and famine, (in consequence of the sins of the people,) and to the burning of the bodies. The number *ten* probably refers to "many;" as that is a common expression in the East to denote many. I believe the whole alludes to the custom of burning human bodies,

* Some of the Eastern potentates are most extravagant in their furniture. Lieutenant Burnes relates concerning himself and two other gentlemen who were on a visit to Runjeet Sing: "We sat round his Highness on silver chairs:" and concerning a camp-bedstead: "Its frame-work, posts, and legs, were entirely covered with gold. The canopy was one massy sheet of the same precious metal: it stood on footstools raised about ten inches from the ground, and which were also of gold. The curtains were of Cashmere shawls." ("Travels," vol. i. p. 29.)

† "Some of those slight bedsteads they call *cots* in their standing-houses hang by ropes a little above ground, which are fastened to the four corners thereof, moved gently up and down by their servants to lull them asleep."—SIR THOMAS ROE'S "Voyage to the East, 1615. Imprinted at the Blew Anchor, London."

and to that of gathering up the half-calcined bones, and putting them into an earthen or other vessel, and then carrying back these fragments to the house or to some out-building, where they are usually kept till conveyed to a sacred place. In India this is done by a son or a near relation; but in case there is not one near akin, then some other person who is going to any holy place, (such as the Ganges,) can take the fragments of bones, and thus perform the last rites. Dr. Boothroyd takes the same view as to the place where the bones have to be kept till they are removed, because he translates *by the sides of the house*, “a side-room of the house.” “Hold thy tongue,” finds a forcible illustration in chap. viii. 3; where it is mentioned that there were “dead in every place;” and where it is said, they were to “cast them forth with silence.” When the cholera or any other pestilence has carried off many of the people, the relations cease to weep or speak; they ask, “What is the use of wailing? It is all over: *hold thy tongue.*”

CHAP. IX.

I saw the Lord standing upon the altar. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them.—Verses 1—4.

What altar is this upon which Jehovah was standing? Dr. A. Clarke says, “As this is a continuation of the preceding prophecy, the altar here may be one of those either at Dan or Beersheba.” See, then, the Divine Majesty trampling on their most sacred places. In these verses we have some most pointed allusions to the idolatry of the Assyrians, which had been adopted by the Jews: and as the triad of the Hindoos was probably taken from that mother-nation of idolaters, I think it refers to the celebrated dispute for supremacy amongst the three gods. Siva assumed the form of a pillar of fire; and Vishnoo went down to the lower regions, called the seventh world, to find out the foundation of the pillar, but

could not; then Brahma assumed the form of a swan, and soared height above height, but could not find out its summit. But JEHOVAH could drag all of them from the depths, and bring them down from the heights. Though they concealed themselves in Carmel, or in the sacred mount Meara or Himalaya, as did the two gods of the triad, yet could his hand bring them forth. "Though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them;" for, there, *in the sea*, the second deity resided, and rode on the serpent Athe-sealshan, with his thousand heads.* "Though they go into captivity," as did the gods, yet the Lord could find them out. For, "the Lord God of hosts is he that toucheth the land, and it shall melt;" (Amos ix. 5;) not like Siva's pillar of fire: for He by a touch could melt the earth, and cause all that dwell therein to "mourn." For He, the Supreme, "buildeth his stories" (in the Hebrew, *ascensions*) in the loftiest regions of his eternal mansion: (verse 6:) his throne is not the sacred Himalaya. "He cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire." (Micah i. 3, 4.) He "calleteth for the waters of the sea, and poureth them out upon the face of the earth." (Amos ix. 6.) Not like the fabled Ganges flowing from the head of Siva, the sea obeys the high behest of Jehovah. "The Lord is his name." Here is grandeur! Human language cannot heighten the scene, and the mind recoils back into its own littleness.

"A God, a God, appears!"

A God, a God! the vocal hills reply,
The rocks proclaim the' approaching Deity."

POPE'S "Messiah."

* In that valuable work on "The Worship of the Serpent," by the Rev. John Bathurst Dean, it is observed: "The chronicles and histories of the gods and heroes of Japan are full of fabulous stories of this animal. They believe that it dwells at the bottom of the sea as its proper element. They represent it in their books as a huge, long, four-footed snake." (Page 73.)

JONAH.

CHAP. I.

Then the mariners were afraid, and cried every man unto his god.—
Verse 5.

HERE again *we* (to speak royally) are at home. Never was the conduct of a heathen crew during a storm more naturally and graphically described than it is in this passage. No sooner does danger appear, than one begins to beat his head, and cry aloud, "Siva, Siva!" another beats his breast, and pitcously shrieks forth, "Vishnoo!" and a third strikes his thigh, and shouts out with all his might, "Varuna!" Thus do they cry to their gods, instead of doing their duty. More than once have I been in these circumstances, and never can I forget the horror and helplessness of the poor idolaters.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. The sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.—Verses 7, 15, 16.

In a storm, the heathen mariners always conclude, that there is some one on board who has committed a great crime; when they begin to inquire: "Who is the sinner?" Some time ago, a number of native vessels left the roads of Negapatam, at the same hour, for Point Pedro, in the island of Ceylon. They had not been long at sea before it was perceived that one of them could not make any way; she rolled and pitched and veered about in every direction; but the other vessels went on beautifully before the wind. The captain and his crew began to look at the passengers; and, at last, fixed their eyes upon a poor woman, who was crouched in a corner of the hold. They inquired into her condition, and found she was in a state of impurity. "Let down the canoe," was the order, "and take this woman ashore!" In vain were her remonstrances: she was compelled to enter, and was soon landed on the beach. "After this the vessel sailed as well as any other!" When the storm rages, they make

vows to their gods. One will promise to go on a pilgrimage to some holy place, another will perform a penance, and a third will make a valuable present to his favourite temple.

Offered a sacrifice—This is generally done when they get safe to shore; but I have been on board when they have offered cocoa-nuts and other articles with the greatest earnestness. To interfere with them, is not always prudent; because, were it not for the hope they have from such offerings, they would cease to work the vessel.

CHAP. IV.

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief.—Verse 6. The margin has, instead of *gourd*, *Kikajon*, or “palmcrist!”

Dr. A. Clarke asks: “But what was the *Kikajon*? The best judges say the *ricinus* or *Palma-Christi*, from which we get what is vulgarly called castor-oil.” The Tamul translation has, instead of “gourd,” *Amanaku*, that is, the *Palma-Christi*. It is believed, also, the verb is in the preterperfect tense, “*had* prepared;” which may be another instance of the verb as illustrated under Isai. xxi. 9. The *Palma-Christi* is most abundant in the East; and it has risen in my own garden to the height of fourteen feet. Its growth is very rapid. “God prepared a worm when the morning rose the next day, and it smote the gourd that it withered;” (verse 7;) that is, it smote the *Palma-Christi* till it withered. This tree, in the course of a very short period, produces the “rough caterpillar,” respecting which I have written some observations under Jer. li. 27; and in places where caterpillars are abundant, they will, in the course of a single night, strip the tree of its leaves, and thus take away the shade. But there is another worm in the East, called *kuruttupullu*, that is, “the blind worm,” said to be produced by the dew. It begins its devastations at what is called the cabbage-part of the palm, and soon destroys the tree. “God prepared a vehement east wind.” (Verse 8.) I have already written on that parching, life-destroying wind. But the margin has, instead of *vehement*, “or silent,” which probably means *calm*. Thus when

there is a lull of an easterly wind, and the sun pours his fierce rays on the head of the poor traveller, it seems as if life must depart; birds and beasts pant; there is the silence of death, and nature seems ready to expire.

MICAH.

CHAP. I.

And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.—Verse 7.

HERE again we have unalloyed and rampant Heathenism. The “sacred” courtesans of the temple give a part of their hire toward the repairing and beautifying of the building; and for the purchase of idols, or other articles required at the festivals. At the annual festival of Scandan, which continues twenty-four days, these females defray the expenses of the last day, from the proceeds of their own wickedness.

CHAP. IV.

They shall sit every man under his vine and under his fig-tree.—Verse 4.

The people of the East have great pleasure in sitting or lounging under their tamarind or mango trees in the grove. Thus, in the heat of the day, they while away their time in playing with their children, in taking up the fruit, or smoking their much-loved *cheroot*.

CHAP. VI.

Will the Lord be pleased with ten thousands of rivers of oil?—Verse 7.

Allusions are often made in the scriptures to the value of oil; and, to appreciate them aright, it should be recollected that

oil only is used to light the houses, for anointing the body, and for many medicinal purposes. "Have you heard of the charity of Venāse? Why, he has given a river of oil to the temple; and Muttoo has given a river of ghee." "Milk! why, that farmer has rivers of it; and the Modeliar has a sea."

CHAP. VII.

That they may do evil with both hands earnestly.—Verse 3.

We have seen that to do a thing with one hand, signifies earnestness, and oneness of consent. Whenever a person has to receive a thing from a superior, he must put out both hands; not to do so, would be a mark of great disrespect. "Alas! I went to that man with both hands;" that is, held them out to him; "but he turned me away." "The greedy wretch eats with both hands;" meaning, he is a glutton; because all respectable and decent people eat with the right hand only.

Thou wilt cast all their sins into the depths of the sea.—Verse 19.

When a devotee believes the guilt of his transgressions has been removed, whether by prayers or austerities, he says, "My sins have all fallen into the sea."

HABAKKUK.

CHAP. II.

For the stone shall cry out of the wall, and the beam out of the timber shall answer it.—Verse 11. The margin has, instead of *answer it*, "or witness against."

WHEN a man denies what he has solemnly promised, the person who complains of his perfidy says, "The place where you stood shall witness against you."

"A beautiful princess was once enjoying herself in a fragrant grove, when a noble prince passed that way; she

became enamoured of his person, and he solemnly promised to return and marry her. When he left her, she wept bitterly, and said, 'Ah! should he not return, this tāli-tree (*pandanus odoratissima*) shall witness against him. Yes, the birds shall be my witnesses.'

ZEPHANIAH.

CHAP. I.

And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees : that say in their heart, The Lord will not do good, neither will he do evil.—Verse 12. The margin has, in place of *settled*, "curded or thickened."

THE Tamul translation is, "dregs stirred up;" that is, sediment shaken together and well thickened. Of people who are in great straits, of those who are a strange compound of good and evil, of things which are difficult to be understood, it is said, "Ah! this is all *kullumbin-vandal*;" that is, "stirred-up dregs." This appears to have been the state of the Jews; and they wanted to show, that the Lord would neither do good nor evil, that in him was not any distinct character, that he would not regard them in their thickened and mixed condition, and that though they were joined to the Heathen, the consequences would not be injurious.

I will search Jerusalem with candles—Thus were they mistaken in their false hopes. Does a man declare his innocence of any crime? the accusers declare: "We will search thee with lamps." "Yes, yes, I will look into that affair with lamps." "What! have your lamps gone out? You see I am not guilty."

CHAP. II.

The cormorant and the bittern shall lodge in the upper lintels.—Verse 14. In the margin, instead of *lintels*, we have "knops or chapiters."

The Tamul translation has: "lodge in the *sickeram*," that is, "the peak, the crown." The retired water-fowls were to

perch on the mansions of the Ethiopians and the Assyrians, to show the desertion and utter desolation of their once-pleasant homes. "Alas! the *koku*" (a water-fowl) "is now living in the house of the Modeliar." See the remarks on Isai. xxxiv. 11.

HAGGAI.

CHAP. I.

He that earneth wages earneth wages to put it into a bag with holes.
—Verse 6.

THE Orientals, in general, keep their money in earthen vessels: hence, when a man's riches disappear more rapidly than he can account for, or when he has missed some part, he says, "The money-pot has holes in it."

ZECHARIAH.

CHAP. III.

Is not this a brand plucked out of the fire?—Verse 2. "Ye were as a fire-brand plucked out of the burning." (Amos iv. 11.) See also Jude 23.

WHEN a man has had a very narrow escape from danger or from death, he is called "a fire-brand." Thus, when the cholera rages, should only one in a family escape, he is named "the fire-brand." When a person talks of selling his property, in consequence of not having an heir, people say, "Sell it not; there will be yet a fire-brand to inherit it." "Alas! alas! my relations are all dead! I am a fire-brand."

CHAP. IV.

They shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.—Verse 10. The margin has, instead of *they shall rejoice*, “since the seven eyes of the Lord shall rejoice.” “Upon one stone shall be seven eyes.” (Zech. iii. 9.)

Dr. Boothroyd says that these eyes represent “the perfect oversight and providence of God;” which I doubt not is the true meaning. It is a curious fact, that the sun, which shines seven times in the course of the week, is spoken of as the “seven eyes” of the Deity, because there is an eye for each day. Thus, the Sunday, the “*first* eye” of God, shines; and so on through the rest of the days. In verse 9, mention is made of laying the foundation-stone of a temple for Jehovah; and again in verse 10, it is asked: “‘Who hath despised the day of small things?’ saying, ‘It is *only* the foundation, this is a small beginning!’ Fear not; for the *seven eyes* of the Lord are over the work. His good providence shall accomplish the whole, because he has an eye for each day of the week.” Has a man suffered a great evil? has an antagonist triumphed over another, either in a court of justice or any other manner? in talking about his misfortunes, his remark is: “God has lost his eyes, or I should not have fallen into this trouble.”* “Well, friend, how is this? I hear you have gained the day.” “True, true! the eyes of God were upon me.” Should there not have been rain for some time, the people exclaim: “God has no eyes in these days;” that is, He does not take care of us.

In the book *Neethe-veanpā* it is affirmed: “To *all* there are two eyes; to the learned there are three; to the givers of alms there are seven eyes;” (alluding to each day;) “but to those who through penance have received gracious gifts, there are innumerable eyes.”

CHAP. VIII.

I will save my people from the east country, and from the west country.

—Verse 7. The margin has, instead of *west country*, “country of the going-down of the sun.”

The form in the margin is exceedingly common. Thus people do not always say, “We are to go to the East or

* This is in good keeping with, “Curse God, and die.”

West," but "to the side where is the going-down." or "to the side where is the ascending place."—"In what direction are you going?" "To the place of the going-down."

CHAP. XII.

And in that day will I make Jerusalem a burdensome stone for all people.—Verse 3.

Thus was Jerusalem at last to crush her enemies; she was then to have the ascendancy. "Alas! alas! my enemy is now as a mountain upon me; he will crush me to atoms."

Judah was to be like "a hearth of fire among the wood" (Verse 6. Of one who conquers all, it is said, "He is like fire amongst straw." Jerusalem was again to be inhabited. The people were to "look upon" Him "whom they had pierced."

CHAP. XIII.

I will refine them as silver is refined, and will try them as gold is tried.—Verse 9.

The people of the East try the quality of gold by the touch. Thus, they have a small stone on which they first rub a needle of known quality: they then take the article which they wish to try, and rub it near to the mark left by the other: and by comparing the two, they judge of the value of that which they "try." In those regions there are not any marks by which we can judge of the standard, except in this manner. Under these circumstances, it is no matter of wonder that there is much which is not "fine gold;" and such is the skill of some of the goldsmiths, that they often deceive the most practised eye. The grand secret of alchymy, by which other metals could be transmuted into gold, has never been fully divulged; but multitudes believe that certain individuals possess this knowledge. Nor was that invaluable acquirement confined to the Hindoos; for "Diocletian caused a diligent inquiry to be made for all the ancient books which treated of the admirable art of making gold and silver, and without pity committed them to the flames; apprehensive, as we are assured, lest the opulence of the Egyptians should inspire them with confidence to rebel against the empire."

"The conquest of Egypt by the Arabs diffused that vain science over the globe."*

Numbers in the East waste their entire property in trying to acquire this wonderful secret. Not long ago a party of the "gold-makers," having heard of a very charitable man, went to him, and said they had heard of his good deeds; and in order to enable him to be more benevolent, they offered, at a trifling expense, to make him a large quantity of gold. The kind-hearted creature was delighted at the thought, and furnished the required materials, amongst which, it must be observed, was a considerable quantity of gold. The time having arrived for making the precious metal, the whole was cast into the crucible, the impostors taking care to put in an extra quantity of gold. When it was nearly ready, the alchymists threw in some stalks of an unknown plant, and pronounced certain incantations; after which the contents were turned out, and there the astonished man saw a great deal more gold than he had advanced. Such an opportunity was not to be lost: he therefore begged them to make him a much larger quantity: and, after some objections, the knaves consented, taking good care immediately to decamp with the whole amount.

An Armenian gentleman, who died at the age of eighty-two, as is recorded in the Madras Gazette of July 22nd, 1830, had expended the whole of his property, amounting to thirty thousand pagodas, in search of the philosopher's stone, but left the world a beggar.

"With crucible and furnace, bursting on his trunk,
His last remains of blissful fervour sunk."

CHAP. XIV.

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD.—Verse 20.

Round the necks of horses, elephants, bullocks, and buffaloes, bells are tied, for three reasons: First. To have the pleasure of hearing them; Secondly. Should the cattle stray, they can easily be found; and, Thirdly. To frighten off the wild beasts.

* Gibbon's Roman Empire, vol. i. p. 19.

MALACHI.

CHAP. I.

Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts.—Verse 13. The margin has, instead of *and ye have snuffed at it*, “or whereas ye might have blown it away.”

THE marginal reading I conceive to be the best. The Jews had complained of the “weariness” of their duties. They were tired of making offerings; and those which they did offer were “polluted,” or “lame,” or “blind;” whereas, instead of those duties being burdensome, they were so light that they might have blown them away. Does a person complain of his numerous labours or duties? another will ask: “What are they? why, a breath will blow them away.”—“Alas! I have many things to attend to.” “Fie on you for talking so! if you blow on them, they will go.”

CHAP. II.

I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts.—Verse 3.

In verse 11 of this chapter, allusion is again made to the Heathenism of Judah: they had “married the daughter of a strange god.”

Dung upon your faces—To what can this refer? Probably to the custom of the idolaters, of spreading the ashes of cow-dung on their faces; and to “dungy gods,” the marginal reference of Deut. xxix. 17; on which see the remarks.

CHAP. III.

Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?—Verse 14. The margin, for *mournfully*, has “in black.”

Here we have another instance of the base ingratitude of the people: “It is vain to serve God.” *In black*—“My

friend, why has your face become so black?" "Alas! my sorrow, my sorrow! therefore my face is full of blackness." "Yes, my sorrows are chased away, like dew before the sun; and my face no longer gathers blackness."

MATTHEW.

CHAP. II.

They saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts.—Verse 11.

THE birth of a son is always a time of great festivity in the East; the relations come together on the occasion, to congratulate the happy parents, and to present their gifts to the little stranger. Some bring the silver anklets; others, the bracelets or ear-rings, or the silver cord for the loins. Others, however, are the bearers of gold, and a variety of needful articles. The wise men did not make presents as a matter of charity, but to show their affection and respect. When the infant son of a king is shown, the people make their obeisance to him.

CHAP. III.

Whose shoes I am not worthy to bear.—Verse 11.

A respectable man never goes out without his servant or attendant: thus, he has always some one to talk with, and to do any thing which he may require. When the ground is smooth, or where there is soft grass to walk on, the sandals are taken off, and the servant carries them in his hand. The devoted, the humble John did not consider himself worthy even to bear the sandals of his Divine Master.

CHAP. V.

He opened his mouth, and taught them, saying.—Verse 2.

Some have made impertinent observations respecting this mode of expression: "He opened his mouth." When the Hindoos speak of a king, or a priest, or the gods, as giving instructions or commands, they adopt the same form of speech. But the word which is used to denote the opening of a door, or of any thing which requires to be unfolded, is never applied to the opening of the mouth of a beautiful or dignified speaker. For of that action in him, they say, "His mouth *mallara-kurrathu*;" that is, "blossomed;" the flower unfolded itself; and there were its fair tints and promised fruits. So the Redeemer "*opened* his mouth, and taught them, saying."

And if thy right eye offend thee, pluck it out.—Verse 29.

This metaphor is in common use at this day; hence people say of any thing which is valuable, "It is like my *valluthakan*," that is, "my right eye!" "Yes, yes, that child is *the right eye* of his father." "I can never give up that lady; she is my right eye." "*That fellow forsake his sins!* Never! they are his right eye." "True, true; I will pull out my right eye."

CHAP. VI.

Let not thy left hand know what thy right hand doeth.—Verse 3.

The right hand always dispenses gifts, because "it is more honourable than the other;" the left hand, therefore, was to be unacquainted with the charities of the other; that is, there was to be no ostentation; all was to be transacted in perfect secrecy. The Hindoos say of things which are not to be revealed, "The left ear is not to hear that which went into the right, nor the right to be acquainted with that which was heard by the left."

When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.—Verse 5.

False religion has ever been fond of show; hence its devotees have assumed a greater appearance of sanctity, to make

up the deficiency of real worth. Perhaps few systems are so replete with the show of religion as Hindooism. Its votaries may be seen in every street with uplifted hands, or bespattered bodies: they are standing before every temple, making their prostrations or repeating their prayers! Nor are the Mahometans, with all their boasting, a whit the better. See them, when the sun is going down, spreading their garments on the ground, on which they are about to kneel, and repeat their prayers: they bow down to the earth, and touch it with their forehead; afterwards, arising, they put their hands above their heads, with the fingers pointing to the clouds; then they bring them lower, in a supplicating position, all the time muttering their prayers; again they kneel, and again they touch the earth with their forehead: and all this apparently without paying any attention to those who pass that way.

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.—
Verse 26.

Does a person who has lost his situation complain, from a fear of the future? it is said to him, by way of comfort, "Look at the birds and beasts: have they any situations? do they sow or reap? Who sustains the frog in the stone? or the germ in the egg? or the foetus in the womb? or the worm which the wasp encloses in its house of clay?" "Does not the Lord support all these? and will he not help you?"

Which of you by taking thought can add one cubit to his stature?—
Verse 27.

This form of speech is sometimes used to humble those of high pretensions; thus, a man of low caste, who has become rich, and who assumes authority over his better-born (though poorer) neighbours, will be asked: "What! has your money made you a cubit higher?" that is, in the scale of being. Is a man ambitious of rising in society? a person who wishes to annoy him puts his finger on his elbow, and, pointing from that part to the tip of the middle finger, asks: "Friend, will you ever rise thus much," (a cubit,) "after all your cares?" "Yes, yes, the low-caste thinks himself a cubit taller, because he has got the favour of the king."

CHAP. VII.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine.—Verse 6.

Similar language is used to those who speak on subjects of a highly sacred nature, before people of gross minds. "What! are silk tassels to be tied to the broom?" "Will you give a beautiful flower to a monkey?" "Who would cast rubies into a heap of rubbish?" "What! are you giving ambrosia to a dog?"

If his son ask bread, will he give him a stone?—Verse 9.

"What father, when his son asks for sugar-cane, will give him the poison-fruit?"

If he ask a fish, will he give him a serpent?—Verse 10.

This may allude to the eel, which is much like the serpent. On the parallel passage in Luke: "If he shall ask an egg, will he offer him a scorpion?" the remark of some divines is: "This expression is used, because the white scorpion is like an egg." They might as well have said, that it is like a whale!

A good tree cannot bring forth evil fruit.—Verse 18.

When people converse on the good qualities of an obedient son, it is asked: "Will the seed of the water-melon produce the fruit of the bitter *pāvatta-kotti*?" meaning, the father is good, and therefore the son is the same. A profligate son always leads the people to suspect that the father or grandfather was not what he ought to have been. "*You talk to me about that family! I know them well: the tree is bad, and the fruit is the same.*"

The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—Verse 27.

The rains, and floods, and winds of an Eastern monsoon afford a striking illustration of this passage. When people in those regions speak of the strength of a house, it is not by affirming, "It will last so many years!" but, "It will out-

stand the rains: it will not be injured by the floods." Houses built of the best materials, and having deep foundations, often in a few years yield to the rains of a monsoon. At first, a small crack appears in some angle, which gradually becomes larger, till the whole building lumbers to the ground. And who can wonder at this, when he considers the state of the earth? For several months there is not a drop of rain, and the burning sun has loosened the ground on which the edifice stands; then all at once the torrents begin to descend, the chapped earth suddenly swells, and the change injures the foundations. Only the house founded upon a rock can withstand the rains and floods of a wet monsoon.

CHAP. VIII.

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Verse 20.

Listen to that poor man who is stating his case to a rich man: he pathetically laments his forlorn condition, and says, "Ah sir! even the birds have their nests; but I have not so much as they."

CHAP. IX.

Can the children of the bride-chamber mourn, as long as the bridegroom is with them?—Verse 15.

Does a man look sorry when he ought to rejoice? has he become rich? has he been greatly honoured? has a dear friend come to see him? has he become the father of a male child? and does he still, under such circumstances, appear dejected? it is asked: "What! do people weep in the house of marriage? Is it a funeral or a wedding you are about to celebrate?" Does a person go to cheer his friend? he says, on entering the house, "I am come this day to the house of marriage."

No man putteth a piece of new cloth unto an old garment.—Verse 16.

The Hindoos say of things which will not agree, "Will unburnt clay join itself to that which has been burnt?"

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out.—Verse 17.

The Eastern bottle, called *turunthe*, is made of the raw hide of an animal; consequently, when any fermenting liquor is put into it, the skin, being comparatively green, distends itself to the swelling of the liquor. But should the bottle have been previously stretched by the same process, then it must burst, if put to a second trial, because it cannot yield to the new pressure of fermentation.

CHAP. X.



Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats.—Verses 9, 10.

The word “purse” is apt to mislead a mere English reader, as he naturally associates the idea of a pocket and other ordinary circumstantialia. The original is *αις τας ζωνας*, that is, “girdles;” which gives the true view; for, enclosed in front of the thick fold of the robe or girdle, the people of the East keep, within a small case neatly braided, their money or valuables. Nor are they in the habit of taking large sums with them on a journey: they simply carry so much as will be necessary for defraying expenses; as they fear the attacks of robbers, and other awkward contingencies. The display of a purse containing silver and gold, is unknown; for the natives seldom have more than the value of a few shillings on their persons.

Nor scrip—Πηρα, alluding to the little bag which travellers carry in their hands, containing a kind of wafer made of the palmirah, *kelungu*, or parched corn, which they occasionally taste as they march along.

Neither two coats—There would have been nearly as much propriety in translating the expression by *neither two cloaks*; for the idea of an Oriental wearing an article of dress at all analogous to an European coat, would be laughable. Some of them wear a long flowing garment, like an Englishman’s morning-gown; which reminds us of the *zogani* of the Assyrians, and the *toga* or tunic of the Romans. Others have a vest or jacket, somewhat resembling a waistcoat with sleeves; and while others wear loose robes, thousands have nothing more than a curt garment hanging from their loins.

When ye come into an house, salute it.—Verse 12.

When the priests or *pandārams* go into a house, they sometimes sing a verse of blessings; at other times, the priest stretches out his right hand, and says aloud, *Aservātham*, that is, “Blessing.”

CHAP. XI.

Take my yoke upon you, and learn of me.—Verse 29.

A Hindoo sage says to his disciples, *En tandi pin pattu*; that is, “Follow my staff.”—“What! do you wish to learn?” “Yes!” “Then take this staff and follow me.” “I told that dunce to take my staff; but he has gone after another.”

CHAP. XII.

If I by Beelzebub cast out devils, by whom do your children cast them out?—Verse 27.

The universal opinion in the East is, that devils have the power to enter into men and take possession of them, in the same manner as we understand them to have done in the cases described by the sacred writers. I have often seen the poor objects who were believed to be under demoniacal influence; and, certainly, in some instances, I found it no easy matter to account for their conduct on natural principles. I have seen them writhe and tear themselves in the most frantic manner. They burst asunder the cords with which they were bound, and fell on the ground as if dead. For some time they remain silent, and again become most vociferous; they dash with fury amongst the people, and loudly pronounce their imprecations. But no sooner does the exorcist come forward, than the victim becomes the subject of new emotions; he stares, talks incoherently, sighs, and falls on the ground; and, in the course of an hour, is as calm as any of those by whom he is surrounded. Those men who profess to eject devils are frightful-looking creatures; with whom no one ventures to associate, except in the discharge of their official duties. It is a fact, that they affect to eject the evil spirits by their “prince of

devils."* Females are much more subject to those infernal affections than men ; and Friday is the day, of all others, on which they are most liable to be attacked. I am fully of opinion, that nearly all their possessions would be removed by medicine, or by prompt arguments of a more tangible nature. Not long ago, a young female was said to be under the influence of an evil spirit ; but the father, being an unbeliever, took a large broom and began to beat his daughter in the most unmerciful manner. After some time the spirit cried aloud, "Do not beat me ! do not beat me !" and took its departure. There is a fiend called *Poothani*, which is said to take great delight in entering little children ; but the herb called *pa-maruta* is then administered with great success.

CHAP. XIII.

But while men slept, his enemy came and sowed tares among the wheat.
—Verse 25.

Strange as it may appear, this is still literally done in the East. See that lurking villain, watching for the time when his neighbour shall plough his field : he carefully marks the period when the work has been finished, and in the following night, proceeding with stealthy steps, he casts in what the natives call the *pandinellu*, that is, "pig-paddy." This, being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped ; so that the poor owner of the field will be some years before he can rid the soil of the troublesome weed. But there is another noisome plant which these wretches cast into the ground of those whom they hate : it is called *perum-pirandi* ; and is more destructive to vegetation than any other plant. Has a man purchased a field which another intended to buy ? the disappointed person declares : "I will plant the *perum-pirandi* in his grounds."

The kingdom of heaven is like unto treasure hid in a field.—Verse 44.
See Job iii. 21 ; Prov. ii. 4.†

No practice was more common than that of hiding treasures in a field or garden ; because the people had not any place of

* See the remarks on 2 Kings i. 2.

† I am aware the second passage is supposed to have reference to a mine.

safety in which to deposit their riches, and because their rapacious rulers were sure to find some pretext for accusation against them, in order to obtain possession of their money. On this account men of great property affected poverty, and walked about in mean apparel, in order to deceive their neighbours: hence also arose the practice of hiding their treasures in the earth. In the book of fate called *Sagā-Thevan Sāsteram*, the following question occurs many times: "Will the buried things be found?"

There can be no doubt that there are immense treasures buried in the East at this day. Not long ago, a toddy-drawer ascended a palmirah-tree to lop off the upper branches, when one of them in falling stuck in the ground. On taking out that branch, he saw something yellow; he looked, and found an earthen vessel full of gold coins and other articles. I rescued three of the coins from the crucible of the goldsmith, and what was my surprise to find on one of them in ancient Greek characters, *konob-obryza* !* About two years ago an immense hoard was found at Putlam, which must have been buried for several ages.

CHAP. XIV.

When the disciples saw him walking on the sea, they were troubled, saying, It is a spirit.—Verse 26. "They supposed it had been a spirit, and cried out." (Mark vi. 49.)

The Hindoos have to do with so many demons, gods, and demi-gods, it is no wonder they live in constant dread of their power. There is not a hamlet without a tree, or some secret place, in which evil spirits are believed to dwell. Hence the people live in constant fear of those sprites of darkness; and nothing but the most pressing necessity will induce a man to go abroad after the sun has gone down. See the unhappy wight who is obliged to go out in the dark: he repeats his incantations and touches his amulets; he seizes a fire-brand to keep

* How could these coins have come to North Ceylon? I should say, from all the circumstances of the case, they must have come long before the discovery of the passage by the Cape of Good Hope. It is probable, therefore, that they came by the Red Sea or the Persian Gulf. The coins are, I believe, in the possession of Sir Edward Barnes; and it would yield me some gratification, if they were examined by some person who is thoroughly versed in such matters.

off the foes, and begins his journey. He goes on with gentle step, he listens, and again repeats his prayers. Should he hear the rustling of a leaf, or the moaning of some living animal, he gives himself up for lost. Has he worked himself up into a state of artificial courage? he begins to sing and bawl aloud, "to keep his courage up." But, after all his efforts, his heart will not beat with its wonted ease till he shall have gained a place of safety.

I was once sitting, after sunset, under a large banyan-tree, (*ficus religiosa*,) when a native soldier passed that way. He saw me in the shade, and immediately began to cry aloud, and beat his breast, and ran off in the greatest consternation. That man had conducted himself bravely in the Kandian war; but his courage fled when in the presence of a supposed spirit. On another occasion, having to go to some islands to distribute tracts, and having determined upon the time when to return, I directed my servant to bring my pony to a certain point of land where I intended to disembark. Accordingly, when I had finished my work, I returned in a little canoe, and saw my pony and the boy in the distance. But the sun having gone down, the unfortunate fellow, seeing us indistinctly, thought we were spirits: he mounted the pony and galloped off with all speed, leaving me to my meditations on a desolate beach. "They were troubled, saying, It is a spirit."

CHAP. XV.

They wash not their hands when they eat bread.—Verse 2.

No Hindoo of good caste will eat till he have washed his hands. Thus, however numerous a company may be, the guests never commence eating till they have performed that necessary ablution.

O woman, great is thy faith.—Verse 28.

The softer sex, on common occasions, are always addressed with this distinctive appellation. Thus, people in going along the road, should they have to speak to a female, say, *Manushe*, that is, "Woman, hear me." The term sometimes is expressive of affection; but, generally, it is intended to convey an intimation of weakness and contempt.

CHAP. XVIII.

It were better for him that a millstone were hanged about his neck.—
Verse 6.

It was a favourite punishment in ancient times, to tie a large stone round the neck of a criminal, and then to cast him into the sea or deep waters. Thus, Appa-Murte, a man of rank, was destroyed in this way, for changing his religion, Buddhism, for Hindooism.

The punishment is called *sala-paruchy*. The millstones in the East are not more than twenty inches in diameter, and three inches thick, so that there would not be that difficulty which some have supposed in thus despatching criminals. It is common, when a person is much oppressed, to say, "I had rather have a stone tied about my neck, and be thrown into the sea, than thus suffer." A wife says to her husband, "Rather than beat me thus, tie a stone round my neck, and throw me into the tank."

Till seven times?—Verse 21.

This number is in common use, to show that a thing has been often done. "Have I not told you seven times to fetch water and wash my feet?" "Seven times have I been to the temple; but still my requests are not granted." "Seven times have I requested the father to give me the hand of his daughter, but he refused me; and, therefore, I will not ask him again." "Have I not forgiven you seven times? and how shall I forgive you again?"

CHAP. XIX.

They are no more twain, but one flesh.—Verse 6.

Of a happy couple it is said, "They have one life and one body." But if they be not happy together, the remarks are: "Ah! they are like the knife and the victim." "They are like the dog and the cat, or the crow and the bow, or the kite and the serpent."

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Verse 24.

This metaphor finds a parallel in the proverb which is quoted to show the difficulty of accomplishing any thing: "Just as soon will an elephant pass through the spout of a kettle." "Ah the old sinner! he finds it no easy thing to die: his life is lingering, lingering; it cannot escape; it is like the elephant trying to get through the spout of a kettle." *

CHAP. XX.

He went out about the third hour, and saw others standing idle in the market-place.—Verse 3.

In the market-place—The bazaar is the usual place in which unemployed men assemble; and thither do the people send when they require labourers. If the coolies cannot procure work, they can there find amusement, and occasionally beg a little fruit or rice from the merchants. They have also an opportunity of gaining a trifling remuneration, by carrying home goods for those who have made purchases.

When they had received it, they murmured.—Verse 11.

Pay a man ever so liberally, he will still murmur; he looks at the money, and then at your face, and says, *Pothāthu*, that is, "Not sufficient." He tells you a long story about what he has done and suffered, about the great expense he has been at to oblige you, and he entreats you for a little more. I ask any Englishman who has been in India, if he ever met with a Hindoo who was not at all times ready to murmur.

CHAP. XXI.

A very great multitude spread their garments in the way.—Verse 8.

Campbell is right in his version: "Spread their *mantles* in the way." The people of the East have a robe which corre-

* For a man to die a lingering death is a sure sign, amongst the Hindoos, that he has been a great profligate: whereas those who easily breathe away their souls, are believed to be favoured of the gods.

sponds with the mantle of an English lady. Its name is *sālvi*: and how often may it be seen spread on the ground where men of rank have to walk! Soon after my arrival in the East, I was not a little surprised, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told that it was for “my respect;” and that I must walk on them, in proof of my accepting the honour.

CHAP. XXII.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.—Verse 9.

It is as common in the East for a rich man to give a feast to the poor, the maimed, and the blind, as it is in England for a nobleman to entertain men of his own degree. Does he wish to gain some temporal or spiritual blessing? he orders his head-servant to prepare a feast for one or two hundred poor guests. Messengers are then despatched into the streets and lanes to inform the indigent, that on such a day rice and curry will be given to all who are there at the appointed time. Long before the hour, the visitors may be seen bending their steps towards the house of the *Rāsa*.* There goes the old man who is scarcely able to move his palsied limbs, while he talks to himself about better days; and there the despised widow moves with a hesitating step. There the *sanyāsi* or *pandāram* boldly brushes along, and scowls upon all who offer the least impediment to his progress. There objects, suffering under every possible disease of our nature, congregate together, without a single kindred association, excepting the one which occupies their expectations. The food is ready, the guests sit in rows on the grass, (Luke ix. 14,) and the servants begin to hand out the portions in order. . Such is the hunger of some, that they cannot stay to allow the mess to cool, and thus suffer the natural consequences of their impatience; others, upon whom disease or age has made a fatal inroad, can scarcely taste the provision. Some of high caste, while eating, growl at those of lower grades, for having pre-

* “The king.”

would to come near them; and others, on account of the high blood which flows in their veins, are allowed to take home their own portion. What a motley scene is that! and what a strange contrariety in their talk! Some are bawling out for more food, though they are already gorged to the full; others are talking about another feast, which is to be given in such a village; and a few who have gained a sight of the host, are loudly applauding his princely generosity. He is delighted to hear their flattery: all that they utter falls sweetly on his ears, and is grateful to his feelings; for the higher the tone, the greater is his relish. He has gained his object: *taramma*, that is, "charity," has been cultivated; he has himself been exhilarated with adulation; he has got a "name in the street;" (Job xviii. 17;) and the gods have been propitiated.

CHAP. XXIII.

How can ye escape the damnation of hell?—Verse 33. "The fire that never shall be quenched: where their worm dieth not." (Mark ix. 43, 44.)

The Hindoos have seven hells.* The first is the place of darkness and mud: into it go those who rob and defraud their neighbours: its name is *allal*. The second, called *rāvarum*, is full of poison and bad vapours. There also are serpents of the worst description, who are continually biting their victims. Those who kill their masters, or who afflict the righteous, go to that place. The third is called *tum-pepāgam*: those who eat any thing which has had life go to that place. The fourth, named *koodasālam*, is the place of burning sand, and is occupied by those who have injured the Brahmins. The name of the fifth is *senthutānum*; that is, "the sleepless hell," and the place of worms: those who refuse to relieve the wretched have their portion there. The sixth, *puthe*, is the place of blood, brains, and flesh: those who commit a rape abide in that place. The seventh, called *māputhe*, is the hell of fire, and is occupied by those who

* "Shall burn unto the lowest hell." (Deut. xxxii. 22.) If we read this, "lowest *hades*," it is still a striking expression. Calmet says, "As the Jews acknowledge seven degrees of torments in hell, so do the Mussulmans seven gates. (Alcoran, chap. of the Stone.)"

have had carnal knowledge of such relations as are forbidden in the Hindoo law. Some of the punishments are as follows:—Adulterers have to embrace pillars of fire; some have boiling lead poured down their throats, others drink blood and urine. Some are changed into worms, and eat others, and then are eaten themselves; others hang by their feet, and have red-hot wires put into their ears. Some are continually pierced with darts and spears, and have their eyes plucked out; whilst others eat serpents and ordure. Some are to be roasted, and others fried in oil; whilst others are to be torn with iron thorns, and to be tormented by Yama* and his friends. This is indeed a fearful description; but it excites very little influence on the minds of the Hindoos.†

The following account is taken from the *Scanda Purāna*. It relates to Yama, the infernal deity, and a youth called Markandar, who could not be taken to the lower regions on account of his great devotion to the Supreme Siva. The young devotee was to have died at the age of sixteen years, and then to have become the property of Yama. At that period, therefore, the king of death and hell sent a messenger, who went “through the sky like a cloud,” to fetch Markandar; but, having found him at his devotions at the feet of Param-Easuran,‡ he was afraid to venture near him. He was excited with fiery rage as he looked at him; and yet, as a lion that dares not pounce on his prey, he retired from the place, and returned to the lower regions, and worshipping at the feet of Yama, said, “O king! Markandar delights in Param-Easuran, and is continually employed in repeating his praises; he is unsullied in his heart, and remains at Benares. Being afraid to approach him, I have returned without him.” This said, like fat cast into the fire, Yama was enraged, and reproved the messenger, saying, “Is he the endless Siva?” and calling his clerks, he inquired, “Tell me, what is the appointed time of Markandar, who is performing *poosy* in Benares, at the feet of the invisible Param-Easuran?” Then two of them, called Sittar and Kuttar, having looked at their

* Yama, the god of hell, corresponds with the Pluto or Minos of the western Heathen.

† For Virgil's description of hell, see *Æneid* vi. 268.

‡ Another name for Siva.

ola * accounts, answered him thus : "The frontal-eyed Param-Easuran formerly prescribed for him sixteen years, and that term expired yesterday ; but as he was performing *poosy*,† he is still alive. Can Rishis,‡ who have done great penances, or holy sages,—can any of them surpass the decree of fate? He is ripe for heaven, hell is not for him." At this Yama became very angry ; and calling for his minister Kālan, said, "Go, bring the life of Markandar, who is in Benares." He came to the earth ; and going to the place where he was, looked at his *poosy*, and his object in doing it ; but fearing, he thought within himself, "How shall I approach him?" He therefore went, and stood so as to be seen by him, and made obeisance ; at which Markandar asked, "Who are you?" He replied, "Sir, I am Kālan, the minister of Yama, who takes the lives from this world. The sixteen years which Param-Easuran allotted to you expired yesterday : you must now come with me to the southern regions. It will not avail for you to attempt to oppose this. Death happens even to the god Brahma, not to such as you merely ; as *creating* and *preserving* are allotted to others, so *destroying* is the office of Yama by the law of the Director. I call you away : moreover, knowing that you perform *poosy* to Siva, our king is very desirous of seeing you. The ignorant call him cruel ; but he apportions to souls penalties according to their deserts ; therefore the great call him the Arbitrator. You need not fear ; if you come with me, our king will come and meet you, speak kindly to you, and conduct you to Swarga." Having heard these things, Markandar replied, "Listen, Kālan ! The devotees of Siva go neither to Swarga nor to Yama's world ; they go to the place of Siva. I am his servant, and therefore shall not go to the places first mentioned. Be thou gone ! begone !" This he spake with a voice like thunder ; and Kālan instantly departed. He then went and worshipped Yama, and told him what had taken place ; at which the god, with fluttering mind, and perspiring body, and eyes shedding fire in his rage, ordered the male buffalo § to be brought ; and mounting it, he, with umbrella, and banner by his side, and attended by his soldiers, departed. Arriving at Benares with his red knot of hair, black body, eyes burning with rage,

* The book made of palmyra, or cocoa, or talipot leaves.

† Worship or offerings. ‡ Hermits or ascetics. § His riding beast.

holding his rope, (or snare,) and having in his hand a club and a trident, he came and stood before Markandar, who, on seeing Yama, continued his praises incessantly at the feet of Param-Easuran. Yama said to him, "Sir, what is your thought? what are you doing? Can you set aside fate and the decree of Param-Easuran? You appear to be wholly ignorant of the power of fate. All are subject to births and deaths. Is it necessary for me to tell you this? Are you aiming to overcome fate? Moreover, will the *poosy* you are performing at the feet of Param-Easuran, beside expiating your sin, also free you from my rope? Though you were able to count the sands on the sea-shore, and the stars in the sky, could you count even the *Teyvendtherar* which have come within my grasp of gods and Assurs who have died? If the great Vishnoo, and Brahma, and myself, are subject to births and deaths, is it necessary to say that *you* also are liable to them? In consequence of my formerly strewing fragrant flowers, and performing *poosy*, Param-Easuran granted me the rope, the trident, the battle-axe, and the club, in order to execute this office. Though the inferior gods should protect thee, or even though the divinities should attempt, or whatever powerful beings should defend thee, would I go without seizing thy life? Child, do not be distressed! even the lives of the devotees of Siva I take and carry away, as soon as their term is expired. Now then come you with me," said Yama. Markandar replied: "Listen, Yama! There is no death to the servants of Siva; and if there be, they go not to your region, but to Cailāsa. I will tell you what Siva's servants are. Listen: whether they be Yogees, or whether they be entered into the state of householders, they obtain heaven. They hold you in no esteem, nor regard the gods, and they do not esteem either Brahma or Vishnoo. The Veda says, that 'to regard such as adhere to Param-Easuran, and serve him as different from Param-Easuran himself, is the result of ignorance:' is this untrue? Not only the spotless in heart, but such as have suppressed their sensual desires, such as have wholly relinquished their hold of worldly things, such as are never in power, such whose disposition is to do good, such as covet not the least thing,—who can declare the qualities of such? You have never considered the difference in these, but accounted all alike; and you have a bad design

against my soul. This design will issue in evil to your own soul, and to your government. Moreover, it is in order to disgust me that you say these things. You know not what is coming upon you, simpleton! simpleton! begone! begone!" As soon as he heard this, Yama, with eyes reddening like fire, replied, "Thou assumest an authoritative tone in order to terrify me, thou foolish fellow! Dost thou think I cannot take thy soul?" roared he like thunder; and seeing if he waited longer it would not avail, he went in front of Markandar, and cast his rope over his neck. Though he cast the noose and drew it up, Markandar departed not from the feet of Param-Easuran. Then the gods in perplexity exclaimed: "Alas! the youth is dead!" Before Markandar, whose mind continued steadfast even when the rope fell on his neck, appeared Siva, who said, "Fear not, I will relieve thy distress;" and, angry at Yama, he asked, "Is it right for him with pride to cast his rope and draw it, so as to distress such an one?" and then with his foot gave Yama a kick, who roared and died. By the shock of his fall, Brahma and all the gods were frightened; the sea brake through its limits; the andam-wall was shattered to pieces; the earth split: Yama's attendants and buffalo, who stood on one side, fell dead. (Will not such as associate with the evil perish with them?) Then Param-Easuran—as Markandar praised him with this Sanscrit verse, "We have Param-Easuran: what can Yama do by coming hither?"—replied, "Child, since you have rendered praise and *poosy* to me, I grant you always to remain as a youth of sixteen years;" after which, Param-Easuran, the Yama of Yama,* disappeared in the Siva-lingam, which Markandar had worshipped. Had our lord a partiality for Markandar, and a prejudice against Yama? No; if the learned examine the affair, it will appear just. Then Markandar, having worshipped the Siva-lingam, went into the temple, and adored the feet of Param-Easuran. As he remained there, rivers of joy flowed from his eyes; and, after staying a few days, he resolved to pay homage to the temples, in which Siva, the bull-rider, remains.† So Markandar worshipped in the places sacred to Siva, and, praising him and remaining there, became a living possessor of beatitude. Now, children, he is in the sky; and, in the sight and mind of

* Destroyer of the destroyer.

† The bull is sacred to him.

those acquainted with this history, can any one comprehend these his deeds? If you look at the time during which Brahma sleeps, who came and was born in the navel-lotus of Vishnoo, how great is it? But even the Kalpas, during which Markandar has seen him die again and again, (are numberless,) yet he still survives. In consequence of the death of Yama, the souls on the great serpent-borne earth being exempt from death, greatly multiplied; on account of which, being unable to sustain the weight, the goddess Earth fell at the feet of her lord, Vishnoo, and made complaint. When Vishnoo, Brahma, and Indran went to Cailāsa to the black-necked Param-Easuran, and humbly worshipped him, Vishnoo and Brahma rendered him intense praises; and on Param-Easuran asking what they wanted, Vishnoo replied: "Brahma the lotus-king, and the rest, perform their respective offices thus far, Swamy, according to your direction; and your humble servant, Swamy, by your grace, executes the office of preserving as well as I am able. But an untoward event has occurred; which, please, hear me relate. Swamy, for slighting you, Yama is dead; the world is in consequence filled with life, so that the goddess Earth, who sustains it, is oppressed; yet while thus the goddess Earth is in pain with the weight of all these lives, if all lives still continue to be born, and there be no death, what will avail my protection? Swamy, there is no one for the office of destroying; I beg you not to bear in mind Yama's evil deeds, but restore him to life." To this Param-Easuran condescended, and replied: "Yama! arise!" and Yama, who had died, arose, and came, and humbly worshipping Param-Easuran said, "Having been touched by your foot, I am blessed," and praised him. Param-Easuran rejoined: "Yama! listen! go not into the presence of such as wear sacred ashes and beads; neither regard my servants as *men* on the earth, but know that they are myself. If you see them, reverently worship them. To others, who by thought, word, or deed, perform virtuous or sinful actions, give Swarga, or Naraga, according to their deserts." Having thus instructed him, he said, "Go with thy troops;" and immediately Yama humbly worshipped him, mounted his buffalo, and, his armies attending him, departed to his own kingdom.

Perhaps this subject ought not to be concluded without

the remark, that, in the existence of a future place of punishment; in the Hindoo belief of the seven divisions and different awards of misery assigned to the guilty; in the person of a chief called Yama, (corresponding with Minos or Pluto,) and his numerous assistants; in the person of the supreme Siva; in the all-preserving power of innocence and devotion, as seen in the case of the youth Markandar and his future happiness;—in all these we discover an agreement with the general opinion of nations, ancient and modern, barbarous and civilized, which serves to illustrate and confirm the scriptural account of future rewards and punishments.

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!—Verse 37.

The Psalmist says, "Hide me under the shadow of thy wings." "The children of men put their trust under the shadow of thy wings." (Psalm lvii. 1; lxi. 4; lxiii. 7; xci. 4.) See the remarks on Isai. i. 18; Jer. xlviii. 40; xlix. 22.

The word *wing* primarily signifies "protection," and not "comfort," as some have supposed. They appear to have gained that idea from the comfort which chickens have under the wing of the hen. In the East, hawks, kites, and other birds of prey are continually on the wing; it is difficult, therefore, to rear chickens, because at every moment they are in danger of being pounced upon and carried off. In consequence of their perilous situation, the eye of the mother is continually looking up to watch the approach of the foes; and no sooner does she perceive them skimming along at a distance than she utters a scream, and the brood run under her wings for protection.

CHAP. XXIV.

Whosoever the carcass is, there will the eagles be gathered together.—Verse 28. See the observations on Jer. xii. 9.

It has often appeared to me that the sight and scent of birds of prey in the East are keener than those of the same species in England. Any garbage thrown from the kitchen, or in the wilderness, will soon attract these winged scavengers. Should there be a dead elephant or any other beast in

the jungle, vast numbers of ravenous birds and animals hasten to the spot. The eagles, kites, and crows begin to tear at the carcass and attack each other, and the jackals snap at their feathered rivals; thus, though there is enough for all, each tries to hinder the rest from eating. There can be no doubt that birds of prey are very useful in the East, as they carry off the putrid matter, by which the air would otherwise be infected. On this account Europeans seldom destroy such birds; and in the city of Calcutta a law has been enacted to protect them from injury.

CHAP. XXV.

At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.—Verse 6.

An Easterr wedding is always celebrated in the night; for though the fortunate hour for performing some parts of the ceremony may be in the day, yet the festivities of the scene will not commence till night. When the bridegroom goes forth to the house of the bride, or when he returns to his own habitation or to that of his father, he is always accompanied by numerous friends and dependents, who carry lamps and torches. When he approaches either house, the inmates rush out to meet him, and greet him with their best wishes and congratulations. The path is covered with "garments;" and lamps, like fire-flies, sparkle in every direction.

CHAP. XXVI.

My time is at hand.—Verse 18.

When a man believes himself to be near death, he says, "Go tell the priest I am going on my journey; my time is at hand." When dead, it is said of him, "His time has gone, he has fallen."

MARK.

CHAP. I.

Prepare ye the way of the Lord.—Verse 3.

WHEN a man of rank has to pass through a town or village, a messenger is despatched to tell the people to prepare the way, and to await his orders. In consequence of this announcement, some persons may be seen sweeping the road, others “spreading their garments in the way,” and some “cutting down branches from the trees,” (Matt. xxi. 8,) to form arches and festoons, under which the great man has to pass.

CHAP. III.

If a house be divided against itself, that house cannot stand.—Verse 21.

“As the fire produced by rubbing together two pieces of bamboo will burn and destroy that wood from whence it came, so the contentions of a family will destroy those from whom they come.” “Can the tiger and the deer exist together?” “Will serpents and frogs take pleasure in each other’s company?”* “What! do serpents and kites love each other?”†

CHAP. IV.

With what measure ye mete, it shall be measured to you.—Verse 24.

The Hindoo proverb on this subject is, *Tān tān seythu vinne tanuku*; that is, “What he himself has done, shall be done to

* In the wet monsoon millions of frogs occupy the fields and gardens; and then the serpents have plenty of food. People in England would be surprised at the agility with which the latter catch the former.

† The kite, called *malle-kanne*, will carry off nearly any serpent in the East. This bird, when the wings are extended, measures six feet five inches; he seizes the serpent with his talons just behind the head, and then flies aloft and bills the head of the reptile till he has made a hole in it, which produces death; he then retires to a tree to enjoy his repast. So soon as the serpents hear the whining cry of the kite or eagle, they begin to make a hissing, clapping noise: this may be heard in old buildings or walls.

him again." It is quoted, in reference to actions which are either good or evil: thus, a man having acted kindly towards another will receive a similar favour from others.

CHAP. VI.

Shake off the dust under your feet for a testimony against them.—
Verse 11.

When a person is made angry by another, he says, "I will shake thee off as I do the dust from my sandals." "I have washed my feet; never more shall they tread that place."

They anointed with oil many that were sick, and healed them.—
Verse 13.

The people of the East give a decided preference to external applications; hence, when they are directed to "eat" or "drink" medicine, they ask: "Cannot we have something to apply outside?" For almost every complaint a man will smear his body with bruised leaves, saffron, or ashes of certain woods, or with oils; and he professes to derive more benefit from them than from those medicines which are taken internally: at all events, he knows they cannot do him so much harm. It ought to be observed, that they do not attach any miraculous effects to their being "anointed with oil."

Herod on his birth-day made a supper to his lords.—Verse 21. "They made him a supper." (John xii. 2.) "I will come in to him, and will sup with him, and he with me." (Rev. iii. 20.)

The Orientals have nearly all their great feasts in the evening; and to give a *supper* is far more common than to give a *dinner*. Those evening festivals have a very imposing effect. Surrounded with torches and lamps, amidst splendid dresses, jewels, processions, bowers, flowers, and music, a kind of enchantment takes hold of the feelings, and the mind becomes half-bewildered.

CHAP. VIII.

He took the seven loaves and gave thanks.—Verse 6.

Before the Hindoos eat their food, they take a little in their fingers, and lift it to the height of the forehead, and, in

thought, offer it to Siva; and in the same way they offer their rice and fruits to the gods, and then eat them. The ceremony is called *Siva-Purethe*, that is, "agreeable to Siva." It is considered disgraceful not to attend to it, and only "low or vile people" neglect it. The sect of Vishnool put a little of the food to the forehead as above, and meditate on Nārāyaṇa, one of the names of their deity. In general, the people do not *return thanks*; but those of the Saiva sect, after having washed their hands, repeat a *mantheram* or "prayer."

I see men as trees, walking.—Verse 24.

So said the blind man of Bethsaida to whom our Saviour imparted sight. To "see men as trees walking," is a singular form of expression. Perhaps this man was not born blind; and therefore compared men to trees moving about, of which his vision had still a distinct recollection. Was his allusion to the custom of the Eastern hunters, who tie branches to their bodies until they resemble a tree? by which artifice they can walk into the midst of a flock of wild animals or birds, and single out any that they please. The sportsman, having in the forest changed himself into the appearance of a tree, goes gently to the skirts; and so soon as he sees the game, he watches till their heads are turned from him, and then moves on till he is in the midst of them, when he is sure of his object. And this is a custom of great antiquity; for in the *Scanda-Purāṇa* there is the following question:—"Is it like the hunter, who, to deceive and ensnare the birds that warble in the forest, ties shrubs about him?" When the Moormen have their festivals, they sometimes thus disguise themselves with branches to resemble trees. "I see men as trees, walking."*

CHAP. X.

Blind Bartimeus, the son of Timæus, sat by the highway side begging.
—Verse 46.

Here again the picture is teeming with life. See that blind man seated under a shady tree "by the highway side:"

* "*Ajarek* is when the archers cover themselves with green foliage, so that nothing of the human form appears, and their bows and arrows are concealed."
—*Ayeen Akbery*. (Page 263.)

he has occupied the place from infancy. Travellers who are accustomed to pass that way always expect to see the blind beggar; and were he not there, they would have a sense of discomfort, and anxiously inquire after the cause of his absence. So soon as he hears the sound of a footstep he begins to cry aloud: "The blind! the blind! remember the blind!" He knows almost every man's voice, and has always some question to ask in reference to the family at home. Should a stranger be passing, he inquires: *Ath-ār*, that is, "Who is that?" Those who cannot walk are carried to their wonted place, as was the man who was "laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple." Some cripples are carried about in a basket by two men, who have a share of the alms. Sometimes they have tremendous quarrels, as the bearers take too great a share of the money or provisions, which induces the lame man to use his tongue: they, however, generally obtain the victory, by threatening to leave the poor fellow to find his way home as well as he is able. Some of the blind mendicants have not the patience to remain in one place; but request some person to lead them: and here again is a constant source of quarrel in the suspicions of the one and the rogueries of the other. The guide falls into a passion, and abuses the beggar, tells him he is cursed of the gods, and pretends to take his departure: the blind man retorts, and calls him a low caste, a servant of beggars, and tells him he shall not have any more of his rice. Having expended all their hard words, both become a little calmer; and, after a few mutual expostulations, once more they approximate, and trudge off in pursuit of their calling.

CHAP. XIV.

He went forward a little, and fell on the ground, and prayed.—Verse 35.

How often are we reminded of this by the manner in which the Heathen worship their gods! They fall prostrate before the temples, and repeat their prayers. In our own chapels and school-rooms, natives sometimes prostrate themselves at the time of prayer.

There followed him a certain young man, having a linen cloth cast about his naked body.—Verse 51.

The majority of the people in the East are thus dressed; a single piece of cotton cast round their loins is all that they wear, and all that they desire.

CHAP. XV.

James the less.—Verse 40.

Numbers of people in every village are known by some designation, which is taken from their size or disposition. Chinny Tamby is a common name; and therefore they add to it some qualifying epithet, to show which Chinny Tamby they intend. Thus we have *Chinny Tamby the less, the great one, the stout, the deformed, the black, the fair, the high-, the low-caste, the ignorant, or the wise.*

A person having long arms is always known by the name of “the proboscis-armed one,” alluding to the trunk of an elephant. He with a large head is called “the ox-headed one.” A large mouth insures to its possessor the name of “the oyster-mouthed one;” large ears, “the umbrella-eared one,” &c. To every possible defect or peculiarity they attach a significant allusion; and should the unfortunate individual give offence, the opprobrious epithet will be immediately repeated. I knew a white man, who never went by any other name than “the ass;” another, who talked through his nose, was called “the snuffler;” another, who was fond of cheroots, “the smoker.” In short, every Englishman has an Oriental appendage to his name; and were our countrymen aware how narrowly they are watched, and how appropriately designated, they would perhaps be a little more careful of their conduct. See ten or a dozen natives assembled: one of them says, “Let us have a little fun: recollect, I am such a gentleman;” that is, he will personate that individual. Another replies: “Good! I will be Mr. Such-an-one.” They then affect to be seated at the table; and make such observations and allusions as draw forth roars of laughter, at the expense of those who are, in most respects, their superiors.

LUKE.

CHAP. I.

The dayspring from on high hath visited us.—Verse 78.

A KING's minister once remarked concerning the daughter of Pāndeyan, after she had been in great trouble on account of the danger in which her husband had been placed: "She had seen the great ocean of darkness, but now she saw the rising sun, the dayspring appeared."

CHAP. II.

They, supposing him to have been in the company, went a day's journey.—Verse 44.

We are assisted in our views on this subject by the large companies of people here in their progress to the Heathen festivals, and on their return. Ten or twenty thousand sometimes come together to one ceremony; and it is almost impossible for friends and relations to keep together. In proceeding homeward, therefore, though they cannot find each other in the way, they do not give themselves any trouble, as they consider it to be *a matter of course* to be thus separated.

CHAP. IV.

Physician, heal thyself.—Verse 23.

In the same way do the people here recriminate on each other. "You teach me to reform my life! go, reform your own." "Doctor, go, heal yourself, and you shall then heal me." "Yes, yes, the fellow can cure all but his own wife and himself."

CHAP. V.

We have toiled all the night, and have taken nothing.—Verse 5.

In general, the fishermen of the East prefer the night to any other time for fishing. Before the sun has gone down, they push off their canoes or *catamarans*,* each carrying a lighted torch; and, in the course of a few hours, multitudes of them may be seen out at sea, or on the rivers, rendering all round like an illuminated city. They swing the lights about over the sides of the boat; which the fish no sooner see than they come to the place, and then the men cast in the hook or the spear, as circumstances may require. They have many amusing sayings about the folly of the fish, in being thus attracted by the glare of a torch.

CHAP. VII.

He sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.—Verse 3. “John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come?” (Verse 19.)

This is the Oriental way of making an inquiry or a propitiation. Does a man wish to know something about another? he will not go himself, because that might injure him in his future operations; but he calls for two or three confidential friends, states what he wants to ascertain, and tells them how to proceed. They perhaps first resort to some neighbour, to gain all the information they can; and then go to the man himself. But they do not at once tell him their errand: no, no! they try the ground, and make sure of their object, before they disclose their purposes. Should they, however, be in doubt, they have the adroitness to conceal their plans; and if asked what they want, they simply reply: *Chuma*, that is, “Nothing;” they only came to say *salam*, had not seen the honoured individual for a long time, and therefore wished to set their eyes on him. When a person desires to gain a favour, as did the centurion, he sends an elder, a respectable person, to state his case; and there is generally an understanding that the messenger, if he succeed, shall share in the benefit. If

* Three trees lashed together.

flattery, humiliations, and importunities can at all avail, he is sure to gain the point.

This woman, since the time I came in, hath not ceased to kiss my feet.—Verse 45.

See that poor woman whose husband has committed some crime, for which he is to be taken to the magistrate: she rushes to the injured individual, she casts herself down, and begins to kiss his feet; she touches them with her nose, her eyes, her ears, and forehead: her long hair is dishevelled, and she beseeches *the feet* of the offended man to forgive her husband. “Ah my lord! the gods will then forgive you.” “My husband will in future be your slave, my children will love you, the people will praise you; forgive, forgive, my lord!” See the remarks on John xii. 3.*

CHAP. IX.

Suffer me first to go and bury my father.—Verse 59.

It is considered exceedingly desirable for children to be with their parents when they die; they then hear their last requests and commands, and also can perform the funeral rites, in such a way as none but themselves are capable of doing. It is just before death, also, that the father mentions his property; especially that part which he has concealed in his house, gardens, or fields. It is, therefore, a very common saying: “When I have buried my father, I will do this or that.” Should a young man be requested at any time to do that which is not

* The noble Roman Signior Pietro della Valle, who travelled through India in 1623, says, “As I was going along the streets to behold the pomp, I saw many persons come with much devotion to *kiss the feet* of all those Giangamoos, who on foot followed the principal Giangamo, who was in the palankeen; and because they were many, and it took up much time to *kiss the feet* of them all, therefore when any one came to do it, they stood still all in a rank to give him time; and whilst such persons were kissing them and for more reverence touching their feet with their foreheads, these Giangamoos stood firm with a seeming severity and without taking notice of it, as if they had been abstracted from the things of the world; just as our Fryers used to do when any devout persons come, out of reverence, to kiss their habit: but with hypocrisy, conformable to their superstitious religion.—London, 1665; Sold at the Blew Anchor in the Lower Walk of the New Exchange.”

attended to the domestic affairs of Daniel and the other captives. Herod's "steward" Chusa is mentioned because of his wife's services to our Saviour; (Luke viii. 3;) and in Matt. xx. 8, we perceive that the "steward" had to pay the labourers.

Nearly all respectable families in the East have a *steward* whose name in Tamul is *Kanikapulle*.* He is sometimes one who has been a master himself; or he is a relation, or has been selected on account of former services. His pay is often a mere trifle; and sometimes he has not any stipulated salary, but derives perquisites according to the extent of his master's dealings. Should there be money to give out on loan, he always demands from the borrower a certain per-centage; and the least demur will cause him to say, "You cannot have the money! I have many other applications." Is the produce of the lands to be disposed of? he again squeezes something out of the purchaser, and, if possible, out of his master into the bargain. Has he any thing to buy for the house? he grinds the face of the dealer, and demands a handsome present for the custom. Does he pay the servants or labourers? they must each dole out a trifle from their monthly or daily stipend. He never gives out goods or money without taking a bond or a "*bill*," which is sometimes *written* by the debtor, and always has his signature. Sometimes he brings false bonds and counterfeit jewels, and gives out large sums of money; and when his accomplices have decamped, he pretends to be, of all men, the most astonished at their villany! When detected, he has generally a good store of his own filthy lucre; but should he not have succeeded, he would sooner starve than work, for the latter would be a mortal disgrace to a man of his rank! Even common beggars sometimes remind us of the passage, "I cannot dig." Religious mendicants swarm in every part of the East; and when you advise them to work, they cast upon you a contemptuous scowl, and walk off in great dudgeon, exclaiming: "*We work!* we never have done such a thing: we are not able: you are joking, my lord!" See 1 Cor. iv. 1, 2; Titus i. 7; 1 Peter iv. 10.

* Literally, "the accountant."

The beggar died, and was carried by the angels into Abraham's bosom.—
Verse 22.

How offensive to good taste, and to the figure of the text, is the notion of some painters, who represent Lazarus in heaven as reposing in the bosom of the patriarch! Such attempts have a tendency to lessen that veneration and awe which we owe to subjects of so sacred a nature. This world is the legitimate field for the painter, but let him not presume to desecrate with his pencil "the scenes beyond." A beloved son, though at a distance, is still said to be in the bosom of his parents. "The king is indeed very fond of that man: he keeps him in his bosom." "Yes, the servant is a great favourite with his master: he has a place in his bosom." "Why, Muttou, do you never intend to allow your son to go out of your bosom?" The ideas implied by the term *bosom* are intense affection, security, and comfort. But objects of endearment are sometimes spoken of as being in the head. "*He not fond of his wife!* he keeps her in his head." "My husband, you are ever in my head." "Yes, beloved, you are in my eye; my eye is your resting-place." *

CHAP. XIX.

To-day I must abide at thy house.—Verse 5.

It does not appear that Zaccheus had previously seen our Saviour; but he would not be surprised when it was said, "I must abide at thy house." Hospitality may almost be called a sacred rite in all parts of the East: and were it not so, what would become of travellers and pilgrims? In general there are no places for public entertainment; for the rest-houses and choultries are seldom more than open places to shelter passengers from the sun and rain. View the stranger passing through a village: he sees a respectable house, and, having found out the master, he stands before him, and puts out his right hand, and exclaims, *Paratheasi*, that is, "A pilgrim or traveller." He is then requested to be seated; and is asked whence he came, and whither he is going. His temporal wants are supplied; and, when inclined to it, he pursues his journey.

* See the observations on Deuteronomy xiii. 6; and Psalm lxxiv. 11.

If these should hold their peace, the stones would immediately cry out.—Verse 40.

Has a man been greatly favoured by another? he says, "Ah! if I ever forget him, the stones will cause me to stumble." "*I cease to recollect his goodness!* then will the stones make me to stumble and die." The idea appears to be, they will arise up and cause him to fall.

CHAP. XXI.

But there shall not an hair of your head perish.—Verse 18. See Matt. x. 30.

"Well, friend, have you heard that Chinnan has gone to the judge to complain against you?" "Let him go, not a hair of this head will be spoiled by that."—"I advise you to take care; for the Vedān has sworn to ruin you." "*He!* the jackal cannot pull out a single hair." "What care I for thy anger? thou canst not pull out one hair." "*He injure my son!* let him touch a single hair."

CHAP. XXIII.

If they do these things in a green tree, what shall be done in the dry!—Verse 31.

The venerable Mr. Wesley has caught the idea in his remarks on this passage: "The Jews compare a good man to a green tree, and a bad man to a dead one." In the East an abandoned character, a decided profligate, is still called a *patta-maram*; that is, "a dried or a dead tree." "Why water that tree?" "Your money, your influence is all wasted there: cease, cease to attend to that dead tree." "The tree is dead; there are no leaves; it will never more give blossoms nor fruit; it is only fit for the fire." A spendthrift or one who has been unfortunate says, "I am a *patta-maram*; I have been struck by the lightning."* A good man is compared

* In palmirah or cocoa groves many trees may be seen that have been struck and destroyed by the lightning. I once saw six trees struck and set on fire in an instant; and though I was some hundreds of yards from the spot, the lightning appeared to fall at my feet. Even the majestic banyan has sometimes many of his giant arms withered at a single glance.

to a *talita-maram*; that is, a tree which has "spreading shady branches." People may repose there during the heat of the day: they have defence and comfort. Jesus was the "green tree," under whom the Jews might have reposed. If, then, they did such things to the "green tree," what would be done to themselves, "the dry," the leafless trees of the desert? The lightnings of heaven did strike them; the Roman eagles did pounce on them; thousands were cut to the ground, and thousands went as slaves to the land of the conquerors.

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.—Verse 48.

The expressions of grief are often far more violent in the East than in England. The frantic mother bereaved of her son, or the wife bereft of her husband, beats her breast as if she intended to burst a passage to her vitals. I have sometimes been amazed at the blows which in their agony they thus inflict upon themselves. "Alas! alas! that *amma*," that is, "that lady," "will never cease to beat her breasts."

JOHN.

CHAP. I.

The Word was God.—Verse 1.

SOME think *Λογος*, which is rendered "Word," ought not to have been translated, but to have been given as a proper name of our Saviour. Thus he would have been called "the Logos" instead of "the Word." I do not undertake to dispute the opinion; but I state it as a remarkable fact, that in one of the sacred books of the Hindoos, Scandan, the son of the Supreme Siva, is called THE WORD. It is said that when Scandan was questioning Brahma respecting the four vedas, the latter did not give a correct answer, which led Scandan to check him, saying, "'Enough, stop: what is the meaning of the first word, that with which thou didst begin?' And the god *who is that word*, as out of one of his six faces, smiled." See *Scanda-Purāna*. The word which Scandan, the son of

the Supreme, alludes to, is *kudili*. The Supreme is also called *om*,* which word no one pretends to explain.†

I saw the Spirit descending from heaven like a dove.—Verse 32.

The dove in the East is not celebrated for innocence; hence the Heathen do not take a favourable view of this passage. The *manne-prā*, that is, “the speckled dove,” is spoken of as being full of cunning. “Who has stolen my book? I suppose the *manne-prā*.” “Why has that man gone to her house? Alas! as the speckled dove;” that is, for an evil purpose.

CHAP. III.

Except a man be born again, he cannot see the kingdom of God.—
Verse 3.

When a Brahmin youth has the sacred string put on him for the first time, he is said to be born again: but when put on the second time, *iru-purappāli*, “he is twice born;” it is to him the second birth, and he can now perform all the ceremonies of his religion.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.—Verse 8.

When a man is unhappy because he does not understand his circumstances, when things come upon him which cannot be accounted for by himself or by others, it is asked: “Do you know whence cometh the wind?” “You say, you know not how this matter will end: do you know in what quarter the present wind will blow the next moment?”

God so loved the world, that he gave his only-begotten Son.—Verse 16.

The Jews were angry with Christ because he said, “that God was his Father, making himself equal with God.” Here, then, as the Son, they understood him as making himself equal to the Father. He says of himself, as a Son, in another place, “I and my Father are one.” The Jews

* O, pronounced as in home.

† When the priest presents the lighted lamp to the idol, he moves it in such a way as to trace or form the letters which compose the word *om*. No strict Hindoo will repeat the word.

understood him to speak of himself as *the* Son of God: "Because that thou, being a man, maketh thyself God." If, therefore, he had spoken of himself as *a* Son of God in reference to his mere human generation, they would not have been angry with him. I make these observations and allusions to introduce some curious, and, as I think, important, passages from the *Scanda-Purāna*.

After the gods had been much oppressed by their cruel enemies, the Assurs, (who were demi-gods of immense power,) they went to the Supreme Siva, and said, "Swamy, we entreat you to grant a son, to arise from yourself, to whom, like yourself, shall belong neither beginning, middle, nor end; neither shape, nor want of shape." Remark, that, though he was to be a son, he was also to be without beginning! Again: it is recorded in another place in the same work: "Shapeless, yet possessing shape, and without beginning. Being one, yet not one, but many." Pārvati, the consort of Siva,* inquired of him, "What are the powers of Scandan your son?" to whom he replied, "He is my own ENERGY: between myself and him there is no difference; like myself, he is omnipresent; and though but an infant, he is not only omniscient, but able to bestow divine wisdom, and the bliss that results from it, on all who desire it." This son was the *energy* of Siva, he was a part of himself, and therefore was without beginning.† Notice, also, the object for which this son sprang from Siva:—it was to destroy the fiendish Assurs, who were the enemies of the gods; and he accomplished that object, for he extirpated them all.

CHAP. VI.

Him hath God the Father sealed.—Verse 27. See 2 Cor. i. 22;
Eph. i. 13; iv. 30; Rev. vii. 4.

The holy ashes which are rubbed on the foreheads of the Heathen are called "the seal of Siva." The Brahmins are named "the seals of the gods." Should a man refuse to

* Scandan, the son of Siva, was not produced by sexual intercourse; he sprang from the frontal eye of his father. Minerva had not a mother, she came from the head of Jupiter.

† "Siva is eternal;" Scandan is a part of Siva; therefore, Scandan is eternal.

worship, to reverence a priest, it is asked of him : " Ah ! can you do so ? Has he not *the seal* of God ? "

To whom shall we go ? thou hast the words of eternal life.—Verse 68.

The gods, in their complaints to Siva against their enemies, said, " Who is there except yourself of whom we can implore help ? As the crow flies again and again round the mast of the vessel in the rolling sea,* so, Swamy, whenever afflictions come, we have no other place of refuge, with the exception of Cailāsum.† Except yourself, there is no one can remove our distress. We could eat poison, we could leap into the raging fire ; but the distress inflicted by our enemies we cannot endure, we cannot endure."—*Scanda-Purāna*.

CHAP. VII.

His brethren therefore said.—Verse 3.

In Eastern language it is common to apply the word *brother* or *sister* to those relations who have no right to it in England. Thus, cousins are called " brothers ; " that is, the sons of brothers are called brothers. But though a daughter would be called " sister " by her cousins, yet her children would not be addressed in the same style : *machān*, that is, " cousin," would be their proper title. The name " sister," which Abraham gave to his wife, is still given to the same degree of relationship. " She is the daughter of my father, but not the daughter of my mother." (Gen. xx. 12.)

Out of his belly shall flow rivers of living water.—Verse 38.

It is said of divine sages, of great *gooroo*s, " Ah ! in their heads are kept the rivers of life, or life-giving rivers." The figure in reference to them is, I doubt not, taken from Siva, as the Ganges is said to flow from his head.

* This passage is very curious. Can there be any allusion to the " raven which went forth to and fro until the waters were dried up from off the earth ? "

† The abode of Siva.

CHAP. XI.

She goeth unto the grave to weep.—Verse 31.

An affectionate widow goes occasionally to the place of burning, or where her husband is interred, to weep there. Fridays and Sundays are the especial days for such a visit. Should the white ants have made their nests there, she pours milk on them.

CHAP. XII.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair.—Verse 3.

When a great priest is going on a pilgrimage to a distant country, or when he has returned, or when he is about to die, then either a man or a woman can perform the following ceremony: The individual who makes the offering, on coming near the holy man, prostrates himself at his feet; he then washes them with scented or holy water, strews flowers over them, and kisses them. See the observations on Luke vii. 45.

CHAP. XIII.

The cock shall not crow till thou hast denied me thrice.—Verse 38.

It is very common for people to regulate their time in the *night* by the crowing of the cock: thus, "I did not leave the temple till the *sāma-koli*;" that is, "the midnight cock." "I left my home at the *vudeya-koli*;" that is, "the morning cock." The people attach a high value to those birds which crow with the greatest regularity in the night; and some of them keep the time with astonishing precision.*

* Arundel says, when he was in Smyrna, "I could calculate the hours of the night with as much precision by what I termed my *alectrometer* as by my watch." ("Discoveries in Asia Minor," vol. ii. p. 278.)

CHAP. XIV.

In my Father's house are many mansions.—Verse 2. “Caught up to the third heaven.” (2 Cor. xii. 2.)

The Jews believed there were seven heavens,* and the Hindoos have the same opinion; for Brahma, in endeavouring to find out the summit of the pillar of fire, soared into the “seventh heaven.”† The latter people also have four especial degrees of bliss: the first is called *Sara-logo*, “God’s world;” the second, *Sameeba*, “near to God;” the third, *Saroobam*, “God’s image;” the fourth, *Sâyutcheyam*, “to be united to or absorbed in him.”

To the first degree of bliss go those who have made a pilgrimage to a holy place, or who have paid for the lights of a temple, or who have used holy ashes or holy water, or those who wear sacred beads, or who praise the gods, or those who honour Brahmins, or who perform *poosy* to Siva, or those who use the five letters (that is, a, e, i, o, u) for invocations, or who perform the thirty-two charities.‡ In that state there is great happiness; there are the five books; there beautiful females, who dance and sing; there no work, no sickness, no sorrow; there the water is like ambrosia; and there all the wishes are satisfied.

* “1. The velum, or curtain. 2. The firmament, or expanse. 3. The clouds, or ether. 4. The habitation. 5. The dwelling-place. 6. The fixed residence. 7. The araboth.”—DR. A. CLARKE.

† They have, however, many heavens; but the seventh is the place of eminence.

‡ The following is a list of the charities:—“1. To have a room for beggars where they may repose. 2. To give food to teachers. 3. To give food to the six sects. 4. To give food to the cow. 5. To give food to those who are in prison. 6. To give alms in general. 7. To give eatables. 8. To give rice at the funeral anniversaries of those relations who are incapable of doing it. 9. To burn the bodies of those whose relatives cannot afford to bear the expenses. 10. To pay for the beating of drums to the place of burning. 11. To assist a woman in childbirth. 12. To bring up children. 13. To give milk to a child. 14. To give holy ashes. 15. To give medicine to the sick. 16. To pay the washerman for those who are incapable. 17. To pay the barber. 18. To give a mirror. 19. To give an *olah* for the orifice in the ear. 20. To give medicine for the eyes. 21. To give oil for the head. 22. To give ———. 23. To relieve a distressed person. 24. To have water by the road-side for travellers to quench their thirst. 25. To build a rest-house. 26. To dig a tank. 27. To plant a grove. 28. To put up a post for the cow to rub itself against. 29. To give food to animals in general. 30. To set at liberty a bull: that is, for sacred purposes. 31. To save life by giving money. 32. To assist a poor virgin in getting married.” See the *Sathur-Agarâthe*.

To the second degree of happiness go those who are called *keerikārar*, that is, "workers;" who perform the *Yagam*, or who take holy waters (from the Ganges) to distant countries; or those who place iron pins on their heads, so as to make it impossible for them to sleep in a recumbent position; those who fast much, or who roll after the car, or who walk on fire, or who tie thorns on their body, or who in any way mortify their persons. Their happiness consists chiefly in praising God, and their holiness cannot be expressed.

To the third state go the *Yogees*; those who are ignorant of the sex, who never shave or cut the hair, or pare the nails; who never speak,* who wander about the earth from the left to the right, who live in a constant state of abstraction on divine subjects, who eat nauseous food, who live in the desert, who go about in nakedness.† In this world they gain the image of God; and in the other, they are his servants and messengers.

To the fourth degree of happiness go the *Nyāne*, literally, "philosophers:" they are the highest kind of ascetics, and are perfect Stoics: "they pay no respect to temples, to ceremonies, to tanks, to works, to castes; they have no sweets, no bitters, no sorrows, no joys, no sickness, no health, no heat, no cold; they hate the world, and the world hates them; they have no friends, and they know no enemies; they live and are dead, they are dead and yet live. After this world they are free from births and deaths; they are absorbed in the deity, which is supreme bliss." ‡

The Hindoos also believe that there is a glorious city situated on a lofty mountain in the heavenly world. (See Heb. xii. 22; Rev. iii. 12; xxi. 10.) The walls form a square, are made of solid gold, and are beautified with precious stones. The gates are large, and are ever open to the good; and there stand the guards; there the light is as if produced by ten

* I have seen many who have vowed perpetual silence, and nothing would induce them to speak; for I am persuaded many would sooner part with life itself, than break this vow.

† Bishop Heber says, of some whom he saw near Umeer, "Those grim and ghastly *Yogees*, with their hair in elf-knots, and their faces covered with chalk, sitting naked, and hideous, like so many ghoules amid the tombs and ruined houses." (Vol. ii. p. 416.) See the remarks on 1 Sam. xix. 24; Isaiah lxx. 4.

‡ Those who gain the other degrees of bliss may lose them, as they are subject to births and deaths.

millions of suns ; there lives the Supreme Siva, and from his head flows a sacred river. There are the five trees, which give whatsoever is asked of them : their names are Archanthanum, Katpagam, Santhānam, Paresātham, and Manthāram. There are also four other trees in the celestial mountain. "To go to the mount of Siva" signifies to go to the heavenly world.

In reviewing this account the mind can scarcely fail to be struck with the following particulars : The seven heavens of the Jews, the Hindoos, and the Mahometans ; * the heavenly city ; its situation, a mountain, Rev. xxi. 10 ; its guards, Rev. xxi. 12 ; its materials ; its shape, four square, Rev. xxi. 16 ; its light, Rev. xxi. 23 ; its river, Rev. xxii. 2 ; its trees, Rev. xxii. 2, 14 ; and the Supreme Siva.

CHAP. XVI.

I came forth from the Father.—Verse 28.

The worshippers of Siva or Vishnoo call their god "Father," when they appeal to him on any solemn occasion. A goddess is called "Mother."

CHAP. XXI.

Children, have ye any meat?—Verse 5.

Thus did the risen Saviour address himself to his disciples. In this manner also do spiritual guides, men of learning, and the aged, address their disciples or dependents. In the *Scanda-Purāna*, it is related : "Sooran asked Kāsipan what he should do : to which he replied, 'Children, I will mention one thing as a security for you, which is, to perform glorious austerity.'" Again, in the same work : "Thus proceeding, Singā Muggam, who was to him as his own life, following Velly, took him into his hall, and seated him, and heartily welcomed him with good words, and asked, 'Children, what are you come for?'"

* Mahomet undoubtedly took his ideas from the Jews.

He girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.—Verse 7.

The fishermen in the East, when engaged in their vocation, are generally naked, excepting a small strip of cloth round their loins; so that, without any inconvenience, they can cast themselves into the sea.

ACTS.

CHAP. IV.

As many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet.—Verses 34, 35.

WHEN a person takes a present or an offering to a priest, to a spiritual guide, or to a distinguished scholar, he does not give it into *the hands* of his superior, but places it at *his feet*. It is called, the *pātha-kāniki*, that is, “the feet-offering.” Ananias and Sapphira also brought a part of the price of the land, “and laid it at the apostles' feet.”

CHAP. IX.

Brother Saul.—Verse 17.

Those who are not relations address each other in the same fraternal way. Thus, Suppan *Anni*, that is, “*Brother Suppan*,” (or *anni* connected with any other name,) is very common. In English, it agrees with received usage for a military man to talk of a *brother*-officer; or for a judge or civilian to apply the same term to one of his profession; but when a Christian speaks of another in the same way, it too often excites a smile on the countenances of those who are unacquainted with the true communion of saints.

CHAP. X.

Certain brethren from Joppa accompanied him.—Verse 23. “These six brethren accompanied me.” (Chap. xi. 12.)

The people of the East have a general propensity for associates in all their transactions and all their journeys. Has a man from a distant village some business to do with you? he does not come alone as an Englishman would; he brings a large company of his neighbours and friends. Go, ask any of them, “Why have you come?” the reply is, (pointing at the same time to the man of business,) “I came because he did.” It is often surprising to see people at a great distance from their homes, having no other reason than, “We came with him.” See the man going to a court of justice: he is accompanied by a large band of his acquaintances, who canvass all the probabilities of the case, and who have a salvo for every exigency. Perhaps a love of show is one motive; but the desire to have witnesses of what has been said or done, and to have help at hand in case of any emergency, are other reasons for their love of company. The Oriental is like the granivorous animals of his native deserts, that are all more or less gregarious in their habits; and as it is now, so it was in the most remote antiquity. The Psalmist thus describes those who were travelling to the temple at Jerusalem: “They go from strength to strength;” but the margin has it, “from company to company.” Thus did they stretch onwards, from one party to another, till each of them appeared before God in his earthly Zion.

In the conduct, therefore, of Peter and his six companions; in the arrangement of our Divine Master in sending forth his disciples “by two and two;” and in very numerous passages of scripture; we see the simplicity, caution, and affection of those who were concerned.

CHAP. XIV.

The priest of Jupiter brought oxen and garlands.—Verse 13.

When the gods are taken out in procession, their necks are adorned with garlands, with which the priests also are decorated. On all festive occasions, men and women wear their sweet-scented garlands; and the smell of some of them is so strong as to be offensive to an Englishman. Does a man of

rank offer to adorn you with a garland? it is a sign of his respect, and must not be refused. In the latter part of 1832 I visited the celebrated pagoda of Rami-seram, the temple of Rāmar. As soon as I arrived within a short distance of the gates, a number of dancing-girls, priests, and others, came to meet us with garlands. They first did me the honour of putting one around my neck, and then presented others for Mrs. Roberts and the children.

CHAP. XIX.

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.—Verses 24—28.

The silversmiths of Ephesus carried on a lucrative business by making shrines and idols of their great goddess Diana; and when the energetic and daring Paul said, "They be no gods," and there was danger of the craft being injured, they raised a tumult, which was only quelled by the judicious and timely interference of "the town-clerk."

These shrines were, I doubt not, similar to some of those used in the East at this day. They are made of silver or gold, copper or brass. They are often formed into the shape of a *temple*,* and hang in front of the person, being suspended from the neck by a string. Devotional motives prompt the people to this practice, as they are thus constantly reminded of the holy place; and possessing an emblem of the deity, they are under his protection. Sometimes the god is enclosed in a shrine which has a door to exhibit him to the admiring and confiding eyes of the beholder.†

* See the two wood engravings in page 389.

† I have seen an image of the Virgin Mary carried about in the same manner by the Papists in the Island of Madeira.

CHAP. XXI.

He took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle.—Verse 11.

This was significant of what was to occur to the apostle. Does a person wish to dissuade another from some project? he acts in such a way as to show what will be the nature of the difficulties or dangers. Thus, should he doubt his personal safety, or fear disgrace, he puts off his sandals, to intimate that he will die, or be beaten with them; or he takes off his turban, unfolds it, and ties it around his neck; or gropes as if in the dark, to intimate great difficulty.

Saying that they ought not to walk after the customs.—Verse 21.

See also Lev. xviii. 30; Jer. x. 3; Acts xxviii. 17.

In every part of the world, man is too often the slave of custom; but in all the old countries of the East, where innovations have not been made, the people are most tenaciously wedded to their customs. Ask, "Why do you act thus?" the reply is, "It is a custom." Their implements of agriculture, their modes of sowing and reaping, their houses, their furniture, their domestic utensils, their vehicles, the vessels in which they put to sea, their modes of living, and their treatment of various diseases, are all regulated by the customs of their fathers. Offer them better implements, and better plans for their proceedings, they reply, "We cannot leave our customs: your plans are good for yourselves, ours are good for ourselves: we cannot alter."

Paul stood on the stairs, and beckoned with the hand unto the people.

And when there was made a great silence, he spake unto them in the Hebrew tongue.—Verse 40.

The object of Paul in beckoning with his hand was to obtain silence. See that man who has to address a crowd, and who wishes for silence: he does not begin to bawl out, "Silence!" that would be an affront to them; he lifts up his hand to its extreme height, and begins to beckon with it, that is, to move it backwards and forwards; and then the people say to each other, *Pasāthe, pasāthe!* that is, "Be silent, be silent!"

CHAP. XXII.

I am verily a man brought up in this city at the feet of Gamaliel.—
Verse 3.

This form of expression is only used in reference to great saints or great teachers. "He had his holiness at the feet of the *gooroo*, or his learning at the feet of the philosopher."

ROMANS.

CHAP. III.

With their tongues they have used deceit; the poison of asps is under their lips.—Verse 13.

CONCERNING a deceitful man, one who speaks in smooth language, it is affirmed: "Ah! at the tip of his tongue is ambrosia; but under it is poison."

CHAP. XIV.

For one believeth that he may eat all things: another, who is weak, eateth herbs.—Verse 2.

Thousands of Hindoos never (to their knowledge) taste of any thing which has had animal life; and to eat an egg would be as repugnant to their feelings as to eat flesh, because it contains the germ of life. They live on herbs, roots, fruit, grain, milk, butter, and honey. They appear to be as strong and as healthy as those who live on flesh, and they avoid the "sin" of taking life. They believe that all who take life for the purpose of food will assuredly go to one of the seven hells.*

* It has a distressing effect on their minds to show them, through a microscope, the animalcules that exist in the water which they drink; for they are convinced by this, that they must often destroy life.

1 CORINTHIANS.

CHAP. I.

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.—Verse 28. “As for the other people which also come of Adam, thou hast said that they are nothing.” (Esdra vi. 56, 57.)

And things which are not—The venerable Mr. Wesley says, “The Jews frequently called the Gentiles ‘them that are not,’ in such supreme contempt did they hold them.” When a man of rank amongst the Hindoos speaks of low-caste persons, of notorious profligates, or of those whom he despises, he calls them *allā-tha-varkul*, that is, “those who are not.” The term does not refer to life or existence, but to a quality or disposition; and is applied to those who are vile and abominable in all things. “My son, my son! go not amongst *them who are not*.” “Alas! alas! those people are all *allā-tha-varkul*.” When wicked men prosper, it is said, “This is the time for *those who are not*.” “Have you heard that *those who are not* are now acting righteously?” Vulgar and indecent expressions are also called “words that are not.” To address men in the phrase “are not,” is provoking beyond measure; their eyes will soon brighten, and their tongue and hands begin to move at the individual by whom they are thus insulted.

The Lord did select the “base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are.”

CHAP. III.

Ye are God’s building.—Verse 9. See also Heb. iii. 6; 1 Peter ii. 5.

It is said of him who is a great favourite with the king, “What can injure him? he is the king’s palace.”

CHAP. V.

A little leaven leaveneth the whole lump.—Verse 6. See Luke xiii. 21.

This remark is made concerning the man who corrupts others, or a bad servant: "The more sour the leaven, the better the bread." When a mother has to administer nauseous medicine, she says, "My child, take it! do you not know the more sour the leaven, the better the bread?" she means, Because the potion or powder is offensive, it will produce better effects.

CHAP. X.

Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake. If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof.—Verses 25, 28.

These verses refer to articles of food which had been presented to the idols, and were afterwards sent to the shambles to be sold. To the temples the Heathen make large presents of grain, fruit, milk, and other eatables; and what they do not themselves require, the priests send to the market to be sold. The fruit called plantain (*banana*) may be known as having been offered to idols, by having a small piece pinched off from one end; and the other articles have generally some sign by which they may be distinguished. But it is impossible at all times to ascertain the fact; and I doubt not that most Englishmen have, at one time or another, eaten things which have been offered to idols.

The apostle is very particular in his directions to the Christian converts: "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience' sake." (Verse 27.) We see the converts were not forbidden to go to a feast; that is, to a family festival, not a religious one: but the phrase, "if ye be disposed to go," shows that there were doubts and some hesitation as to the propriety of their going. The moment when they found that the food had been offered to idols, they were to refrain from eating.

2 CORINTHIANS.

CHAP. V.

If our earthly house of this tabernacle were dissolved.—Verse 1.

THE Hindoos call the body a *vuduthe*, that is, "a lodging-place;" it is occupied for a season, and then to be left. But they speak of heaven as a *vudu*, "a house, a home." In the book called *Viyirakeya-sathagam* is a colloquy betwixt the MIND and the WILL. The former addresses the latter in the following manner: "Thou appearest not as the servant of Siva, (who withholds not his feet from us,) nor executest his commands, nor approachest unto *the home*, difficult to obtain. The perishable property called wealth, brings various kinds of sorrow. Thinking of the earth as our home, thou becomest earth! O stupid WILL, devoid of shame! this is the *vuduthe*," (that is, "the lodging-place,") "this is not our home. If you ask, 'Is it proper so to care for it?' earth is indeed the place for this; but the divine feet of him who adorned himself with serpents is the refuge for all souls?"

CHAP. XII.

I knew a man in Christ about fourteen years ago.—Verse 2.

Macknight says, "That the apostle speaks of himself here, is evident from verses 6 and 7." This is the Eastern way in which a man modestly speaks of himself. Has an individual performed a great exploit which he does not wish to mention in plain terms as having been done by himself? he simply observes in relating the affair: "I know the man who did it." *Nān-arevain*, that is, "I know." Do people express their pleasure or surprise in the presence of a person at some work which has been accomplished by himself? and should they inquire, "Who is the man?" he will say, "I know him." He will not say that he is himself the man, because some would perhaps not be disposed to believe him; and the slight intimation (conveyed in the terms *I know him*) is quite suf-

ficient to convince others that he is the fortunate individual. Should a person receive a favour from an unknown hand, he will make many inquiries ; and when he thinks he has found him out, he will go to him and talk on the subject, and then, should he be right, the individual will say, "I know him." After this manner also the people praise themselves, by saying, "I know a man who performed such a penance." "I am acquainted with one who gave such gifts to the temples." "I know one who performed an extraordinary fast, or went on such a dangerous pilgrimage."

GALATIANS.

CHAP. II.

James, Cephas, and John, who seemed to be pillars.—Verse 9.

PILLARS—That is, "the principal supporters and defenders of the gospel." It is said of those who have done much to support a temple, or who are zealous in its religious ceremonies, "They are the pillars of black stone * belonging to the temple."

CHAP. III.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.—Verse 24.

The Hindoos have some books which they call "schoolmasters," *etāsāriyan*, or rather "schoolmaster-books;" meaning that they will teach science without the help of a master. When a man who was formerly in poverty has learned to procure a comfortable living, he says, "Ah! my adversity was my teacher ; it has guided me into this."

* Black granite. Nearly all their sacred edifices are built of that stone ; and I have been in one, the flat roof of which was supported by nearly a thousand noble pillars of the same material.

CHAP. IV.

That we might receive the adoption of sons.—Verse 5.

The following question occurs eight times in the book of fate called *Sagā-thevan-sāsteram*: “Is it good to adopt the child, and give it saffron-water?” When a man does not wish to put away his wife, or to take another, because she has not had a child, the plan is to adopt the son of some other person. In selecting the individual, they prefer, if possible, to have the child of a relation, as the family-estates are not then alienated, and there is more mutual attachment. But the chief reason for adoption being so common in the East, has its origin in a strong desire to have a son who may survive to perform the funeral rites and the annual ceremonies. Indeed, it is believed by many of the learned, that a person who dies without a son cannot go to heaven.* When a man is going to adopt a child as his son, it is said he is about to give the *manjel-neer*, that is, “saffron-water.” The ceremony is as follows: The relations on both sides are called together, and the head-man of the village is officially present to give validity to the transaction. He who adopts puts his hand on the head of the child, and says, “This is mine.” The saffron-water is then given, and the name of the boy is inserted in the village-book. He has now a son and heir, and an agent to perform all the funeral rites.†

Ye would have plucked out your own eyes.—Verse 15.

“Ah! how great was her love for him! had he asked her, she would have given him her own eyes.” “Dearer, dearer than my own eyes!”

* It is said in the *Dattaka-Mimansa*, “Heaven awaits not one who is destitute of a son.”

† The Greeks and Romans also adopted the sons of others for similar reasons. The ceremony was performed in the presence of the magistrate, or some man of rank.

CHAP. VI.

Whatsoever a man soweth, that shall he also reap.—Verse 7. “They that plough iniquity, and sow wickedness, reap the same.” (Job iv. 8.) See Hosea x. 13.

The Tamul proverb on this subject is *Virtti-aruppān*, “He reaps what he sowed.” “Ah the wretch! he cast-in cruelties, and is now reaping them.” “Yes, yes, he has a large harvest; his lies have produced fruit.” “Go, go to thy harvest, fiend!”

PHILIPPIANS.

CHAP. III.

Beware of dogs.—Verse 2.

THE champion of Gath inquired of David, “Am I a dog?” And David, when pursued by the infatuated and cruel Saul, asked, “After whom dost thou pursue? after a dead dog.” The term *ni*, that is, “dog,” is an expression of sovereign contempt for the faithless, the ignoble, and the outcasts. “Never more will I go to the house of that dog.” “You call me a dog! then” (in the act of running at him) “I will bite thee.” “Here, dog, are some bones for thee!” “Yes, yes! he will be a dog in the next birth.”*

* A Hindoo was once beating his dog most unmercifully; but when, in allusion to the metempsychosis, he was reminded that his grandfather might be in the animal, he immediately desisted. The pariah-dog is much like the jackal in his appearance and habits, and abounds in every village; for there is scarcely a family without a dog to bark at you as you pass the door; and the whelps are never destroyed. On this account the British government in large towns have always one or two dogs in a year for killing dogs, and abating a nuisance that would otherwise soon become intolerable. At that time the low castes, the Malays, and the Kaffers, parade the streets, or lurk in the corners with large bludgeons, to kill the stray animals; and may be seen in all directions dragging them by the legs to the office of the magistrate, where they receive a few *fanams* as a reward.

Whose God is their belly.—Verse 19.

When a pandāram is reprov'd and told to serve the gods, he exclaims, "What! is not the belly the god?" "I will tell you all about him, his god is in his belly." "Belly, belly! nothing to the belly!" bawls the beggar at your door.

1 TIMOTHY.

CHAP. VI.

We brought nothing into this world, and it is certain we can carry nothing out.—Verse 7. See Psalm xlix. 17.

"My friend, why are you so anxious after this world? How much did you bring into it? How much will you take out?" "Ah my son! be charitable to all; recollect you brought nothing into the world, and be assured you will take nothing out." "That wretch would like to carry his money and lands into the other world." "Tamby, did you bring these fields into the world with you? No; and they will remain when you are gone."

HEBREWS.

CHAP. XI.

They were sawn asunder.—Verse 37.

THIS dreadful punishment is said to have formerly been used in India; but, like many other cruelties, it has, I believe, entirely disappeared. After all that has been said to the contrary, the people of the East owe much to their connexion with Great Britain.

CHAP. XII.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Verse 6.

It is said of a truly good father, when he is obliged to punish his son,—

*“ Adikam, oru ki ;
Anikam, oru ki : ”*

*“ One hand chastises ;
One hand embraces. ”*

Though the father is obliged to inflict punishment with one hand, yet in his heart he embraces his son with the other.

JAMES.

CHAP. IV.

We will go into such a city, and continue there a year, and buy and sell, and get gain.—Verse 13.

THE merchants of the East have ever been famous for their trading peregrinations ; and often are we reminded of the “ company of Ishmaelites who came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.” (Gen. xxxvii. 25.) See the young adventurer : he has received a certain sum from his father, and goes to another town, where he has relations or friends, and he cautiously commences his business. He never loses sight of frugality, and should he, in the course of a few years, have gained a competency, he returns to his native place, there to husband out his days. But should he not prosper, he goes to another town ; for his affairs are so arranged in reference to rents and other matters, that he finds no difficulty in removing. But another trader will not try thus to settle : he carries in two or three bags various spices, gums, and drugs, which are needed by every family, or cloth, silk, and muslins, or jewels and precious stones ; and, after trading a year or two, he returns rich with the proceeds of his journey.

2 PETER.

CHAP. III.

But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—Verse 10.

THE Hindoos call the present age the *Kali-yugam*, which is the last and the worst. The *Kreathā-yugam*, the age of innocence and universal happiness, is fast approaching. But there must first be a general destruction of the present state of things. The lightnings and rains of brimstone will blast and burn up all created things ; the sun will fall like the red *lotus*, and the moon like the white ; the stars will drop like the *illupi* flowers, and then shall the end be. See *Scanda-Purāna* and *Koorma-Purāna*.

1 JOHN.

CHAP. II.

The lust of the flesh, and the lust of the eyes, and the pride of life.—
Verse 16.

CHRISTIANS speak of their enemies as being threefold, “the world, the flesh, and the devil.” In the *Scanda-Purāna* it is recorded : “The soul is entangled in three kinds of snares ; it has no beginning, and is infinite.” The snares are, “women, gold, and the earth.”

JUDE.

Clouds they are without water ; trees whose fruit withereth.—Verse 12.

“Like clouds and wind without rain.” (Prov. xxv. 14.)

“ALAS, alas ! my days of pleasure have passed away, my prosperity has gone, and I am now like the white cloud ;” that is, one without rain. “Poor Kandan has lost all his property, and he is now like the cloud without a womb.” (“From the womb of the morning thou hast the dew of thy youth.” Psalm cx. 3.) *Trees whose fruit withereth*—“That wretch is like the poison tree.” “You resemble the male palmirah-tree, which bears no fruit.” “Who will go near that fellow ? he is like the fruit-bearing palmirah in the place of burning ; * no one will ascend it.”

REVELATION.

CHAP. I.

I saw seven golden candlesticks.—Verse 12.

THE lamps in temples and houses are always in unequal numbers. In giving areca-nuts, or betel-leaves, care is always taken to deal out an uneven number. In calling a medical man, one, or three, or five messengers will be sent ; and, in taking the medicine, the hours of one, three, five, seven, nine, or eleven will be selected.† The Brahmins in giving a feast always take care to have an *unequal* number of guests.‡

* Where the bodies are consumed on the funeral pile.

† “The gods delight in an uneven number.”—See the eighth Eclogue of Virgil.

‡ “When he (a superstitious man) is sick, he will never swallow the pills he is ordered to take in *equal* numbers.” “Let the number of his bleedings and purgations be *odd*.” “A hen must sit upon an *odd* number of eggs.” “Augustus Cæsar, as Gellius saith, was glad and hoped that he was to live long because he had passed his *sixty-third* year.”—BRAND’S “Popular Antiquities.”

CHAP. XXI.

All liars shall have their part in the lake which burneth with fire and brimstone.—Verse 8.

MORE systematic, more determined liars, than the people of the East, cannot in my opinion be found in the world. They often utter falsehoods without any apparent reason; and even when truth would be an advantage, they will not tell it. Reprove them, and they appeal to Brahma as an excuse, because he said he had found out the summit of the pillar of fire when he had not, or because some of the other gods uttered falsehoods, or, "It was our ignorance or fate!" Yet, strange to say, some of their works and sayings represent a falsehood as almost the unpardonable sin. Take the following for an example:—

"The sin of killing a Brahmin is as great as that of killing a hundred cows; and the sin of killing a hundred cows is as great as that of killing a woman; the sin of killing one hundred women is as great as that of killing a child in the womb; and the sin of killing one hundred in the womb is as great as that of telling a lie!"*

* They sometimes reverse these comparisons.

PASSAGES OF SCRIPTURE ILLUSTRATED.

GENESIS.			Chap.	Verses.	Page.	Chap.	Verses.	Page.
			xxiii	7.....	26	xli	40.....	46
Chap.	Verses.	Page.		15.....	27		42.....	46
i	20.....	1	xxiv	11.....	27		43.....	47
ii	7.....	1		47.....	28		44.....	48
	8.....	1		57.....	28	xlii	15.....	48
	16.....	2		59.....	28		37.....	48
	18.....	4		60.....	29	xliii	7.....	48
	20.....	5		63.....	29		18.....	49
	23.....	6	xxv	6.....	29		19.....	49
iii	4.....	6		18.....	30		29.....	50
	5.....	8		21.....	30	xliv	14.....	50
	7.....	8		28.....	30		18.....	50
	15.....	9		30.....	30		21.....	51
	16.....	11	xxvi	15.....	31	xlv	2.....	51
iv	3.....	11	xxvii	17.....	31		14, 15	51
		12		27.....	32		17.....	51
	4.....	12		41.....	32	xlvi	4.....	52
	7.....	12		44.....	32		6.....	52
	13.....	13	xxviii	18.....	33		34.....	52
	14.....	13	xxix	1.....	33	xlvii	26.....	53
	15.....	13		7.....	33	xlviii	16.....	53
vi	4.....	14		14.....	34	xliz	3.....	53
	17.....	14		19.....	34		10.....	54
vii	11.....	15		26.....	34		12.....	54
viii	13.....	15		35.....	35		22.....	54
ix	13.....	16	xxx	20.....	35		24.....	55
	22.....	16		30.....	36		25.....	56
	29.....	17		32.....	36	3, 4, 5, 9, 13, } 14, 16, 19, 20, } 56 21, 22, 27 }		
x	9.....	17	xxxi	2.....	36			
xi	7.....	17		35.....	37			
xiii	7.....	17		38.....	37			
xiv	14.....	19		40.....	37	i	10.....	60
	17.....	19		46.....	37		26.....	60
	22.....	19		53.....	38			
	23.....	20		55.....	38			
xv	17, 18	20	xxxii	18.....	40	EXODUS.		
xvi	2.....	21		19.....	40	i	14.....	61
xviii	1.....	22	xxxiii	3.....	40		16.....	61
	2.....	22		10.....	41		21.....	62
	4.....	22		14.....	41	ii	5.....	62
	27.....	22		15.....	42		9.....	63
xix	19.....	23	xxxiv	30.....	42	iii	2.....	63
	26.....	23	xxxv	2.....	42		5.....	63
xx	15.....	24		4.....	42	vi	9.....	63
	16.....	24	xxxvi	6.....	43	vii	1.....	64
xxi	6.....	24	xxxvii	3.....	43	viii	9.....	64
	8.....	25		35.....	44		20.....	64
	9.....	25	xxxviii	14.....	44	ix	8.....	65
	16.....	25		28.....	44	x	2.....	65
	21.....	26	xxxix	6.....	44		11.....	65
xxii	2.....	26	xl	20.....	45		21.....	66
	5.....	26		27.....	45		22, 23	66

Chap.	Verses.	Page.	Chap.	Verses.	Page.	Chap.	Verses.	Page.
x	28.....	69	xix	29.....	91	xxv	4.....	120
	28.....	69		32.....	92		13.....	120
xi	2.....	69	xxi	13.....	92	xxvi	8.....	120
xii	2.....	71		18.....	92	xxvii	15.....	121
	11.....	71	xxiii	14.....	92		17.....	122
xiii	18.....	72		22.....	94	xxviii	3.....	122
	21.....	72	xxiv	2.....	94		4.....	122
xv	25.....	73	xxvi	31.....	94		5.....	123
xvi	16.....	73	xxvii	28.....	95		6.....	123
xix	4.....	73					13.....	123
	7.....	74	NUMBERS.				27.....	124
	15.....	74					30.....	124
xx	5.....	74	v	2.....	96	xxix	17.....	124
	26.....	75		17.....	96		23.....	126
xxii	5.....	75		21.....	96	xxx	14.....	126
	18.....	75	vi	19.....	97		19.....	126
	26, 27.....	76		26.....	97	xxxii	2.....	126
xxiii	4.....	76	x	31.....	97		5.....	127
	8.....	76	xi	5.....	97		7.....	127
	13.....	76		6.....	98		10.....	127
	19.....	77		8.....	99		15.....	127
	28.....	77		12.....	99		36.....	128
xxv	6.....	78		20.....	99		42.....	128
xxvii	19.....	78		22.....	99	xxxiii	14.....	128
xxviii	22.....	78	xii	14.....	100			
	29.....	79	xiii	32.....	101	JOSHUA.		
	33.....	79	xiv	9.....	101			
	41.....	79	xxi	8.....	101	ii	11.....	131
xxix	7.....	80	xxii	4.....	102		18.....	131
	23.....	80		6.....	102	vi	4.....	132
xxx	18, 19.....	80	xxiii	1.....	102	vii	6.....	132
	23.....	80		21.....	103	ix	11.....	133
	25.....	82	xxiv	21.....	103		12.....	133
xxxii	2.....	82	xxv	2.....	103	x	19.....	134
xl	10.....	82	xxxi	50.....	104		21.....	134
	27.....	82	xxxiii	55.....	104		24.....	135
						xxiii	7.....	135
							13.....	135
						xxiv	32.....	135
LEVITICUS.			DEUTERONOMY.			JUDGES.		
i	15.....	83	i	44.....	105	i	7.....	136
ii	13.....	83	iii	11.....	105	iii	21.....	136
iv	4.....	83	iv	16.....	106	iv	3.....	137
	22.....	83		19.....	107		10.....	137
v	2.....	84	v	22.....	108	viii	7.....	138
	7.....	84	vi	7.....	108		18.....	139
vi	13.....	84	vii	20.....	108	ix	8.....	139
vii	13.....	85	xi	10.....	109		33.....	139
viii	31.....	85		18, 19.....	110	x	8.....	140
xi	33.....	85	xii	31.....	110	xi	40.....	140
xii	2, 4-6.....	86	xiii	5.....	111	xii	3.....	140
xiii	45.....	86		6.....	113		14.....	141
xiv	10.....	87	xv	6.....	113	xiii	5.....	141
xvi	6.....	87		8.....	114	xiv	16.....	146
	10.....	88	xviii	10.....	114	xv	8.....	146
	29.....	89		11.....	114	xvi	7.....	147
xviii	25.....	89	xx	5.....	117		19.....	147
xix	14.....	90		19.....	117			
	19.....	90	xxi	6.....	117			
	27.....	91		12, 13.....	118			
	28.....	91		22, 23.....	119			

Chap.	Verse.	Page.
xvi	23.....	148
xix	8.....	150
xxi	19.....	150

RUTH.

i	11.....	151
	17.....	151
iii	2.....	151
	7.....	152
	9.....	152
iv	1.....	153
	7, 8.....	154

1 SAMUEL.

i	6.....	156
	12.....	156
ii	5.....	157
	24.....	157
	31.....	157
vi	5.....	157
	7.....	160
vii	6.....	160
viii	6.....	161
ix	7.....	161
	10.....	162
	15.....	162
x	27.....	162
xiv	14.....	162
	26.....	163
	41, 42.....	163
xv	9.....	163
xvi	23.....	164
xvii	18.....	164
	40.....	165
	43.....	165
	44.....	165
	55.....	165
xviii	6.....	166
	10.....	166
xix	24.....	167
xx	3.....	168
	5.....	168
xxi	9.....	168
xxiii	19.....	169
xxiv	3.....	169
	14.....	169
	16.....	170
xxv	5.....	170
	10.....	171
	16.....	171
	29.....	172
	35.....	172
xxvi	11.....	173
	19.....	173
	20.....	173
xxvii	12.....	174
xxviii	2.....	174

xxxviii	20.....	174
	23.....	174
	24, 25.....	175
xxx	16.....	176
	21.....	176

2 SAMUEL.

i	12.....	177
ii	5.....	177
iii	14.....	178
iv	5.....	178
v	1.....	179
xii	4.....	179
xiii	6.....	179
	17.....	180
	39.....	180
xiv	2.....	180
	7.....	181
	17.....	181
	24.....	182
xv	30.....	182
xvi	13.....	183
xvii	8.....	183
	19.....	184
xviii	25.....	184
	32.....	184
xix	29.....	185
xx	1.....	185
	9.....	185
xxi	12.....	186
xxii	41.....	187

1 KINGS.

i	2.....	188
	14.....	188
	16.....	188
ii	16.....	189
	34.....	189
	38.....	190
iii	7.....	190
	25.....	191
	26.....	192
v	9.....	192
vi	18.....	193
viii	66.....	193
x	1.....	194
xii	32.....	198
xiii	2.....	198
	6.....	199
	31.....	199
xiv	6.....	200
xv	13.....	200
xvii	4.....	200
	12.....	201
xviii	5.....	201
	9.....	202
	10.....	202

xviii	27.....	203
	41.....	204
	42.....	205
	46.....	205
xix	18.....	206
	19.....	206
xx	10.....	207
	23.....	207
xxi	2, 3.....	208
	4.....	209
	8.....	210
	19.....	210
	27.....	210
xxii	16.....	211

2 KINGS.

i	2.....	211
ii	11.....	213
	23.....	214
iii	11.....	216
iv	29, 31.....	216
	42.....	217
v	18.....	217
		218
	27.....	218
vi	25.....	220
	32.....	220
ix	28.....	221
xiv	9.....	221
xvii	10, 11.....	221
	17.....	223
	37.....	224
xviii	20.....	225
	27.....	225
xix	3.....	225
	26.....	226
	28.....	226
xxii	17.....	226
xxiii	5.....	227
	7.....	228
	11.....	228
	30.....	221
xxv	16.....	229

1 CHRONICLES.

x	9.....	229
xviii	9, 10.....	230
xxii	19.....	230
xxvi	13-16.....	231
xxix	24.....	232

2 CHRONICLES.

xiv	5.....	233
xvi	14.....	233
xxi	19.....	233
xxxii	8.....	241

EZRA.			Chap.	Verses.	Page.	Chap.	Verses.	Page.
			xii	7.....	264	xxx	16.....	296
Chap.	Verses.	Page.	xiii	15.....	264		20.....	296
v	7.....	242		24.....	265		22.....	296
ix	3.....	242		26.....	265		27.....	296
	6.....	242		27.....	265		29.....	296
	8.....	243	xiv	4.....	266		31.....	296
x	1.....	243		7.....	266	xxxi	1.....	297
	9.....	243		19.....	267		22.....	297
			xv	7.....	267		32.....	297
				16.....	267		36.....	297
			xvi	3.....	267		38.....	298
				9.....	267		39.....	298
				10.....	268	xxxii	5.....	299
				12.....	268	xxxiii	6.....	299
ii	2.....	244	xvii	1.....	268		16.....	299
	7.....	244		14.....	268	xxxiv	7.....	299
iv	3.....	245	xviii	4.....	269	xxxvi	3.....	299
	21.....	245		16.....	269	xxxvii	7.....	300
v	13.....	245		17.....	269		22.....	300
	14.....	246	xix	16.....	269	xxxviii	3.....	300
ix	37.....	246		17.....	270		16.....	301
				20.....	270		34, 35.....	301
				24.....	271		39.....	301
				26.....	271	xxxix	13.....	301
i	9.....	247		28.....	272		26.....	301
	12.....	247	xx	16.....	272	xli	19.....	302
v	9.....	247		17.....	273		20.....	302
ix	19.....	248		23.....	273		27.....	302
			xxi	15.....	273	xlii	10.....	302
				24.....	274		11.....	302
			xxii	6.....	274		15.....	303
				7.....	274			
i	1.....	249	xxiii	11.....	274			
	10.....	254	xxiv	9.....	275			
ii	7.....	254		16.....	275			
	9.....	255		21.....	276			
	10.....	255		24.....	276			
	11.....	256	xxviii	1.....	276			
	12.....	256		4.....	286			
	13.....	256		5.....	286			
iii	3.....	257		6.....	286			
	21.....	257		7, 8.....	287			
iv	9.....	258		9.....	288			
	15.....	258		10.....	289			
v	7.....	258		11.....	289			
	21.....	259		12.....	289			
	23.....	260		14.....	290			
	25.....	260		15-19.....	290			
	26.....	260		20.....	290			
vi	2.....	260		22.....	290			
	12.....	261		23, 24.....	291			
	15.....	261		25, 26.....	291			
	28.....	261	xxix	4.....	292	xviii	5.....	308
vii	2.....	261		6.....	293	xx	5.....	309
	10.....	262		7.....	293	xxii	6.....	310
	12.....	262		8, 9.....	293		7.....	310
ix	18.....	262		15.....	294		10.....	310
	25.....	262		20.....	294		12.....	310
x	10.....	263		22.....	294		14.....	311
	2.....	263	xxx	2.....	294	xxiii	21.....	311
xii	4.....	263		3, 4.....	294		2.....	311
	5.....	264					4.....	312

PSALMS.

Psalm.		
i	3.....	304
ii	9.....	304
vi	2.....	305
	8.....	305
vii	14.....	305
viii	6.....	305
x	5.....	306
	15.....	306
xi	6.....	306
xli	6.....	306
xiv	4.....	307
xvi	7.....	307
xvii	2.....	308
	10.....	308
	11.....	308
xviii	5.....	308
xx	5.....	309
xxii	6.....	310
	7.....	310
	10.....	310
	12.....	310
	14.....	311
	21.....	311
xxiii	2.....	311
	4.....	312

Psalms.	Verses.	Page.	Psalms.	Verses.	Page.	Chap.	Verses.	Page.
xxiii	5.....	312	lxxxv	10.....	336	xiv	13.....	357
xxvii	5.....	312	lxxxvii	2.....	336	xvi	15.....	358
	12.....	313		7.....	336	xvii	18.....	358
xxix	9.....	313	lxxxix	1.....	337	xviii	10.....	359
	10.....	313		14.....	337		18.....	359
xxx	5.....	313	xc	9.....	337	xix	12.....	360
	9.....	314		14.....	338	xx	10.....	361
xxxi	3.....	314	xcI	1.....	338		29.....	361
	8.....	314		6.....	339	xxi	4.....	361
	12.....	315	xcii	10.....	339		9.....	362
xxxii	7.....	315		12.....	339	xxiii	5.....	363
xxxiv	8.....	316		14.....	340		6-8.....	363
xxxv	5.....	317	cii	3.....	340	xxv	3.....	364
	21.....	317		11.....	340		7.....	364
xxxvi	8.....	317	cv	26.....	340		11.....	365
	11.....	317		30.....	341		17.....	366
xxxvii	6.....	318	cix	9, 10.....	342		19.....	366
	35.....	318	cx	1.....	342	xxvi	11.....	366
xxxix	5.....	318	cxii	10.....	342		17.....	366
	11.....	319	cxiii	9.....	343		25.....	367
xli	9.....	319	cxix	82.....	343	xxvii	6.....	367
xlii	1.....	319		83.....	343		10.....	367
	7.....	319		103.....	344		17.....	367
	11.....	320		136.....	344		19.....	368
xlv	8.....	320	cxxi	6.....	344		22.....	368
xlvi	5.....	321	cxzii	2.....	345	xxviii	3.....	368
xlviil	6.....	321	cxzii	2.....	345	xxx	4.....	369
lv	6.....	321	cxxiv	7.....	346		10.....	369
	8.....	322	cxvvi	2.....	346		17.....	369
lvi	8.....	322		5.....	346			
lvii	8.....	322	cxvii	4, 5.....	347	ECCLESIASTES.		
lviii	3, 4.....	323	cxviii	3.....	347			
	4.....	323	cxix	3.....	347	i	6.....	370
	5, 6.....	323		6.....	348	ii	14.....	370
	8.....	325	cxixii	9.....	348	v	12.....	370
lix	9.....	325		17.....	348	vi	7.....	371
lx	4.....	325	cxixvii	5.....	348	vii	10.....	371
lxii	3.....	326	cxixviii	6.....	348		13.....	372
lxiv	3.....	326	cxl	3.....	349		25.....	372
lxv	1.....	326	cxli	5.....	349	ix	4.....	372
	13.....	326		6.....	350		11.....	372
lxviii	21.....	327	cxlii	7.....	350		12.....	373
	25.....	327	cxliv	12.....	351	x	7.....	373
lxix	9.....	327	cxlviii	9, 10, 13.....	351		16.....	373
	14.....	327	cl	3-5.....	351	xi	1.....	374
	31.....	328					4.....	374
lxxi	11.....	328	PROVERBS.			xii	11.....	374
lxxii	9.....	328						
lxxiv	11.....	329	Chap.			SOLOMON'S SONG.		
lxxv	5.....	330	i	5, 6.....	352			
lxxvii	2.....	331	iii	8.....	353	i	7.....	375
	10.....	331	iv	13.....	354	ii	5.....	375
lxxviii	2.....	332	v	19.....	355		7.....	376
	64.....	332	vi	5.....	355		14.....	376
	66.....	332		13.....	355	iv	3.....	377
lxxx	4.....	333		27.....	356	v	12.....	377
	5.....	333	vii	10.....	356	vi	4.....	377
	13.....	333	x	11.....	356	vii	9.....	378
lxxxi	10.....	334	xi	22.....	357	viii	6.....	378
lxxxiii	13.....	334		29.....	357			
lxxxiv	10.....	334						

ISAIAH.			Chap.	Verses.	Page.	Chap.	Verses.	Page.
			xxv	10, 11	416	lx	8	451
Chap.	Verses.	Page.	xxviii	15	416		11	451
i	3	379	xxix	4	416		13	451
	15	379	xxx	14	417		14	452
	16	379		22	417		16	452
	18	380		24	418	lxi	3	452
	30	382		29	418		10	452
ii	6	382		32	419	lxii	4	453
	8	383	xxxii	2	420		5	453
	20, 21	383	xxxiii	12	420	lxiv	5	454
iii	15	385		11	420	lxv	2	454
	16	386		23	421		4, 5	454
	17	386	xxxiv	11	422		11	455
	18	387	xxxvi	8	422		20	458
	19	387	xxxviii	12	423		22	459
	20	388		17	424	lxvi	12	459
	21	389	xi	11	424		17	460
	22	389		12	426			
	23	390		15	426			
	24	390		19	426			
v	15	391	xli	16	427			
	18	391		19	428			
	23	392	xlii	2	428	ii	13	461
vii	3	392		14	428		14	461
	18	393		19	429		37	461
	20	393	xliiii	24	430	iv	17	462
viii	14	394	xliiv	3	430		30	462
xi	3	395		20	430		31	463
	6	395	xlv	1	431	v	8	463
	20	395		10	431		28	463
x	32	395		20	432	vi	6	464
xi	4	396	xlvi	1	434		24	464
	6	396		3	435	vii	18	464
xiii	2	396		7	435	viii	7	465
	7	396	xlvii	2	435		20	466
	8	396		13	435	ix	1	466
	16	397		15	439		2	466
	21	397	xlix	15	439		26	467
	22	399		16	440	x	2	467
xiv	12	400		22	440	xi	12	468
	13, 14	402	li	23	441	xii	2	469
	19	404		8	441		9	469
	23	404	lii	20	441	xiii	4, 6, 7	469
xvi	2	405		1	442		18	470
	4	405		2	442	xiv	2	470
	11	405		7	442		4	471
xviii	1	406		9	443	xv	7	471
	2	407		10	443		9	471
	4	408		11	443		10	471
	7	409	liv	15	443	xvi	7	471
xix	10	409	lv	12	444	xvii	6	472
xxi	5	410		12, 13	445		8	473
	8	410	lvi	3	445	xviii	6	473
	9	411		10	445		17	473
xxii	1	413	lvii	6	446	xx	9	473
	17	413	lviii	9	447		15	473
	18	414		10	448	xxii	24	474
	21	414	lix	5	448	xxiii	1	474
	22	414		11	449		25	474
	23, 25	415		15	449	xxiv	6	475
xxiv	17, 18	415	lx	4	450	xxv	10	475
				7	450	xxxi	19	475

JEREMIAH.

ii	13	461
	14	461
	37	461
iv	17	462
	30	462
	31	463
v	8	463
	28	463
vi	6	464
	24	464
vii	18	464
viii	7	465
	20	466
ix	1	466
	2	466
	26	467
x	2	467
xi	12	468
xii	2	469
	9	469
xiii	4, 6, 7	469
	18	470
xiv	2	470
	4	471
xv	7	471
	9	471
	10	471
xvi	7	471
xvii	6	472
	8	473
xviii	6	473
	17	473
xx	9	473
	15	473
xxii	24	474
xxiii	1	474
	25	474
xxiv	6	475
xxv	10	475
xxxi	19	475

Chap.	Verses.	Page.
xxxiv	3.....	476
xli	8.....	476
xlii	2.....	476
xliv	17.....	477
xlvi	11.....	477
l	38.....	478
	14.....	478
	27, 14.....	478
	42.....	479
lii	11.....	479
	21.....	479

LAMENTATIONS.

i	1.....	480
	11.....	480
	17.....	481
ii	1.....	481
	15.....	481
iii	7.....	482
	15.....	482
v	12.....	482
	16.....	482

EZEKIEL.

iv	4.....	483
	15.....	483
vi	4.....	484
vii	10, 11.....	484
viii	17.....	484
	4.....	488
	18.....	489
xvi	4.....	489
xix	8.....	490
xxi	6.....	490
	14.....	490
	21.....	491
xxii	12.....	491
	30.....	492
xxiii	14.....	492
xxiv	17.....	492
xxv	4.....	493
	6.....	493
xxvii	13.....	493
xxviii	2.....	493
	24.....	494
xxix	18.....	494
xxxii	3.....	494
xxxiii	32.....	494
xxxix	11.....	495
xl	16.....	495
xlili	2.....	495
xlvi	23.....	496

DANIEL.

i	2.....	496
---	--------	-----

Chap.	Verses.	Page.
ii	4.....	496
iv	25.....	497
v	12.....	497
	27.....	497
vi	23.....	498
vii	15.....	498

HOSEA.

iii	2.....	499
iv	16.....	499
vi	4.....	499
	9.....	500
	8.....	500
viii	14.....	500
ix	7.....	501
x	8.....	501
	10.....	501
	12.....	502
xi	4.....	502
xiv	5.....	503

JOEL.

i	7.....	503
ii	6.....	503

AMOS.

i	13.....	504
ii	6.....	504
	7.....	505
iii	2.....	505
	5.....	506
	12.....	506
iv	2.....	506
v	8.....	507
	19.....	509
	26.....	509
vi	4.....	510
	9, 10.....	510
ix	1-4.....	511

JONAH.

i	5.....	513
	7, 15, 16.....	513
iv	6.....	514

MICAH.

i	7.....	515
iv	4.....	515
vi	7.....	515
	3.....	516
vii	19.....	516

HABAKKUK.

Chap.	Verses.	Page.
ii	11.....	516

ZEPHANIAH.

i	12.....	517
ii	14.....	517

HAGGAI.

i	6.....	518
---	--------	-----

ZECHARIAH.

iii	2.....	518
iv	10.....	519
viii	7.....	519
xii	3.....	520
xliii	9.....	520
xiv	20.....	521

MALACHI.

i	13.....	522
ii	3.....	522
iii	14.....	522

MATTHEW.

ii	11.....	523
iii	11.....	523
v	2.....	524
	29.....	524
vi	3.....	524
	5.....	524
	26.....	525
	27.....	525
vii	6.....	526
	9.....	526
	10.....	526
	18.....	526
	27.....	526
viii	20.....	527
ix	15.....	527
	16.....	527
	17.....	528
x	9, 10.....	528
	12.....	529
xi	29.....	529
xii	27.....	529
xlii	25.....	530
	44.....	530
xiv	26.....	531
xv	2.....	532
	28.....	532

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INDEX

OF

AUTHORITIES QUOTED OR REFERRED TO.

- ADAM'S (DR.) Ancient and Modern Geography, 284
 Ainsworth, 313, 318, 320, 321, 326, 331, 333, 334, 338, 339, 340, 350
 Alcoran, 536
 American Missionary, an, 187
 Arundell's Discoveries in Asia Minor, 455, 561
 Arupattu-Moovaa Kathi, 2
 Ayeen Akbery, 89, 546
- BAGAVATHAM, 14
 Barthelemy's Anacharsis, 228
 Benson, Rev. J., 87, 144, 288, 396, 450, 506
 Bentley, of Calcutta, 142, 148
 Bertolacci, 287, 291
 Beschi's Poetical History of the Old and New Testaments, 137
 Bochart, 220
 Book of Fate, 283
 Boothroyd, Dr., 19, 24, 69, 89, 220, 257, 295, 298, 304, 305, 308, 311, 314, 317, 322, 326, 328, 331, 332, 334, 336, 337, 347, 368, 374, 375, 376, 382, 387, 389, 396, 404, 411, 419, 422, 426, 430, 431, 451, 460, 467, 469, 470, 485, 488, 511, 519
 Brahma-Utta Kadam, 6
 Brand's Antiquities, 410, 579
 Bruce, 330
 Buckland, Professor, 324
 Burnes, Lieutenant, 2, 141, 187, 270, 276, 287, 347, 383, 403, 409, 427, 453, 455, 479, 510
- C., CAPTAIN, of the Engineers, 291
 Caldeburgh's (A., Esq.) Travels in South America, 364
 Calmet, 16, 17, 61, 66, 88, 106, 124, 142, 186, 211, 213, 284, 339, 340, 382, 384, 390, 392, 394, 455, 457, 495, 509, 536
 Cambridge's Scribleriad, 217
 Campbell, Dr., 534
 Caryl and Poole, 264
 Chaplain to Sir Thomas Roe, 390
- Clarke, Dr. A., 1, 5, 47, 66, 69, 106, 117, 124, 127, 144, 152, 162, 200, 203, 211, 220, 234, 257, 259, 304, 320, 331, 334, 338, 340, 372, 374, 375, 380, 390, 391, 407, 408, 411, 412, 416, 419, 485, 511, 514, 562
 Colebrook, Lieutenant-Colonel, 236
 Copland's History of Madagascar, 118
 Coverdale, 298
 Cowper, 467, 475
 Cudworth, 77
- DALLAWAY, MR., 564
 Daniell's Oriental Views, 189
 Danish Translation of the Bible, 388
 Dattaka-Mimansa, 574
 Davy, Dr., 287, 291
 Dean's (Rev. J. B., M.A., F.R.S.) Worship of the Serpent, 8, 512
 Diodorus Siculus, 291
 Diogenes Laërtius, 353
 D'Oyly and Mant, 12, 98, 264, 472
 Dryden's Virgil, 234, 235
 Dubois's India, 110, 220
 Dutch Translation of the Bible, 388
- EDITOR OF CALMET, 400, 448
 Edye, John, Esq., 421
 Ellis, Mr., 11, 118.
- FESTUS, 456
 Finlayson's (Dr.) Mission to Siam and Cochin China, 119, 186
 Fragments to Calmet, 398, 457
 Franklin's (Captain) Journey to the Polar Sea, 236, 298
- GERMAN TRANSLATION OF THE BIBLE, 388
 Gibbon's Decline of the Roman Empire, 521
 Good, Dr. Mason, 271
 Gordon, Captain Peter, 159
 Granville's (W., Esq.) Reminiscences, 370
 Gray, Dr., 495
 Guignes, M. de, 67

- HALES, DR.**, 16, 58
Hall, Captain Basil, 46, 178
Hardy, Rev. R. S., 191
Harkness, Captain, 119
Harmer, 339
Harris, Dr., 295, 384
Hawkesworth, Dr., 478
Heber, Bishop, 88, 90, 209, 281, 289, 291, 403, 563
Henniker, Sir F., 155, 167
Herodotus, 67, 228, 277, 287, 291, 467
Heron's Journey through Scotland, 364
Hindoo Calendar, 405
Historical Meditations, 217
Holman, the blind traveller, 100
Homer, 235
Horne, Bishop, 9, 310
Horne's (Rev. T. H.) Introduction, 365, 456, 460, 467
Houbigant, 144
-
IRAKU-VANGESHAM, 336
Isaaco, 38
JAMESON, PROFESSOR, 286, 446
Jerome, St., 106, 236
Johnson's (Dr.) Journey to the Western Islands of Scotland, 129
Johnson's (Lieutenant-Colonel) Travels through Persia, 141, 199
Jones, Sir William, 14, 284, 291, 297, 422, 437, 509
Josephus, 66
Journal of the Royal Asiatic Society, 119, 236
KIMCHI, 460
Koorma-Purāna, 313, 578
Kurral, 256
Kurru-Nānich-Sooteram, 272
LAING, MAJOR, 293
Lane's Account of the Manners and Customs of the Modern Egyptians, 61
Lempriere, 398, 401, 457
Leo of Modena, 66
Lightfoot, Dr., 211
Lingham, 17
Lobo, Jesuit, 194
Lowth, Bishop, 9, 280, 284, 291, 388, 456, 460
Lucan, 338
MACKNIGHT, 572
Madras Gazette, 521
Mahomet, 284, 291
Mallet, 67
Mangles, Captain, 23
Martin's Description of the Western Islands of Scotland, 364
Martin's (Montgomery) History of the British Colonies, 129
Materia Medica, 82, 96
Maundrell, 488
Milton, 488
Montanus, 339
Moor's Hindoo Infanticide, 219
Mosheim, 214
NAN-KOOL, 411
Neethe-veanpa, 519
ORME'S History of Hindostan, 20
PAGA-VATHAM, 485
Pallas, Dr., 384
Panja-patchi-sāsteram, 227
Pānceya-pānas-jātike, 191
Pāraatham, 133
Park, Mungo, 38, 100
Parkhurst, 9, 176, 381, 382, 400, 407, 456
Patrick, Bishop, 46, 99, 192
Pétrapóthaga-Santheróthium, 57
Perreya-Purāna, 72
Picart and Ward, 398
Pinkerton's Russian Proverbs, 10
Pliny, 88, 381, 382, 457
Plutarch, 434
Pococke, Bishop, 46
Pope's Homer, 235; **Messiah**, 512
Porcet's Journey to Abyssinia, 119
Portuguese Translation of the Bible, 388
Prideaux, Dean, 280, 284, 291
Prinsep, Mr. James, 187
Purramothara-Kandam, 432
QUARTERLY REVIEW, 342
RAMAYANUM, 228, 320, 342, 395, 396
Rich, 398
Roe's (Sir Thomas) Voyage to the East, 510
SAGA-THEVAN-SASTERAM, 531, 574
Sale's Preliminary Discourse to the Koran, 279, 284, 285
Sanscrit Dictionary, 456, 457
Sarrasin, M., 384
Sathur-Agarāthe, 28, 311, 436, 446, 562
Savary, M., 98, 167, 277, 289, 291
Scanda-Purāna, 2, 15, 21, 45, 62, 72, 75, 89, 101, 113, 128, 129, 131, 133, 161, 200, 228, 293, 311, 314, 317, 348, 362, 401, 447, 480, 537, 546, 557, 559, 560, 564, 578
Schrevelius, 388
Schroeder, 389
Scott's (Sir Walter) Life of Napoleon, 108

- Septuagint Version of the Bible, 194,
288, 290, 319, 334, 338, 381, 388
Seythu-Purāna, 218
Shaw, Dr., 73
Sinthā-Manni, 296
Southey's Brazil, 119
Spencer, Dean, 83
Stewart, Rev. C. S., 235
Strabo, 291
- TAMUL TRANSLATION OF THE**
BIBLE, 64, 66, 72, 76, 79, 82, 87,
193, 220, 223, 243, 257, 294, 296,
299, 300, 331, 334, 361, 374, 376,
384, 387, 396, 405, 407, 410, 419,
426, 430, 445, 450, 457, 460, 484,
491, 495, 496, 503, 506, 514, 517
Theocritus, 338
Tusser Redivivus, 129
Tyerman and Bennet, 28, 155, 344,
410, 412
- UNIVERSAL HISTORY, 67, 98, 284,
291
Usher, Archbishop, 142
- VALLE, SIGNOR PIETRO DELLA,
159, 551
Vānan-Kōvi, 392
Veerale-vudu-toothe, 344
Verrius, 382
Virgil, 345, 537, 579
Viyirakeya-sathagam, 572
Vulgate Version of the Bible, 365
- WARD, 398
Warton, 345
Werner, 446
Wesley, Rev. John, 556, 570
Wilford's (Captain) Essay on the Sa-
cred Isles of the West, 383
- YOUNG, REV. S., 118

INDEX TO THE SUBJECTS.

		Page.
ABLUCTIONS, numerous in the East.....	Isai. i. 18	379
"Abominable branch," explained.....	Isai. xiv. 19	404
practices, alluded to.....	Amos ii. 7	506
Abraham, politeness of	Gen. xxxiii. 7	26
Addressing second person as the third	Gen. iv. 15	13
"Adjure thee," frequent use of the phrase	1 Kings xxii. 16	211
Adoption, custom of	Gal. iv. 3	585
Affectionate chastisement	Heb. xii. 6	588
Afflict the soul. See <i>Penances</i>	Lev. xvi. 29	89
"Age departed as a shepherd's tent," explained.....	Isai. xxxviii. 12	423
Aged men, treated reverently.....	Lev. xix. 32	92
Ahab refuses to eat.....	1 Kings xxi. 4	300
Ajarek, explained	(Note)	546
Albinos.....	2 Kings v. 27	218
Alchymy, the secret of, many pretenders to.....	Zech. xiii. 9	530
Altars, seven	Num. xxi. 1	102
"Am I a dog?" illustrated	1 Sam. xvii. 43	165
Amulet of Siva	Isai. xlv. 20	432
"Anger burned," illustrated	Eather i. 12	247
shown by distension of the nostrils.....	Job iv. 9	288
to smoke, explained.....	Psaln lxxx. 4	333
Animalcules in water, when seen through a microscope, distressing to the Hindoos.....	(Note)	569
Animals, abusive epithets applied to.....	Job v. 7	258
eaten immediately after being killed.....	1 Sam. xxviii. 24	175
with young, tenderness toward	Amos i. 13	504
Apologues and parables	Judges ix. 8	139
Appropriate words like apples of gold	Prov. xxv. 11	365
Aprons of fig-leaves	Gen. iii. 7	8
Ara-Chandran, story of	Job i. 1	249
Arabian ship at Trincomalee, incident on board	Psaln xxiii. 5	312
Arabs, and other Eastern nations, shave their heads	Jer. ix. 26	467
Ark and native vessels of India.....	Gen. viii. 13	15
"Arm, to break the," phrase of, illustrated.....	Psaln x. 15	306
"make bare the," explained.....	Isai. lii. 10	443
"Arrows drunk with blood," frequent use of the phrase	Deut. xxxii. 42	128
Arrows, divining by	Ezek. xxi. 21	491
Art of flying, a rare Hindoo science.....	Psaln lv. 6	321
Ashes, feeding on, exemplified	Isai. xlv. 20	430
used in imprecations	Exod. ix. 8	65
Associates in transactions and journeys, predilection for.....	Acts x. 23	566
Astonishment, mode of showing, in Africa.....	(Note.)	293
Astrologers, prognosticators, and soothsayers	Isai. xlvii. 13	435
Atonements, mutual	Lev. xvi. 6	87
BAAL and Siva compared	1 Kings xviii. 27	203
Baal-Peor, Siva Lingam, and the <i>Phallos</i>	Deut. vi. 16	196
Baal-Zebub and god Vyraver compared	2 Kings i. 2	211
representations of, in Calmet	(Note.)	213
Back, exasperating effect of showing the	Jer. xviii. 17	473
"Backsliding heifer," explained	Hosea iv. 16	499
"Bags with holes".....	Haggai i. 6	518

		Page
"Bald-head," an epithet of contempt	2 Kings ii. 23	214
Baldeus, alluded to	Psalms xxxvii. 35	318
Baldness in a lady, most disgraceful	Isai. iii. 24	391
Banners, when carried	Psalms xx. 5	309
Banyan-tree, described	Isai. lxxv. 22	459
Barefoot, Hindoos walk, in times of sorrow	2 Sam. xv. 30	182
Barnes, Sir Edward, alluded to	(Note.)	145
"Barren woman keeps house," &c., illustration of	Psalms cxiii. 9	343
Baskets for grain	Deut. xxviii. 5	123
Bathing, method of	Isai. xlii. 3	430
Bazaars, the usual place in which unemployed persons assemble	Matt. xx. 3	534
Beard, to take by the, explained	2 Sam. xx. 9	185
Bears, account of	2 Sam. xvii. 8	183
embrace of	(Note.)	183
roaring of	Isai. lix. 11	449
"Beasts shall teach," illustrated	Job xii. 7	264
of burden	Gen. xiv. 17	51
Beauty, compared to a moth	Psalms xxxix. 11	319
signs of	Canticles vi. 4	377
Beckoning with the hand	Acts xxi. 40	568
"Bed, in the corner of a," explained	Amos iii. 12	506
Beds made of ivory	Amos vi. 4.	510
"Before their faces," use of the phrase	Exod. xix. 7	74
Beggars' feast, described	Matt. xxii. 9	535
Bells on elephants	Zech. xiv. 20	521
"Belly, thy, to swell," curse of	Num. v. 21	96
to fill the, illustrated	Job xx. 23	273
"god is their," illustrated	Phil. iii. 19	576
Belzoni's Plates, referred to	(Note.)	79
Bending posture of a suppliant	Isai. lx. 14	452
"Beware of dogs," explained	Phil. iii. 2	575
"Birds of the air have nests," illustrated	Matt. viii. 20	527
of prey	Jer. xii. 9	469
	Matt. xxiv. 28	542
Birth of a male child, custom at the.	Job iii. 3	257
Birth-day feast	Gen. xl. 20	45
Birth-place of the queen of Sheba	(Note.)	194
Blessing never given to the gods or superiors	1 Kings viii. 66	194
sons and daughters	Gen. xxxi. 55	38
Boars, wild, ravages of	Psalms lxxx. 13	333
Bodies, human, buried in salt	1 Kings xiii. 31	199
Body, made of clay	Job xxxiii. 6	299
Boiled flesh, not eaten	Lev. viii. 31	85
not offered in sacrifice	Num. vi. 19	97
Boils and sores	Job ii. 7	254
Bolster and cruse	1 Sam. xxvi. 11	173
"Bone, thy, and thy flesh,"	2 Sam. v. 1	179
Bones, burnt on altars	1 Kings xiii. 2	198
"my, are vexed," illustrated	Psalms vi. 2	305
of Joseph	Joshua xxiv. 32	135
of the dead, carried to a sacred place	Amos vi. 9, 10	510
"Borne upon her sides," explained	Isai. lxvi. 12	459
Bosom, to recline in the	Luke xvi. 22	555
Bottle, Eastern, described	Matt. ix. 17	528
"in the smoke," explained	Psalms cxix. 83	343
"Bound in two furrows"	Hosea x. 10	501
Bowels, boiling of the	Job xxx. 27	295
"sounding like a harp," a common expression	Isai. xvi. 11	405
yearning of the	1 Kings iii. 26	192
Bowing to the ground, custom of	Gen. xxxiii. 3	40

	Page.
"Bowling wall," illustrated	Psalm lxii. 3 326
"Bow-shot"	Gen. xxi. 16 25
"Boy of yesterday's birth"	1 Kings iii. 7 190
Brahmin, offended	1 Sam. xxx. 21 176
Branch to the nose, custom of putting the	Ezek. viii. 17 484
Bread cast on the waters	Eccles. xi. 1 374
"of the governor," explained	Neh. v. 14 246
refusal to eat, instances of	1 Kings xxi. 4 209
Breakfast, usually fruit and milk	Ezek. xiv. 4 493
Breastplate of an idol, described	Exod. xxviii. 22 78
Breasts, to smite the, expressive of grief	Luke xxi. 48 557
"Breath, strange to my wife," explained	Job xix. 17 270
"Brethren," the term illustrated	John vii. 3 560
Brevity of human life	Job ix. 25 262
Bribery, frequency of	Isai. v. 23 392
Bribing, peculiar mode of	1 Sam. ix. 7 161
Bride, and her jewels	Isai. lxi. 10 452
leaving her father's house, affecting scene	Gen. xxiv. 59 28
Bridegroom coming at midnight	Matt. xxv. 6 543
"Brother," term of, to whom applied	Acts ix. 17 565
"Brought up at the feet," use of the phrase	Acts xxii. 3 560
Buddha, date of the birth of, calculated	(Note.) 186
Buffaloes, numerous	(Note.) 18
the kind offered in sacrifice	Psalm lxix. 31 328
"Built by her," explained	Gen. xvi. 2 21
Bulls, sacred, mentioned	Lev. xvi. 10 88
"Bundle of life," explained	1 Sam. xxv. 29 173
Buried by the side of a saint, wish to be	1 Kings xiii. 31 199
"in his own house," explained.	1 Kings ii. 34 189
soon after death, persons in the East are	Deut. xxi. 23 119
Burmese employ magicians to curse the enemy	Nam. xxii. 6 102
Burning for the dead, described	2 Chron. xvi. 14 234
Burnings of lime, described	Isai. xxxiii. 12 420
 "CALVES, sacrificing unto the," explained	1 Kings xii. 33 198
Cama, the Hindoo god of love	Gen. ix. 22 16
"Cane with one knot," described	2 Kings iv. 29, 31 216
Captivity, Eastern meaning of	Job xlii. 10 302
female, affecting description of	Deut. xxi. 12, 13 118
Cardinal points, how indicated	1 Sam. xxiii. 19 169
Carved work, great taste for	1 Kings vi. 18 193
"Cast all my sins behind thy back," explained	Isai. xxxviii. 17 424
Catamaran, mentioned	Isai. xxxiii. 23 421
described	Luke v. 5 550
Cattle, figures burnt on	Isai. xlvi. 1 434
maiming, custom of	Exod. xxiii. 4 76
quality of, how described	1 Sam. xv. 9 163
turned into the fields of others	Exod. xxii. 5 75
Ceylon, Pliny's notice of	(Note.) 81
the government of, abolish swearing "by a father"	(Note.) 38
Chains, bracelets, mufflers, &c., described	Isai. iii. 19 387
Chariots of iron	Judges iv. 3 137
Charities of the Hindoos, list of the thirty-two	(Note.) 562
Charity of burying the dead	2 Sam. ii. 5 177
Charm for a serpent	Psalm lviii. 5, 6 323
"Chased as bees," illustrated	Deut. i. 44 105
Chase, eastern, animating character of an	(Note.) 194
Chickens under the wing	Matt. xxiii. 37 542
Chief speaker, office of	Gen. xlv. 18 50
Child, the, in the company, illustrated	Luke ii. 44 549

	Page.
“Child, divide the living,” exemplified	1 Kings iii. 25 191
Childbirth, subsequent days of impurity	Lev. xii. 2 86
“Children are come to the birth,” illustrated	2 Kings xix. 3 225
compared to arrows	Psaln cxxvii. 4, 5 347
dashing, to pieces, punishment of	Isai. xiii. 16 397
“be fatherless”	Psaln cix. 9, 10 342
of concubines, treatment of the	Gen. xxv. 6 29
“shall be as chaff,” a recriminating phrase	Isai. xxxiii. 11 420
to whom the term is applied	John xxi. 5 564
vile language of	Isai. xlv. 10 431
Chinese bride-jewel for the forehead	(Note.) 28
Chiun of Amos, and Siva of the Hindoos	Amos v. 26 509
Cholera, believed to be infectious	(Note.) 412
compared to a fan or winnow	Jer. xv. 7 471
Cinnamon, whence procured	Exod. xxx. 23 80
Clapping the hands, custom of	Lam. ii. 15 481
“Clean thing out of an unclean,” a common phrase	Job xiv. 4 266
Clothes, manner of washing, in India	Isai. vii. 3 392
Clothing, slight, of the Orientals	Mark xiv. 51 548
Clouds, how many kinds of	(Note.) 436
“Coal, quench my”	2 Sam. xiv. 7 181
“Coat,” improperly translated	Matt. x. 9, 10 528
Coats of many colours, made for favourite children	Gen. xxxvii. 3 43
Coffins, not common in the East	Gen. l. 26 69
Colloquy between the mind and the will	2 Cor. v. 1 572
Communing with confidential servants	Gen. xliii. 19 49
Complexions, fair, admired	Job xlii. 15 303
Compliments, plentiful in the East	2 Sam. xiv. 17 181
Concubines, when taken into the house	Gen. xxi. 9 25
Confidence, power of	Dan. vi. 23 498
Congratulations, numerous occasions of	1 Chron. xviii. 9, 10 230
“Consecrate,” scriptural meaning of	Exod. xxviii. 41 79
“Consulter with familiar spirits,” described	Deut. xviii. 11 114
Consumed by drought, exemplified	Gen. xxxi. 40 37
Contempt, how shown	Psaln x. 5 306
Cooking utensils, how made unclean	Lev. xi. 33 85
“Cords of love,” use of the phrase	Hosea xi. 4 502
“Cormorant, bittern,” and “line of confusion,” elucidation of the	Isai. xxxiv. 11 422
“in lintels,” explained	Zeph. ii. 14 517
Corners of fields unproductive	Lev. xxiii. 22 94
of hair, by whom polled	Jer. ix. 26 467
Courtesans, description of Eastern	Jer. iv. 30 462
regularly trained for the temples	Lev. xix. 29 91
Covenant between Jacob and Laban	Gen. xxxi. 46 37
how made	Gen. xv. 17, 18 20
“with my eyes,” what	Job xxxi. 1 297
“Covered,” scriptural meaning of	Isai. xxii. 17 413
“Covering the upper lip, a sign of sorrow	Lev. xiii. 45 86
Cows’ dung used for fuel	Ezek. iv. 15 483
Cows, not employed for the yoke	1 Sam. vi. 7 160
when milked after calving	(Note.) 25
Crops, three in a year obtained	(Note.) 90
Crow flying round the mast	John vi. 68 560
Crowing of the cock	John xiii. 38 561
“Cubit, add one,” a common phrase	Matt. vi. 27 525
“of a man,” explained	Deut. iii. 11 105
Cucumbers, many eaten in hot weather	Num. xi. 5 97
Cultivators of the soil, how paid	Gen. xlvii. 26 53
Customs, wonderful power of	Acts xxi. 21 568
“Cutting off as the ears of corn,” custom of	Job xxiv. 24 276

		Page.
DAGGERS, in what manner concealed	Judges iii. 21	136
Dagon and Vishno; compared	Judges xvi. 23	148
pagoda of the Burmese	(<i>Note.</i>)	148
Dance of the natives of Mozambique	(<i>Note.</i>)	493
"Darkness as noonday," illustrated	Isai. lviii. 10	448
"which may be felt," explained	Exod. x. 21	66
Daughters, called branches	Gen. xlix. 22	55
prostitution of, for the temples	Lev. xix. 29	91
youngest, when given in marriage	Gen. xxix. 26	34
"nursed at thy side," explained	Isai. lx. 4	450
.....	Isai. lxvi. 12	450
"David, we have no part in"	2 Sam. xx. 1	185
"Day, high," explained	Gen. xxix. 7	33
"Days consumed like smoke, a shadow, and grass"	Psaln cii. 3, 11	340
"many," a common phrase	1 Kings ii. 38	190
"month of," explained	Gen. xxix. 14	34
of the week, names of, similar amongst the Hin-		
doos, Romans, and English	Amos v. 8	507
Dayspring, allusion to	Luke i. 78	549
Dead, fasting and weeping for the	1 Sam. i. 12	156
"Dead dog," a provoking phrase	1 Sam. xxiv. 14	169
"Death, covenant with," explained	Isai. xxviii. 15	416
Decision of a Hindoo magistrate	1 Kings iii. 25	191
Deer, distress of, when in want of water	Psaln xlii. 1	319
Defilement of those who attend a funeral	Num. v. 2	96
Deformed people incapable of the priesthood	Lev. xxi. 18	92
Deities, the chief, of Egypt, India, Greece, and Rome,		
identified	(<i>Introduction.</i>)	8
Dejected looks	Neh. ii. 2	244
Deluge, Hindoo account of the	Gen. vi. 17	14
Demi-gods of India, Greece, and Rome, striking affinity		
betwixt the	(<i>Note.</i>)	401
Demons, four that love spirituous liquors	(<i>Note.</i>)	458
Descendants called "seed"	Gen. xli. 6	52
"Despised lamp," explained	Job xii. 5	264
Destruction of the world, Hindoo description of the	2 Peter iii. 10	578
Devoted things, how applied	Lev. xxvii. 28	95
Devotees, rolling before the cars of their idols	Isai. xxv. 10, 11	416
Dew, pernicious effect of, on the human body	Dan. iv. 25	497
Dhony, description of a	Isai. xxxiii. 23	421
Died, "he fell," explained	Gen. xxv. 18	30
Disappointed lovers, singular vow of	Judges viii. 7	138
Disputes settled by casting the lot	1 Sam. xiv. 41, 42	163
Divers weights, deceitfully used	Deut. xxv. 15	120
Doctrine compared to the dropping of rain	Deut. xxxii. 2	126
Dog, an epithet of contempt	Phil. iii. 2	575
"Doleful creatures" in houses, illustrations of	Isai. xlii. 21	397
Door-keeper, an honourable situation	Psaln lxxxiv. 10	334
"Door of eyes," explained	Gen. xxxviii. 14	44
"Dove, the Spirit descending like a," unfavourable view		
of this passage by the Heathen	John i. 32	558
"Doves' dung," translated "doves' grain"	2 Kings vi. 25	220
"Dragons, brother to," explanation of	Job xxx. 29	295
"Dreaming lies," illustrated	Jer. xxlii. 25	474
Dreams, important, a heathen key to	Deut. xiii. 5	111
"Drink up scorning," explained	Job xxxiv. 7	299
Droughts in the East	Jer. xiv. 4	471
"Dung of solemn feasts," explained	Mal. ii. 3	522
"Dungy gods," what	Deut. xxix. 17	124
"Dust in the mouth," used as a threat	Psaln lxxii. 9	328
"of a country, not a handful for each man"	1 Kings xx. 10	207

	Page.
"Dust on the head," a token of distress	Joshua vii. 6 132
to cast, as a curse	2 Sam. xvi. 13 183
to lick the, denotes submission.....	Isai. xlix. 23 441
Dying parents wish their children to be near them	Luke ix. 59 551
EAGLES gathered together	Matt. xxiv. 28 542
"Eagles' wings, borne on," illustrated.....	Exod. xix. 4 73
Ear, one, not to know the secret of the other	Matt. vi. 3 524
Ear-ring, a symbol of idolatry	Gen. xxxv. 4 42
"upon the face," explained	Gen. xxiv. 47 28
Ear-rings, eastern description of	Exod. xxxii. 2 82
devices engraven upon	Isai. iii. 20 389
Early rising, praiseworthy custom of	Gen. xxxi. 55 38
Ears of corn, empty, resemble false love	Gen. xl. 27 45
East, diviners from the	Isai. ii. 6 382
wind, malignant quality of	Isai. xlii. 14 428
Eastern female manners, picture of	Esther v. 9 247
politeness	Gen. xiv. 17 19
Eat, with loins girded	Exod. xii. 11 71
"Eating, thou shalt eat"	Gen. ii. 16 2
early in the morning, disgrace of	Eccles. x. 16 373
Eggs of serpents	Isai. lix. 5 448
Elder brother, prerogative of.....	Gen. xlix. 3 53
Elephant, and the spout of a kettle	Matt. xix. 24 534
piebald	(Note.) 5
Elephant-charmer, fate of an.....	Psaln lviii. 5, 6 325
Elijah, reason for girding his loins	1 Kings xviii. 46 205
Emerods, images of	1 Sam. vi. 5 157
Enamoured princess, account of an	Hab. ii. 11 516
Enchanters, heathen	Deut. xviii. 10 114
Enemies be as the dead, a common phrase	2 Sam. xviii. 32 184
compared to thorns	Ezek. xxviii. 24 494
English ladies admired	Job xlii. 15 303
Etiquette, and compliments in the East	1 Sam. xxv. 5 170
of meeting a guest.....	Isai. lxiv. 5 454
Eunuch, "a dry tree"	Isai. lvi. 3 445
Evening the time for meditation and prayer.....	Gen. xxiv. 63 29
taking the place of the morning.....	Jer. xv. 9 471
"Every one shall slay me," illustrated	Gen. iv. 14 13
Evil treatment to people in adversity	Psaln lxxi. 11 328
"Evil, do, with both hands," illustrated.....	Micah vii. 3 516
Extent of land, ascertained by the number of oxen re-	
quired to till it	1 Sam. xiv. 14 162
"Eyes, a covering of the," explained	Gen. xx. 16 24
"shall see those of another," explained	Jer. xxxiv. 3 476
to set on	Gen. xlii. 21 51
to set the, upon for good, illustrated	Jer. xxiv. 6 475
to put hands on the	Gen. xlii. 4 52
to sharpen the	Job xvi. 9 267
"to the blind," charitable men are as	Job xxix. 15 294
to put out or pluck out the, a common metaphor. Jer. lii. 11	479
.....	Matt. v. 29 524
evil, remedy for.....	(Note.) 100
malignant effects of	Prov. xxiii. 6-8 363
FACE, desire to see the	2 Sam. xiv. 24 182
grinding the, of the poor, curious illustrations of Isai. iii. 15	365
looking in the, to ascertain truth	Job vi. 28 261
the, accepted	1 Sam. xxv. 35 173
to hide the	Job xlii. 24 265

		Page.
Face, to lift up the	Num. vi. 26	97
to turn away the	1 Kings ii. 16	189
Fabrics described	1 Sam. xviii. 10	166
Fall, to die, a common phrase	Gen. xxv. 18	30
"Fat and shining," explained	Jer. v. 28	463
False religion, fond of show	Matt. vi. 5	524
"Falsehood, brought forth"	Psalms vii. 14	305
Familiar spirits, how consulted	Deut. xviii. 11	114
Family, without an old man, curse of a	1 Sam. ii. 31	157
Famine, effects of, described	Isai. li. 20	441
Fan or winnow described	Isai. xxx. 24	418
Fasting and weeping for the dead	1 Sam. i. 12	156
Fat and flourishing in old age	Psalms xcii. 14	340
to be enclosed in	Psalms xvii. 10	308
Fate, books of, numerous in the East	(Note.)	206
Father, swearing by a, custom of	Gen. xxxi. 53	38
Fatherless, snatched from the breast	Job xxiv. 9	275
"Favour as dew upon the grass"	Prov. xix. 12	360
Feelings, skill of Orientals in disguising their	Prov. xiv. 13	357
"Feet, all things under the"	Psalms viii. 6	305
beautiful	Isai. lii. 7	442
"from between the"	Gen. xlix. 10	54
on the neck, a token of triumph	Joshua x. 24	135
sound of	2 Kings vi. 32	220
"to cover the"	1 Sam. xxiv. 3	169
"to lift up the," explained	Gen. xxix. 1	33
to speak with the, explained	Prov. vi. 13	355
washing, custom of	Gen. xviii. 4	22
Feet-offering, explained	Acts iv. 34	565
Feigning to be sick, custom of	2 Sam. xiii. 6	179
Females bathe in rivers or tanks	Exod. ii. 5	62
crossing rivers	Isai. xlvii. 2	435
have separate feasts	Esther i. 9	247
imprecations of	Hosea ix. 14	500
not taught to write	1 Kings xxi. 8	210
Figures, indecent, on the walls of temples	Ezek. xxiii. 14	492
Finger, to put forth the, explained	Isai. lviii. 9	447
Fire, covenant of	Gen. xv. 17, 18	20
passing through	2 Kings xvii. 17	223
purchased	(Note.)	181
taking, in the bosom, explained	Prov. vi. 27	356
used in the Yāgam, what kind of	Lev. vi. 13	84
Fire-brand, man compared to a	Zech. iii. 2	518
Fire-wood, children fall under burdens of	Lam. v. 13	465
dealer in, a distinct profession	Jer. vii. 18	465
First-born, superiority of the	Gen. xlix. 3	53
First-fruits given to the gods	Exod. xxiii. 19	77
Fish, of what tendency, to those who eat it	Gen. xlviii. 16	53
Fish-ponds, sacred	Isai. xix. 10	409
Fishermen, arts of	Luke v. 5	550
dress of	John xxi. 7	565
Fishes, enclosures constructed for catching	Isai. xix. 10	409
Flea, allusions to the	1 Sam. xxvi. 20	173
Flesh, given to fowls of the air	1 Sam. xvii. 44	165
Floats of timber, conveyance of, to the sea	1 Kings v. 9	192
"Flood, the Lord sitting upon the," similar description		
respecting Vishnoo	Psalms xxix. 10	313
Flowers, on what occasions put on the feet	John xii. 3	561
Folly of anger	Job xviii. 4	269
of meddling with strife	Prov. xxvi. 17	366

		Page.
Grass, searching for.....	1 Kings xviii. 5	201
"Graves, the, are ready," illustrated	Job xvii. 1	268
Gray hairs, emblem of wisdom	Prov. xx. 29	361
Grecian coins found in North Ceylon	Matt. xlii. 44	531
Green oil, superior value of	Psaln xcii. 10	339
"tree and the dry," allusions of	Luke xxiii. 31	556
withes, great strength of	Judges xvi. 7	147
"Grounded staff," explained.....	Isai. xxx. 32	419
Guests occupy seats and rooms according to rank	Prov. xxv. 7	364
HAIR, the, plucked off, in distress	Ezra ix. 3	242
the erect, ascribed to excessive joy	Job iv. 15	258
of the head shall not be injured	Luke xxi. 18	556
Ham, or Cham	Gen. ix. 22	16
Hand in the robe, practice of putting the	Psaln lxxiv. 11	329
Orientals lean on the	2 Kings v. 18	218
"let my right, forget her cunning," illustrated	Psaln cxxxvii. 5	348
placed on the head of the sacrificial victim	Lev. iv. 4.	83
the, on the head, a token of grief	Jer. ii. 37	461
to beckon with the	Isai. xlii. 2	396
"to give the, under, explained	1 Chron. xxix. 24	232
Hands, Hindoos wash their, before eating	Matt. xv. 2	532
spread forth, in entreaty to men	Isai. lxxv. 2	454
in prayer to the gods	Isai. i. 15	379
Hannah praying for a child	1 Sam. i. 12	156
Happiness compared to dew	Hosea vi. 4	499
Harlot, attire of a	Prov. vii. 10	356
Harp, the mourning	Job xxx. 31	296
Hawks, their peculiar manner of flying	Job xxxix. 26	301
Head, anointing the, with oil, practice of, in the East	Psaln xlii. 5	312
Head-dress, Eastern, described	Psaln lxxv. 5	330
Head-servant, importance of the	Gen. xxix. 6	44
"Health to thy navel"	Prov. iii. 8	353
"the, of my countenance," illustrated.....	Psaln xlii. 11	329
"Hearts, our, did melt"	Joshua ii. 11	131
Isai. xlii. 7		396
"Heat after rain," explained.....	Isai. xlviii. 4	408
Heathen mariners in a storm, description of	Jonah i. 5	513
priests never play on wind instruments	Joshua vi. 4	132
never called pastors	Jer. xxiii. 1	474
Heathens, dance of, at religious offerings	1 Sam. xxx. 16	176
prostrate themselves before their temples	Ezra x. 1	243
sometimes mock each other in devotion	Job xii. 4.	263
under adverse circumstances, curse their gods	Job ii. 9	255
Heathenism, a system of fear.....	2 Kings xvii. 37	224
numerous allusions to, by the Old-Testament		
writers	(Introduction.)	6, 7
Heel, bruising the, curious coincidences respecting.....	Gen. iii. 15	9
Hells of the Hindoos	Matt. xxiii. 33	536
Hiding the girdle	Jer. xlii. 4, 6, 7	469
"Hills, mountains," &c., "praise the Lord," illustrative		
of the luxuriant genius of the Eastern language	Psaln cxlviii. 9, } 351	
10, 13		
Himalayan mountains, description and sacred character of, Isai. lxxv. 11		456-457
Hindoo master and his servant, familiarity between	2 Sam. xiii. 17	180
notions respecting the creation of man	Gen. ii. 7	1
Hindoo beat children on the head	(Note.)	233
anxiety of, to have many persons to see their		
religious ceremonies	Num. xxv. 2	103
"Hip and thigh, smiting," proverbial expression of	Judges xv. 8	146
"Hire of an harlot"	Micah i. 7	515

	Page.
"Hiss for the fly of Egypt," explained	Isai. vii. 18 393
"Holy place," in Hindoo temples	Exod. xxviii. 29 79
✓ Holy water used in swearing	Num. v. 17 96
Home, leaving, for a few days, reasons for	Gen. xxvii. 44 32
Home-born slaves, exhibited with feelings of pride.....	Jer. ii. 14 461
Honey, dropping of, explained	1 Sam. xiv. 26 163
"Hoof, not a, left behind," Eastern illustration of	Exod. x. 26 69
Hook in the nose, illustration of	2 Kings xix. 28 226
Hooks, to be drawn with	Amos iv. 2 506
✓ Horn, an emblem of pride	Psalms lxxv. 5 330
Hornets, sting of, malignant effects of the	Deut. vii. 20 108
Horses offered to the sun	2 Kings xxiii. 11 228
Hostages, practice of giving	Isai. xxxvi. 8 423
House of marriage, alluded to	Matt. ix. 15 527
Houses, detached, built for midwives	Exod. i. 21 62
various reasons for leaving, desolate	Isai. xiii. 22 309
✓ "of the soul," illustrated.....	Isai. lli. 20 388
"Howling wilderness"	Deut. xxxii. 10 127
"Hunter before the Lord"	Gen. x. 9 17
Hunters, custom of binding branches of trees to their bodies to deceive game	Mark viii. 24 546
Husband, compared to a stork	Jer. viii. 7 465
when angry, refuses to eat	1 Sam. xxviii. 23 174
wife, and concubine, in one house	Gen. xxi. 9 25
IDOLATRY, madness of.....	Jer. l. 38 478
Idol-groves	1 Kings xv. 13 200
Idols cast to the moles and the bats	Isai. ii. 20, 21 383
"upon the beasts," explained	Isai. xli. 1 434
method of carrying out	Isai. xli. 7 435
overlaid with thin plates of gold	Isai. xl. 19 426
Ignorance, sin of.....	Lev. iv. 22 83
Images, graven and molten	Deut. xxvii. 15 121
"under every green tree," illustrated.....	2 Kings xvii. 10, 11 222
Imprecations denounced by Orientals on themselves	Job xxxi. 23 297
Inanimate objects spoken of as if possessing the power of recognition	Job vii. 10 262
Incense offered to the Lingam	Jer. xl. 12 468
used in temples, what composed of	Exod. xl. 27 82
Infants, reasons for, and manner of, killing.....	(Note.) 219
Influence of a wife	Gen. xxx. 20 35
Information, &c., method of obtaining.....	Luke vii. 3 550
Iniquities drawn as with a cart-rope.....	Isai. v. 18 391
of fathers visited on the children	Exod. xx. 5 74
Irony, specimens of.....	Job xli. 2; xxxiv. 7; xxxviii. 16, 34, 35, 39; xxxix. 13, 26 263, 299, 301
Irrigation, the wonderful artificial works for	Job xxviii. 1, &c. 276-292
Isaac, the offering-up of, corresponding Eastern tale	Gen. xxii. 2 26
Islands compared to an atom.....	Isai. xl. 15 426
Itch alluded to	Deut. xxviii. 27 124
JACKALS alluded to	Ezek. xlii. 4 488
Jacob and Esau, reconciliation of	Gen. xxxii. 18, 19; xxxiii. 3, 10, 14, 15 39-42
Jehovah, omnipresence of	Amos ix. 1-4 511
Jesus Christ the Word, coincidence respecting Scandan.....	John i. 1 557
"Jewel of gold in a swine's snout"	Prov. xi. 22 357
Jewels borrowed by the Egyptians	Exod. xi. 2 69
casket of, lost to the owner	(Note.) 481
offered to the gods	Num. xxxi. 50 104
on the forehead	Gen. xxiv. 47 28
unwillingness to part with	Lam. i. 11 480

	Page.
Johnston, Right Hon. A., and slavery in Ceylon	(Note.) 499
Joy of harvest, comparisons to the	Isai. ix. 3 305
Joys and sorrows swiftly pass away	Psaln xxx. 5 313
"Judges overthrown in stony places," explained ...	Psaln cxli. 6 350
KALMUCKS, account of an idol worshipped by the	(Note.) 214
Kandian chiefs, murdered by Malays	(Note.) 137
Keepers of a field, Eastern, described	Jer. iv. 17 462
Key, carrying the, on the shoulder, custom of	Isai. xxiii. 22 414
Kids seethed in the mother's milk	Exod. xxiii. 19 77
King of Kandy chastising his queen	(Note.) 265
of Tanjore and a native gentleman	Job xxx. 20 295
Pomare, a saying of	(Note.) 412
shout of a, a token of triumph	Num. xxiii. 21 103
Kings spoken of as married to their dominions	Isai. lxli. 4 453
"Kiss the Son," explained	Psaln ii. 12 46
Kissing, a token of respect and submission	Gen. xli. 40 46
customs respecting	1 Kings xix. 18 206
the feet, custom of	Luke vii. 45 551
Kites destroy serpents	(Note.) 544
Knees, putting the face between, custom of	1 Kings xviii. 42 205
Knots untying, meaning of	Dan. v. 12 497
Knowledge fetched from afar	Job xxxvi. 3 290
"LABOUR for the mouth"	Eccles. vi. 7 371
Lake Meris, "the sea which man has made," described...	Job xxviii. 1 276-292
Lakes and reservoirs, stupendous artificial	Job xxviii. 1 276-292
Lament, ceasing to, an instance of	Psaln lxxviii. 64 332
Lamentations over the dead	2 Chron. xvi. 14 234
"Lamp of the wicked," explained	Prov. xxi. 4 361
in sleeping-rooms, used by Orientals	Jer. xxv. 10 475
"Land full of idols," India an illustration of	Isai. ii. 8 383
possessed by casting the lot	1 Chron. xxvi. 13-16 231
"shadowing with wings," explained	Isai. xviii. 1 406
called "a place of brimstone"	Deut. xxix. 23 126
unhealthy, said to eat up their inhabitants	Num. xiii. 32 101
"vomiteth," illustrated	Lev. xviii. 25 89
Land-marks, removing, disputes respecting	Deut. xxvii. 17 122
Lap, to shake the, ominous	Neh. v. 13 245
"Laugh, made to," expressive of wonder or pleasure	Gen. xxi. 6 34
"Laughter, in, the heart is sorrowful"	Prov. xiv. 13 357
Laver of brass used in temples	Exod. xxx. 18, 19 80
Leaf, used as a basin	(Note.) 30
Leaven, power of	1 Cor. v. 6 571
Left side, reclining on the	Ezek. iv. 4 483
Legs, ornaments of the	Isai. iiii. 20 388
Lending money, predominant practice of, in the East	Deut. xv. 6 113
Leopard and kid associating together, illustration of	Isai. xi. 6 396
Leprosy, story respecting	2 Kings v. 27 218
Letters, Oriental manner of commencing	Ezra v. 7 242
Liars, fate of	Rev. xxi. 8 580
Life compared to the breadth of four fingers	Psaln xxxix. 5 318
to put the, in the hands, phrase used in the East	Judges xii. 3 140
of man, an Oriental description of	Psaln xc. 9 337
called "days"	Gen. ix. 29 17
"Lifting up the eyes," explained	Gen. xviii. 2 22
the right hand, equivalent to an oath	Gen. xiv. 22 19
"to the wind," allusion of	Job xxx. 22 295
Lightning, allusions to	Luke x. 18 552
Lights, feast of, among the Israelites, Egyptians, Hin-	
doos, and Chinese	Exod. x. 21 66
Lime, manner of making	Isai. xxxiii. 12 420

	Page.
Lingering death, what it indicates..... (Note.)	534
Lip, protruding the, custom of	Psalm xxii. 7 310
Little child, humble comparisons to a	1 Kings iii. 7 190
"Live for ever," an Eastern compliment	Dan. ii. 4 496
"Liver, burning the," phrase of	Jer. xx. 9 473
Lives made bitter	Exod. i. 14 61
Lizards, ominous..... (Note.)	31
Logan, saying of	(Note.) 179
Loins, girding up the, illustrated	Job xxxviii. 3 300
Loo-Choo, mode of receiving presents in	(Note.) 46
Looking back, evil of	Gen. xix. 26 23
"Loose the loins of kings," meaning of the phrase.....	Isai. xlv. 1 431
Lotus, eaten in Egypt and India	(Note.) 98
Lounging in gardens, custom of	Micah iv. 4 515
Love of company	Acts x. 23 566
"Lucifer," the term explained	Isai. xiv. 12 400
Lying, proverb expressive of the great sin of	Rev. xxi. 8 580
MALAYS , cruel recrimination of a party of..... (Note.)	137
Magicians employed to pronounce curses	Num. xxii. 6 102
when delivering predictions, stretch out the hand	Exod. x. 21 65
Magistrates compared to good or bad trees	2 Kings xiv. 9 221
Mahometans' and Hindoos' modes of fasting	2 Sam. i. 12 177
Man a bubble	Hosea x. 7 501
a worm	Psalm xxii. 6 310
a bad, compared to the poison-tree	Jude 12 579
compared to chaff	Psalm xxxv. 5 317
compared to dust	Gen. xviii. 27 22
in his youth at the age of an hundred years	Isai. lxxv. 20 458
described as a tree	Job xviii. 16 269
reduced to poverty, comparisons of	Psalm xxxi. 12 315
Mantle, casting of the, illustrated	1 Kings xix. 19 206
spread to walk on	Matt. xxi. 8 534
Marginal readings better than the text	(Note.) 11
Marks on persons, Hindoo manner of printing	Lev. xix. 28 91
Marriage affairs, business-like way of transacting	Gen. xxix. 19 34
Marriages, Eastern, celebrated at night	Matt. xxv. 6 543
"Married," peculiar use of the term	Isai. lxii. 4 453
Massagete sacrifice horses	(Note.) 228
Measuring, Oriental mode of	Jer. lii. 21 479
Medical men, selected by lot	Prov. xviii. 18 360
Medicines, numerous, used	Jer. xlv. 11 477
"Meet him," custom alluded to	Gen. xiv. 17 19
"Men at the feet," explained	Judges iv. 10 137
forsake their homes, why	Jer. ix. 2 468
treacherous, compared to jackals	(Note.) 172
Mentioning names of gods, illustrated	Exod. xxii. 13 76
"Meted out," explained	Isai. lviii. 2 407
Metempsychosis, doctrine of the	(Note.) 575
Midwife, office of	Exod. i. 16 61
Milk, greatly valued	Gen. xlix. 12 54
poured out at funeral obsequies	Job x. 10 263
washing in, figurative allusion of	Canticles v. 12 377
Mirc, to be delivered from the	Psalm lxix. 14 327
Miscalculation of an eclipse by Hindoo astronomers	(Note.) 468
Modest way of speaking of one's self	2 Cor. xii. 2 572
Monkey, Oriental belief that the, never dies	(Note.) 5
Monkey-worship in the East	(Note.) 398
Monsoon, desolating effects of	Matt. vii. 27 526
"Month of days," explained	Gen. xxix. 14 34

	Page.
<i>Moon-cheru</i> , or "Muskrat," described	Isai. ii. 20, 21 384
Moon, fifth day of the, superstitions respecting the	Psalms cxxi. 6 345
"precious things put forth by the"	Deut. xxxiii. 14 128
influence of the, on the sea ~~xxxxx~~	Deut. xxxiii. 14 129
upon fruits and vegetables	Deut. xxxiii. 14 128
Moonbeams injurious to fish, when caught	Psalms cxxi. 6 344
Morning, coming of the, figurative allusions to	Psalms xc. 14 338
Mortar, to beat in, cruel punishment of	Prov. xxvii. 22 368
Moses, nursing of, corresponding event respecting Christna	Exod. ii. 9 63
Mothers, afflicted, prostrate themselves before a temple	1 Sam. i. 12 156
Mourning, days of, are at hand," affecting allusion	Gen. xxvii. 41 32
apparel	2 Sam. xiv. 2 180
"Mouth, according to," explained	Gen. xliii. 7 48
blossoming of the, Oriental expression	Matt. v. 2 524
"inquire of the," explained	Gen. xxiv. 57 28
opened, provocation of	Psalms xxxv. 21 317
placing the hands on the, respectful custom of	Job xxix. 8, 9 293
"rod of the," explained	Isai. xi. 4 396
to gape with the," expressive of anger	Job xvi. 10 268
open wide thy," figurative for preferring a request	Psalms lxxxi. 19 334
"Murder by consent," elucidation of	Hosea vi. 9 500
Murray, Mr., alluded to	(Note.) 8
Music, at funerals	(Note.) 241
power of	1 Sam. xvi. 23 164
sweetest at night	Isai. xxx. 29 418
used, in meeting friends	1 Sam. xviii. 6 166
Musicians speak to their instruments	Psalms lvii. 8 322
Muzzling the ox, illustrated	Deut. xxv. 4 120
"My lord," flattering use of the term	Gen. xxiii. 15 27
"NAILS, to pare the," mistranslation of	Deut. xxi. 12, 13 118
"Naked, stripped," explained	Job xxii. 6 274
the term explained	1 Sam. xix. 24 167
"Name in the street," indicative of fame	Job xviii. 17 269
of those without posterity	Isai. lvi. 3 445
Names of children, descriptive	Gen. xxix. 35 35
of animals taken from the sound of their voice, shape, or habits	Gen. ii. 20 5
given to men according to the production of their country, instances of	Isai. lx. 7 450
Nape of the neck, eyes in the	Eccles. ii. 14 370
Natives accustomed to hide themselves	Psalms xxxii. 7 315
Navel, figurative allusions to	Prov. iii. 8 353
Neck, falling on the, custom of	Gen. xlv. 14, 15 51
to give the, explained	2 Sam. xxii. 41 187
to have value out of the	(Note.) 187
taking by the, a way of showing contempt	Job xvi. 12 268
"Needle, easier for a camel," &c.	Matt. xix. 24 534
"Neighed, like horses," explained	Jer. v. 8 463
"Nest," the term applied to a family	Isai. xvi. 2 406
"Net, caught in a," expressive of stratagem	Ezek. xxxii. 3 494
New house, dedication of a	Deut. xx. 5 117
year, customs at the commencement of a	Exod. xii. 2 71
moon, ceremonies at the	1 Sam. xx. 5 168
superstitious custom on seeing the	Jer. xlv. 17 477
Newly-married persons, peculiar blessing of	Hosea xiv. 5 503
Job v. 25	260
Nicknames, or by-names	Mark xv. 40 548
Night, agricultural labour performed at	Ruth iii. 2 151

		Page.
Night, customs of, and notions respecting.....	Psalm xvi. 7	307
"Noon-day devil," Hindoo belief in the.....	Psalm xci. 6	338
flocks rest in the shade at	Canticles i. 7	376
Nose, stopping the	Ezek. xxxix. 11	495
Nose-jewel, description of the... ..	Prov. xi. 22	357
origin of the	Ezek. viii. 17	484-488
Number, odd, always preferred	Rev. i. 12	579
OATHS, frequency of		
solemn	1 Kings xviii. 10	202
Observers of the wind will not sow	Deut. xxx. 19	126
Offensive allusion	Eccles. xi. 4	374
to tell a person he looks well.....	Isai. xxx. 22	417
Offering of Cain, noticed	1 Sam. xxx. 21	176
Offerings made to the drag, net, and weapons of war.....	Gen. iv. 3	11
votive and eucharistic, of the Hindoos	Isai. xxi. 5	410
"Offspring as the grass"	1 Sam. vi. 5	157
instances of numerous	Job v. 25	260
Og, the giant	Judges xii. 14	141
Oil, green, superior value of	Deut. iii. 11	105
uses of	Psalm xcii. 10	339
"of joy for mourning," illustrated	Isai. xli. 19	428
used in the temples.....	Isai. lxi. 3	452
"shall not break the head," explained.....	Exod. xxv. 6	78
Oil-trees, numerous kinds of	Psalm cxli. 5	349
Oiled bread or cakes, use of	Isai. xli. 19	428
Old age, greatly desired	Exod. xxix. 23	80
strength departed in consequence of	Job v. 26	260
OM not repeated by a strict Hindoo	Job xxx. 2	294
"Open the hand," explained.....	(Note.)	558
"the two-leaved gates," explained	Deut. xv. 8	114
Oriental Illustrations, origin of the	Isai. xlv. 1	431
Orientals believe the clouds take water from the sea	(Introduction.)	13
fall on the ground to propitiate.....	Psalm xlii. 7	320
Original languages, how many	Gen. xli. 14	50
Ornaments worn by females, description of	Gen. xi. 7	17
"Ox knoweth his owner," illustrations of	Isai. iiii. 16	386
Oxen, purchasing of, an important transaction	Isai. i. 3	379
used for agricultural pursuits.....	Luke xiv. 19	552
	1 Kings xix. 19	206
PAGODA of Ramiseram		
"Palma Christi," description of	Acts xiv. 13	566
Palmistry	Jonah iv. 6	514
Pan, resemblance of Hunoomanu	Isai. xlix. 16	440
Parables, to open the mouth in, ...	(Note.)	398
Paradise, location of, unknown	Psalm lxxviii. 2	332
Parathan, story from the book so called	Gen. ii. 8	1
"Part in David, we have no," illustrated.....	Joshua x. 12	133
Parturition, cause of the pains of	2 Sam. xx. 1	185
great anguish compared to the pains of	Gen. iii. 16	11
Pasturage, green, figurative way of speaking of	Isai. xiii. 8	396
Peace with the beasts, illustrated	Psalm xxiii. 2	311
Peacocks in the East	Job v. 23	260
"Peeled," explained	Job xxxix. 13	301
Penances, shocking, of the Hindoos.....	Isai. xviii. 2	407
"People, eat up my," explained	Lev. xvi. 29	89
trembling in the rain	Psalm xiv. 4	307
Perfumers retained in the large temples	Ezra x. 9	243
Perfumes lavishly used by the Orientals	Exod. xxx. 25	82
Philosophers' stone, pretended knowledge of	Psalm xlv. 8	320
Pilasters of palm-trees	Zech. xiii. 9	520
	Ezek. xl. 16	495

	Page.
Pilgrims, hospitable treatment of	Luke xix. 5 555
Pillar of fire.....	Exod. xlii. 18 72
of the temple	Gal. ii. 9 573
Pillows under arm-holes.....	Ezek. xlii. 18 489
Pincers, supposed use of, in Hindoo hells.....	Amos iv. 2 506
Pit-falls, employed for capturing wild animals.....	Isai. xxiv. 17, 18 415
"Place of feet glorious," illustration of	Isai. lx. 13 451
Pleasureless vessel	Hosea viii. 8 500
Pledge, to bring a, explained.....	1 Sam. xvii. 18 164
Pleiades	Amos v. 8 507
Ploughing, mode of.....	1 Sam. xiv. 14 162
Poetry, Hindoo, specimen of.....	(Note.) 137
Poll or head, use of the term	Exod. xvi. 16 73
Pomegranates, representations of, in temples	Exod. xxviii. 33 79
Poor deprived of their lands	Amos ii. 7 505
Porcupine and English hedgehog compared.....	(Note.) 324
"Portions, sending, one to another"	Eather ix. 19 248
Pottage, proverbial expression respecting.....	Gen. xxv. 30 30
Praise, Eastern musical instruments of.....	Psalm cl. 3-5 351
Prayer, heathen, specimen of.....	Isai. xlv. 20 432
what profit of.....	Job xxi. 15 273
Prelate, a, of the English Church, alluded to	(Note.) 227
Presence, to be driven from, illustrated.....	Exod. x. 11 65
Presents, frequency of making	Gen. xxxii. 18 39
if not received, distressing to donors.....	Gen. xxxiii. 10 41
precedes the offerer	1 Sam. ix. 7 161
Profligates compared to bulls.....	Psalm xxii. 12 310
Prosperity, interesting manner of restoring reduced persons to	Job xlii. 11 302
Prostitutes of heathen temples, regularly trained.....	Lev. xix. 29 91
"Proud, the, He knoweth afar off," illustration of.....	Psalm cxxxviii. 6 348
Proverbs, great importance of.....	Prov. i. 5, 6 352
Punishment of a Brahmin	(Note.) 147
of being sawn asunder	Heb. xi. 37 576
of suspending by the hands	Lam. v. 12 482
Puttoor well, described	(Note.) 144
 "RACE, the, not to the swift"	Eccles. ix. 11 371
Rainbow, weapon of Indran, the king of heaven.....	Gen. ix. 13 11
Raining love, justice, &c., Oriental phrases of.....	Hosea x. 12 50
"Rams of thy flock have I not eaten," contrary practice in the East	Gen. xxxi. 38 3
Ravens and crows select the eye for food	Prov. xxx. 17 3
bringing food to Elijah	1 Kings xvii. 4 2
Reaping-time, Oriental customs at	Lev. xxiii. 14 1
Reaping what is sown, Tamul proverb of.....	Gal. vi. 7 1
Religious madness	Isai. lix. 15 1
processions	Psalm lxxviii. 25 1
Repetitions, emphatic, truly Oriental	Gen. ii. 16 1
Respect for the father's friend	Prov. xxvii. 10 1
how many different ways of showing.....	(Note.) 1
Retiring to nightly rest, Oriental simplicity of	Exod. xxii. 26, 27 1
Retorts on teachers	Luke iv. 23 1
Returned from heaven, sarcastic proverbs.....	Prov. xxx. 4 1
Revenge, instance of, taken by some Malays	(Note.) 1
Rhinoceros noticed	Psalm xxii. 21 1
Riches cannot be taken to the other world	1 Tim. vi. 7 1
have wings	Prov. xxiii. 5 1
hinder from sleeping	Eccles. v. 12 1
Riddles, specimens of.....	1 Kings x. 1 1
the delight taken in.....	1 Kings x. i. 1

		Page
Righteousness and light compared.....	Psalm xxxvii. 6	318
"and peace have kissed each other"	Psalm lxxxv. 10	336
✓ Right hand and side, place of honour	Psalm lxxiv. 11	329
"of the Most High," illustration of.....	Psalm lxxvii. 10	331
✓ Ring from the finger given as a mark of favour	Gen. xlii. 42	46
✓ Rings and nose-jewels, described	Isai. lii. 21	389
✓ Rivers in the head, explained	John vii. 38	560
"of oil," illustrated	Micah vi. 7	515
Robe, description of the Eastern	Isai. xxii. 21	414
Rock, graving in, ancient practice of.....	Job xix. 24	271
Rod and staff, a comfort.....	Psalm xxiii. 4	312
of office	2 Kings iv. 29, 31	216
of punishment.....	Ezek. vii. 10, 11	484
✓ Rods of divination	(Note.)	217
"Roll upon us," explained	Gen. xliii. 18	49
Romish Missionaries in China, how they sleep in the day	(Note.)	178
Roofs, flat, construction and uses of	Isai. xxii. 1	413
"Roots as Lebanon"	Hosea xiv. 5	503
Rough caterpillars, poisonous qualities of.....	Jer. li. 27, 14	478
Round corners of the head, explained	Lev. xix. 27	91
SACKED city, compared to a widow	Lam. i. 1	480
Sacred persons called gods	Ezek. xxviii. 2	493
vessels made of brass	Exod. xxvii. 19	78
Sacrifice, heathen, great cost of a	(Note.)	84
of a young girl	(Note.)	110
<i>Salu-paruchy</i>	Matt. xviii. 6	533
Salt not used in heathen offerings.....	Lev. ii. 13	83
Salt-plains described	Jer. xvii. 6	472
Salutation of priests.....	Matt. x. 12	529
✓ Samson and Ramar compared	Judges xiii. 5	142-146
Sandals, beating with, indignity of	Amos ii. 6	504
Sap of trees, rise and fall of, supposed to be regulated by the moon	(Note.)	128
Sarcasm on a low-caste man	(Note.)	174
on Baal	1 Kings xviii. 27	203
Satire and irony, Oriental fondness for.....	Job xlii. 2	263
Satyrs alluded to.....	Isai. xlii. 21	397
Scandan, son of Siva, origin of	John iii. 16	559
✓ Scape-goat alluded to	Lev. xvi. 10	88
"Scattered," scriptural meaning of	Isai. xviii. 2	407
Scrip, explained	Matt. x. 9, 10	528
Sea, dwelling-place of spiritual enemies	Job vii. 12	262
"Sealeth up the hand," explained.....	Job xxxvii. 7	300
Seals of the gods.....	John vi. 27	559
Searching with lamps	Zeph. i. 12	517
Seat of honour, at the right hand	Psalm cx. 1	342
prepared in the streets for great men.....	Job xxix. 7	293
"Secret of God," illustrated	Job xxix. 4	292
Secrets told to parents	Judges xiv. 16	146
will be revealed	Luke xii. 2	552
Seed, mingled, not to be sown	Lev. xix. 19	90
✓ Serpent, fiery	Num. xxi. 8	101
legends and opinions respecting the	Gen. iii. 4	6
Serpent-charmers.....	Psalm lviii. 5, 6	323
Serpents, bite in the youngest state	Psalm lviii. 3, 4	323
many kinds supposed to be deaf	Psalm lviii. 4	323
eat frogs	(Note.)	544
fangs of, extracted	Psalm lviii. 5, 6	322
great, dwell in the sea.....	(Note.)	512
love to dwell in old walls	Amos v. 19	509

	Page
Serpents, numerous allusions to.....	Job xx. 16 272
sharpen the tongue	Psaln cxl. 3 349
Servant, "scriptural meaning of the word	Psaln cv. 26 340
Servants elevated above the master	Eccles. x. 7 373
offered as a present	Gen. xxxiii. 15 42
sleep at the feet of their masters.....	Ruth iii. 7 152
termed "footstools"	Lam. ii. 1 481
when disobedient	Job xix. 16 269
Seven days for mourning and for a wedding	Job ii. 13 256
"eyes of the Lord," explained	Zech. iv. 10 519
heavens, by whom merited	John xiv. 2 562
"times," explained	Prov. xxvi. 25 367
noticed	Matt. xviii. 21 533
Shadow desired by servants, explained.....	Job vii. 2 261
of the Almighty	Psaln xci. 1 338
"Shake the hand" explained	Isai. x. 32 305
Shave the head, on what occasions Orientals	Deut. xxi. 12, 13 118
Shaving the beard for the first time, ceremony of	(Note.) 45
the head and hair of feet, denunciation of	Isai. vii. 20 393
"Sheath of life," explained	Dan. vii. 15 498
Shepherds, an abomination	Gen. xli. 34 52
usages and compensation of	Isai. xl. 11 424
wages of	Gen. xxx. 32 36
"Sherd, they have not a," descriptive of extreme desti- tution	Isai. xxx. 14 417
"Shining and fat," explained	Jer. v. 8 463
Shoe-latchet alluded to	Gen. xiv. 23 20
Shoes, not worthy to bear	Matt. iii. 11 523
"put off thy," illustrated	Exod. iii. 5 63
Shoulder, government borne upon the	Isai. ix. 6 395
children carried upon the	Isai. xlix. 22 440
peeled by labour	Ezek. xxix. 18 494
Shrines, silver or golden.....	Acts xix. 24-28 567
"Shut up into the hand of the enemy," explanation of	Psaln xxxi. 8 314
Sick of love, treatment of those who are	Canticles ii. 5 375
Silent praise.....	Psaln lxxv. 1 326
"Silk tassels tied to the broom"	Matt. vii. 6 526
"Sin as scarlet," disgusting allusion to	Isai. i. 18 380
lying at the door	Gen. iv. 7 12
Sins, the five	(Note.) 434
Sitting in the dust	Isai. lii. 2 442
Skirt, spreading the, at marriage ceremonies	Ruth iii. 9 152
Slaves, male and female, price of	Hosea iii. 2 499
"Slay my sons," alluded to	Gen. xlii. 37 48
Sleep, to speak in	Canticles vii. 9 378
"Sleep-talk," a term for foolish conversation	Isai. lvi. 10 445
Sleeping in the heat of day, Oriental custom of	2 Sam. iv. 5 178
in the lap.....	Judges xvi. 19 147
Sleepers must not be aroused	Canticles ii. 7 376
"Smell of my son," illustrated	Gen. xxvii. 27 52
Smiles, deceitful	Prov. xxvii. 6 367
Smitten on the hinder part, disgrace of being	Psaln lxxviii. 66 332
Smiting hands, explained	Ezek. xxi. 14 490
Smooth stones worshipped	Isai. lvii. 6 446
"Snuffed at it," explained.....	Mal. i. 13 522
"Softly, to walk," the phrase	1 Kings xxi. 27 210
Son, Eternal	John iii. 16 558
eyes to an aged father	Num. x. 31 97
Sons, how addressed	1 Sam. ii. 24 157
like plants	Psaln cxliv. 12 351
yet in the womb	Ruth i. 11 151

	Page.
Sons and daughters burnt in fire	Deut. xli. 31 110
comforting a father	Gen. xxxvii. 35 44
"Sore ran in the night," explained	Psalm lxxvii. 2 331
Sorrow spoken of as a storm	Psalm lv. 8 322
weighed	Job vi. 2 260
"Sorrows of hell," explained	Psalm xviii. 5 308
"Soul escaped as a bird," illustrated	Psalm cxxiv. 7 346
"our, is withered," Oriental phrase	Num. xi. 6 98
"my, is consumed," expressive of intense desire	2 Sam. xiii. 39 180
Sound of rain, allusions to the	1 Kings xviii. 41 204
South wind, chariot of the Indian Cupid	Gen. ix. 22 16
Span the heavens, similar Eastern dignified language	Isai. xl. 12 426
Sparks, children compared to	2 Sam. xiv. 7 181
Spirits, evil, Hindoos live in great fear of	Matt. xiv. 26 531
"Spot of his children," illustrated	Deut. xxxii. 5 127
Spreading out the hands, custom of	Lam. i. 17 481
Springs of affection, &c.	Psalm lxxxvii. 7 336
Sprinkling with perfumed water, custom of	Isai. lii. 15 443
Staff to charm off serpents	2 Kings iv. 29, 31 217
"Stand before Pharaoh"	Exod. viii. 20 64
Steps, to compass the, meaning of	Psalm xvii. 11 308
"washed with butter," illustrated	Job xxix. 6 293
Sterile, females, ill-treatment of	Job xxiv. 21 276
Steward, importance of the office of	Luke xvi. 1-8 553
"Stink," sarcastic use of the phrase	1 Sam. xxvii. 12 174
Stockades, or <i>abattis</i> , described	Jer. vi. 6 464
Stocks, punishment in the, described	Job xiii. 27 265
"Stone, burdensome"	Zech. xii. 3 520
frog in the, mentioned	Matt. vi. 26 525
"of Israel," explained	Gen. xlix. 24 55
Story of Siru-Tondan	Gen. xxii. 2 26
of monkeys ferried across a river	Prov. iv. 13 354
of a musician	Job xxx. 31 296
of Veatha-Veyāthar	1 Kings xlii. 6 199
of Veera-māran	1 Kings x. 1 194
Strangers, how treated	Job xxxi. 32 297
Stretching out the arm, a token of courage, and faithful- ness in observing promises	Deut. xxvi. 8 120
Strifes of shepherds and herdsmen	Gen. xlii. 7 17
Studied "round and round"	Eccles. vii. 25 372
Stumbling-block	Isai. viii. 14 394
Sucking-child, tenderness towards the	Isai. xlix. 15 439
Sun and moon objects of worship	Deut. iv. 19 107
power of the, to smite	Psalm cxxi. 6 344
"stand thou still," corresponding Oriental tradition	Joshua x. 12 133
Sun-images described	2 Chron. xiv. 5 233
Suppers, description of Oriental	Mark vi. 21 545
Supplication at the feet	Jer. xlii. 2 476
Suretiship, prevalence of	Prov. xvii. 18 358
Swear falsely, eagerness to, for a trifling reward	1 Kings xxi. 10 210
Swearing by one's self	Gen. xli. 44 48
passing through the fire, a mode of	2 Kings xvii. 17 223
the life of important personages	Gen. xlii. 15 48
Sweeping rain, described	Prov. xxviii. 3 368
Sweet smells acceptable to the gods	Lev. xxvi. 31 94
Swinging-cots, or couches, explained	Amos vi. 4 510
"Sworn by Himself," illustrated	Jer. li. 14 478
"TAIL, cut off the," explained	Joshua x. 19 134
name of, to whom given	Deut. xxviii. 13 123
of the dog, who can make straight?	Eccles. vii. 13 372

	Page.
Talking aloud in the streets, practice of	Isai. xlii. 2 428
Tares, sowing of, explained	Matt. xiii. 25 530
"Taste and see," explained	Psalm xxxiv. 8 316
"Tear the flesh as with briers," illustration of	Judges viii. 7 138
Tears, copious, compared to a river	Psalm cxix. 136 344
drinking, figurative punishment of	Psalm lxxx. 5 333
taken care of	Psalm lvi. 8 322
sowing in	Psalm cxxvi. 5 346
"Teeth, skin of the," explained	Job xix. 20 270
of prisoners broken	Job xix. 20 270
to gnash with the	Psalm cxli. 10 342
Temples of Egypt and India, resemblances of	(<i>Intro. Note.</i>) 13
vessels of, by whom removed	Isai. lii. 11 443
when females go not to	Gen. xxxi. 35 37
where built	(<i>Note.</i>) 200
"Tender father," mistranslation of	Gen. xli. 43 47
Tenses of verbs, how changed	Isai. xxi. 9 411
Tent-door, custom of sitting at the	Gen. xviii. 1 22
Termagants of the East, desperate character of	Prov. xxi. 9 362
Thāli, the meaning of	Psalm cix. 9 342
Thief detected	(<i>Note.</i>) 50
Thigh, smiting the, custom of	Jer. xxxi. 19 475
"Things which are not," use of the phrase	1 Cor. i. 28 570
Thorns, dread of, and figurative allusions to, by the Orientals	Num. xxxiii. 55 104
Threatening to roll a person	Isai. xxii. 18 414
Threefold cord	1 John ii. 16 578
Threshing-floor	Gen. i. 10 60
Threshold of Dagon	Judges xvi. 23 148
to sit at the, explained	Psalm lxxxiv. 10 334
Thumbs and toes, punishment of cutting off the,	Judges i. 7 136
Thunder, effects of	Psalm xxix. 9 313
"Tidings in the mouth"	2 Sam. xviii. 25 184
of the birth of a male child	Jer. xx. 15 475
taken to the idols	1 Chron. x. 9 22
Time to breathe, cruel masters give not	Job ix. 18 26
Tip of one of Cupid's arrows	(<i>Note.</i>) 3
Tippoo Saib alluded to	Jer. li. 42 47
Tobacco, Eastern females smoke	(<i>Note.</i>) 2
"To know a person," scriptural meaning of the phrase	Amos iii. 2 56
Told in the ear	1 Sam. ix. 15 1
Tomb of the emperor Juhangeer, described	(<i>Note.</i>) 4
Tongue, evil power of the	Job v. 21 2
of deceit	Rom. iii. 13 5
Tooth, temple of the	2 Sam. xxi. 12
Tower, the Lord compared to a	Prov. xviii. 10
Travellers, mercantile	James iv. 13 57
Treasure-room of a temple	Dan. i. 2 49
Treasures in the field, Hindoos conceal their	Matt. xiii. 44 530
concealed, how sought for	Job iii. 21 287
Treatment of the deaf and blind	Lev. xix. 14 90
"Tree planted by the waters," beautiful allusion to	Jer. xvii. 8 472
Trees in the heaven of Indran	Gen. iii. 5 8
blasted by lightning	(<i>Note.</i>) 356
"clap their hands"	Isai. lv. 12, 13 445
laughing, figurative expression of	Psalm lxx. 13 326
reproductiveness of	Job xiv. 7 266
unwillingness of the Orientals to cut down	Deut. xx. 19 117
"Trodden down," scriptural meaning of the words	Isai. xlviii. 2 408
Turban, allusions to the	Jer. xlii. 18 470
taken off at funerals	Ezek. xxiv. 17 492

INDEX.

611

	Page.
Twins, how distinguished	Gen. xxxviii. 28 44
"Two sticks," phrase of	1 Kings xvii. 12 201
UNCLEANNES, how contracted	Lev. v. 2 84
Unhappy and happy couples, pithy descriptions of	Matt. xix. 6 533
Usurers, exactions of	Ezek. xxii. 12 491
VANQUISHED, the, presented as slaves	Isai. xviii. 7 409
Vegetables only, eaten by thousands	Rom. xiv. 2 569
Veil, Eastern, uses of	Gen. xx. 16 24
Veasels of brass, sign of riches	Ezek. xxvii. 13 493
of temples, holy	1 Chron. xxii. 19 230
"without weight," probable meaning of	2 Kings xxv. 16 229
Vile practices connected with idolatry	Isai. lxvi. 17 460
Virgins only, priests married to	Lev. xxi. 13 92
sleep with the aged	1 Kings i. 2 188
"Voice of my weeping"	Psaln vi. 8 305
Voracious appetite, saying respecting a	Num. xi. 22 99
Vows of heathen sailors	Jonah i. 7, 15, 16 513
WALLS of temples, offensive figures portrayed on	(Note.) 381
"Wandering bird," figurative expression	Isai. xv. 2 406
Washing the hands over the heifer	Deut. xxi. 6 117
Water drawn by women	Gen. xxiv. 11 27
given to travellers	Job xxii. 7 274
impure, wonderful providence for restoring	Exod. xv. 25 73
"living"	Jer. ii. 13 461
poured on the hands in the East	2 Kings iii. 11 216
to pour out, a solemn oath	1 Sam. vii. 6 199
"wears the stones," alluded to	Job. xiv. 19 267
with the foot, explained	Deut. xi. 10 109
Water-spout at sea described	Psaln xlii. 7 320
"Waxen fat," not meant literally	Deut. xxxii. 15 127
Way, the, prepared for important personages	Mark i. 3 544
Weaning, custom of	Gen. xxi. 8 25
"Wears crimes on his head"	Job xxxi. 36 297
Weeping for the dead	1 Sam. i. 12 156
voice of	Gen. xlv. 2 51
Weighed and found wanting	Dan. v. 27 497
Weights, false and true, in one bag	Prov. xx. 10 361
Well, a remarkable, described	(Note.) 144
Wells, spiteful custom of filling up	Gen. xxvi. 15 31
used as places of concealment	2 Sam. xvii. 19 184
Whirlwinds, described	Isai. xli. 16 427
Whispering in the ear, idolatrous custom of	1 Sam. ix. 15 162
"Wicked, the, like a green bay tree"	Psaln xxxvii. 35 318
Wife as a chain	Lam. iii. 7 482
as a seal	Canticles viii. 6 378
bowing to her husband	1 Kings i. 16 188
called a "help-meet"	Gen. ii. 18 4
compared to a vine	Psaln cxxviii. 3 347
for a son sought by a mother	Gen. xxi. 21 26
given to another, a curse	Deut. xxviii. 30 124
like the hind	Prov. v. 19 355
"of my bosom," an affectionate expression	Deut. xiii. 6 113
Wild beasts, method of capturing	Isai. xxiv. 17, 18 415
taken in pits	Ezek. xix. 8 490
Wind, allusions to the uncertainty of the	John iii. 8 558
inheriting the, a sarcastic expression	Prov. xi. 29 357
moving in circles, peculiar explanation of	Eccles. i. 6 370
Windows of agate, &c., Eastern magnificence	Isai. liv. 12 444

		Page.
"Wing," signification of	Matt. xxiii. 37	542
Witch of Endor	Deut. xviii. 11	116
Witches of the East	Exod. xxii. 18	75
Wives acquired by casting lots	Prov. xviii. 18	359
desire to die before their husbands	(Note.)	239
when barren, pray for children	Gen. xxv. 21	30
consider it honourable to prepare food for their husbands	Gen. xxvii. 17	31
Wizards, description of	Deut. xviii. 11	114
Woman, anecdote of a, on board a ship	Jonah i. 7	513
"meaning of the term"	Gen. ii. 23	6
Womb, blessings of the	Gen. xlix. 25	56
Women, Eastern contempt for	Job ii. 10	255
"Words, confirm thy," elucidated	1 Kings i. 14	188
like goads	Eccles. xii. 11	374
sweeter than honey	Psaln cxix. 103	344
to lean on	2 Chron. xxxii. 8	241
Work, religious mendicants ashamed of	Luke xvi. 1-8	554
Worldly sufferings attributed to sins	Neh. ix. 37	246
Worms in the human body	Job xix. 26	271
Worship, obscene objects of	Deut. iv. 16	106
Wrath, to quench	2 Kings xxii. 17	226
Wright, Henry, Esq., kindness of, mentioned	(Note.)	508
Writing, invention of	Deut. v. 22	108
YAGAM, the kind of fire used in the	Lev. vi. 13	84
Yali, a fabulous animal	(Note.)	82
Yearly lamentations	Judges xi. 40	140
"Yesterday and the day before" explained	Gen. xxxi. 2	36
Yogees among the graves	Isai. lxv. 4, 5	454
insensible to external things	Isai. xlii. 19	429
revolting description of	John xiv. 2	563
Young man clothed with the linen cloth	Mark xiv. 51	548
men generally marry virgins	Isai. lxii. 5	453
"Your servant," a common Eastern phrase	2 Kings v. 18	217
"ZEAL of thine house hath eaten me up"	Psaln lxix. 9	327
Zodiac, supposed allusion to, by the dying patriarch Jacob	Gen. xlix. 3-27	58
Zodiacal signs, astrological use of	2 Kings xxiii. 5	227
mode of offering to	(Note.)	228

THE END.



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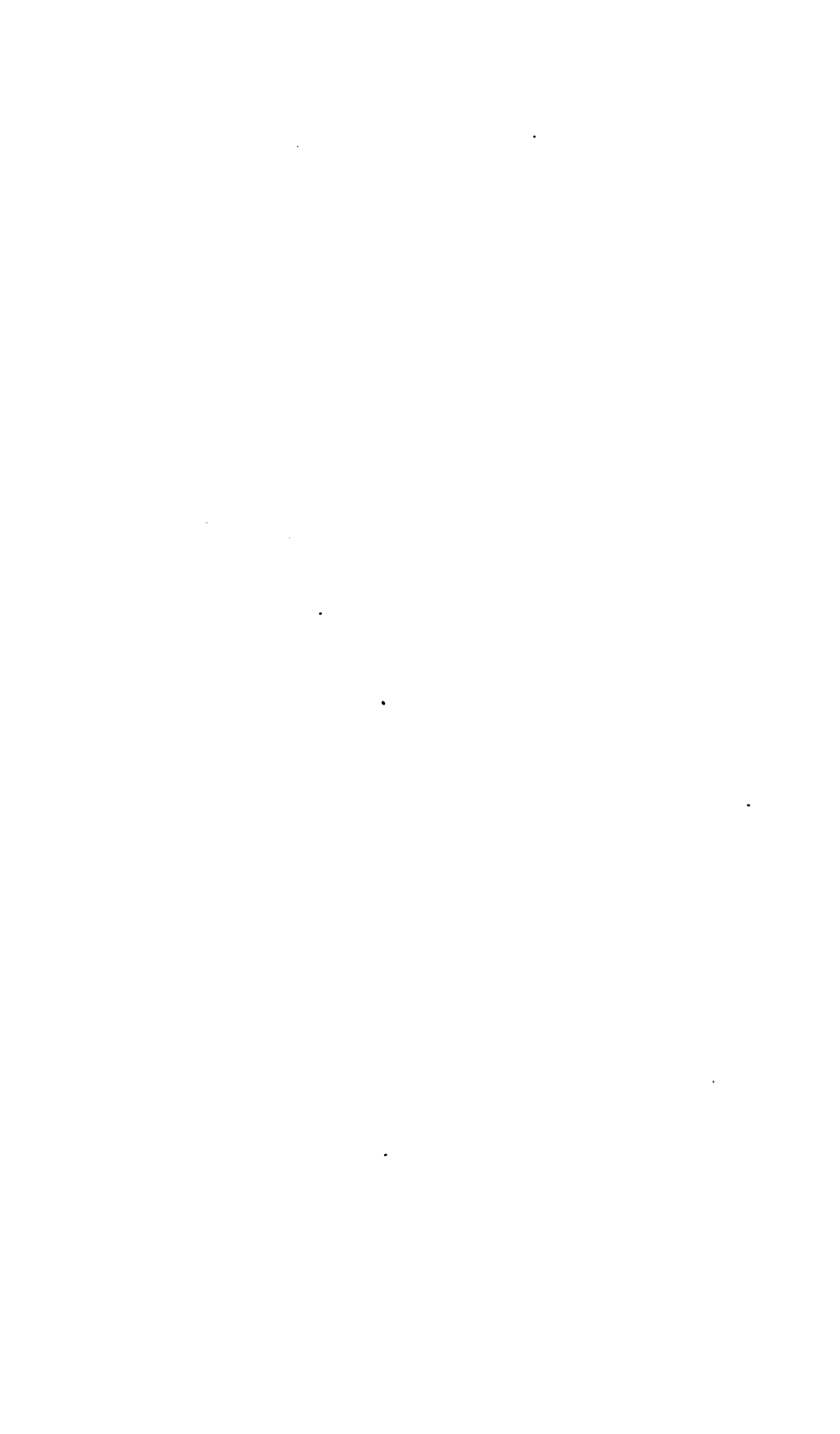
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